THE PROPHET.

WE CONTEND FOR THE TRUTH.

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E. J. BEVIN, PRINTER.

PROSPECTUS

OF A

WEEKLY NEWSPAPER,

TO BE ENTITLED

THE PROPHET.

The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocacy and herald of the faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

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G. T. LEACH, Pres't.
By order of the Board.

New-York, May, 17, 1844.

THE JEWS.

The present physical, moral and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the Christian era down to the present hour, in some such national state in which we find the Chinese walled off from the rest of the human family, and by their selfishness on a national scale, and repulsion of alien elements, resisting every assult from without in the shape of hostile invasion, and from an overpowering nation pride forbidding the introduction of new and foreign customs, we should not see much mystery interwoven with their existence. But this is not their state—far from it. They are neither a united and independent nation nor a parasitic province. They are peeled; scattered; and crumbled into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it. None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty; they have shared the protection of just laws, the proscription of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the Mississippi.—In every century, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the fagot. Papal superstition and Moslem barbarism have smote them with unsparing ferocity, penal rescripts and deep prejudice have visited on them most unrighteous chastisement, and notwithstanding all, they survive. Robert Montgomery, in his *Messiah*, thus expresses the relative position of the Jews:

"Empires have sunk and kingdoms past away.
But still, apart, sublime in misery stands
The wreck of Israel. Christ hath come and bled,
And miracles around the cross
A holy splendor of undying truth
Preserve; but yet their pining spirit looks
For that unrisen sun which prophets hail'd.
And when I viewed him in the garb of wo,
A wandering outcast by the world disowned,
The hoonred lost, and long oppressed Jew.
'His BLOOD BE ON US' through my spirit rolls
In fearful echo, from a nation's lips,
Remembered Zion! still for the awaits
A future teeming with triumphal sounds
And shape of glory."

Like their own bush on Mount Horeb, Israel has continued in the flames, but unconsumed. They are the aristocracy of Scripture, reft of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in History only; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it or receiving its color or its flavor, and traversed the surface of the globe, and the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the Sacred Oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth. Their aggregate and individual character is as remarkable as their circumstances. Meanness the most abject, and pride the most overbearing—the degradation of helots, and yet a conscious and a manifest sense of the dignity of a royal priesthood—crouching, cozening, squeezing, grasping, on the exchange in the shop, in the world, with nothing too low for them to do, or too dirty, if profitable, for them to pick up! and, notwithstanding, in the synagogue, looking back along many thousand years to an ancestry, beside which that of our peers and princes is but of yesterday, regarding justly, Abraham, Isaac, and Jacob, as their great progenitors, and pressing forward, on the wings of faith and hope and promise, to a long expected day when they, now kings and princes in disguise, shall become so indeed, by a manifestation the most glorious, and a dispensation the most sublime. The people are a perpetual miracle—a living echo of Heaven's holy tones, prolonged from generation to generation.—*Frazer's Magazine.*

After reading the above discription of the once favored people of God, who through wickedness and unbelief, have incured the the displeasure of Heaven, and in fulfilment of scriptures, have been scattered among all nations, and become a hiss and by word, shut out from the favor of God, and deprived of the great and glorious blessings which their Fathers enjoyed. It gives to the mind and heart of every one who believes that God is faithful to fulfil his word, a joy that can be better felt than expressed, to know that this dispised race shall again be restored to the land of their Fathers, and again enjoy the peculiar favor of God. The following views we select from the writings of J. A. D., which we presume will be read with interest.

NEW DIVISION OF THE HOLY LAND.

The enlargement of Israel's inheritance will necessarily occasion a new division of the land. Accordingly the divine allotments to the various tribes, after their restoration, are distinctly recorded in the interesting and important prophecy, concerning the Latter Day, with which the book of Ezekiel concludes. It is a regular division, altogether different from that made in the days of Joshua, the lots of the tribes being proportioned to the extent of the enlarged inheritance. It begins "from the North end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath, (for these are his sides east and west,) a portion for Dan." "And by the border of Gad, at the South side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea." Ezek. xlviii. 1, 28. Distinct specification is made of the relative situations of the whole, all running parallel to each other from east to west. In this, the New Division differs entirely from that made by Joshua; and we know of nothing better calculated to convince the inquirer of its reference to future times, than a careful examination of the prophecy, and the perfect contrast which its division presents to any which has ever yet obtained. The utmost regularity is here prescribed, each lot lying along side of the others; while the most casual inspection of any map of Palestine will show that the Division by Joshua was regulated by no principle of regularity or order. That division was made evidently with a respect to what territory had already been acquired, and which could therefore be made available for possession by the different tribes. It was exceedingly irregular, and the manner in which the allotments were made gives pretty striking indications of the division not having been designed to be permanent. The lot of the tribe of Manasseh is divided into two, the parts of which do not lie contiguous; the extensive country to the east of Jordon was given to the two tribes and a half, at their own request, before any of the rest of the land was conquered; (Numb. xxxii.) and after Joshua's lot was fixed, it was found to be too large for them, and Simeon's lot was taken out of it, (Josh. xix. 1, 9.) These circumstances sufficiently show, that however necessary it was to have some division at the time, that the one made was only temporary, But when Israel shall be restored and converted, and receive the whole of the land promised to their fathers, a New Division will be made more in accordance with their happier circumstances, and to remain as the fixed boundaries of their several tribes, as fully and minutely predicted by Ezekiel. (xlviii.) The distinction of tribes having long been lost, it can now be regained only by miraculous information: but it will doubtless be supplied, otherwise the specification contained in this chapter had never been given. But besides the portions allotted to the Twelve Tribes, nearly in the centre of these a large portion, called the Holy Oblation, is also reserved as an offering unto the Lord: "Moreover, when ye shall divide by lot the land for an inheritance, ye shall offer an Oblation unto the Lord, an Holy Portion of the Land; the length shall be the length of five and twenty thousand reeds, [the reed being six cubits long, Ezek. xl. 5, or nearly eleven feet English] and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and THE MOST HOLY PLACE."

Ezek. xlv. 1—3. This is farther described, and its relative situation determined, in another chapter: "And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side, and the Sanctuary shall be in the midst of it." Ezek. xlviii. 8. Concerning this it is said, "The Holy Portion of the land shall be for the priests, the ministers of the Sanctuary, which shall come near to minister unto the Lord; and it shall be a place for their houses, and an holy place for the Sanctuary." Ezek. xiv. 4. Another portion of equal size with that described above, is reserved for the Levites, who formerly had no inheritance: "And, over against the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth; all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange nor alienate the first fruits of the land: for it is holy unto the Lord." Ezek. xlviii. 13, 14. This is also confirmed in the 45th chapter: "And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the House, have for themselves, for a possession for twenty chambers." Ezek. xlv. 5. It is worthy of remark that this portion called the Holy Oblation, which, as we shall afterwards show, is to contain the New Jerusalem, the residence of the Redeemer and glorified saints, is situated between the lots of the tribes of Judah and Benjamin, which formed the Kingdom of Judah. Christ himself belonged to the tribe of Judah, of the seed of David; and the tribes of Judah and Benjamin, having respect to the promise of God that he would give to the Seed of David his father's throne, remained faithful to their allegiance, when the kingdom of Israel revolted. This passage gives a more peculiar significance to the inscription over the cross of Him who said, "I am King of the Jews." The Division of the land into its various portions is in the following order, beginning at the north border, and descending southward: The portions of Dan, of Asher, of Naphtali, of Manasseh, of Ephraim, of Reuben, and of Judah (xlviii. 1—7); next of the Holy Portion or "Holy Oblation four square," offered unto the Lord (xlviii. 8—22); then follow the portions of the remaining tribes of Benjamin, of Simeon, of Issacher, of Zebulun, and of Gad." (xlviii. 23—28.) And "this is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God." ver. 20. But in this Division is to be noticed another and most remarkable circumstance. Besides the ancient city of Jerusalem which is to be rebuilt, and in which the Sanctuary of the Lord is to be re-erected, particular mention is here made of another City of nearly ten miles square, seperated by the portion of the Levites, twenty miles in breadth, from that in which the Sanctuary is placed: "And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a profane place for THE CITY, for dwelling and for suburbs, and the City shall be in the midst thereof." ver. 15. The measurements of this city with its suburbs follow; and it is added, "And the residue in length, over against the Oblation of the Holy Portion, ahall be ten thousand eastward and ten thousand westward, and it shall be over against the Oblation of the Holy Portion; and the increase thereof shall be for food unto them that serve THE CITY. And they that serve THE CITY shall serve it out of all the tribes of Israel." Ezek. xlviii. 15—19. These three compartments, into which the Holy Oblation is divided, consisting of two of ten thousand reeds each, in breadth, and one of five thousand, all being of equal length, render it in whole a square of fifty miles: "All the Oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the Holy Oblation four square with the possession of THE CITY." Ezek. xlviii. 20.

This remarkable allotment offered to the Lord, it is to be observed, is situated nearly in the centre of the different portions of all the tribes of Israel, "between the border of Judah and the border of Benjamin," and it is said, "shall be for THE PRINCE." After describing the boundaries of the remaining five tribes of Israel, (the relative situation of which is also different from what they were formerly,) and again adverting to the measurements of this remarkable City, with the number and names of its gates, the prophecy closes by declaring of it, that "The name of THE CITY from that day shall be, THE LORD IS THERE."

[*From the Cross and Journal.*]

KINGDOM OF HEAVEN—SUBJECTS ADMITTED.

THE DESIGN OF BAPTISM.

CONCESSIONS BY EMINENT PAIDO BAPTISTS.

In a former essay we argued, that, as the Lord's supper taught and exemplified the sufferings of Christ, in atoning for sin, so also baptism taught and exemplified the burial and resurrection of Christ. That the actual death and resurrection of Christ were taught and insisted on as important and essential features in the Christian system, to be received by every disciple, and that the believers baptism illustrated the burial and resurrection of Christ, just as the believers observing the Lord's supper illustrated the sufferings of Christ. We then also promised to show, that the most learned, most devoted, and celebrated divines of the paido baptist denominations acknowleged and taught the same things. We now proceed to show the same.

Witsius.—Immersion into the water is to be considered by us, as exhibiting that dreadful abyss of divine justice, in which Christ for our sins, which he took on himself, was for a time absorbed: as in David, his type, he complains. (Ps. 60: 3,) 'I am weary of my crying, my throat is dried; mine eyes fail while I wait for my God.' More particularly, seeing such an immersion deprives a person of light, and of other things pertaining to this world, it excellently represents the death of Christ, while his continuance under water however short, denotes the burial of Christ, and the lowest degree of his humiliation; when being laid in a sepulchre that was sealed and guarded by the Roman soldiers, he was considered as entirely cut off. Emersion out of the water exhibits an image of his resurrection, or the victory which, being dead, he obtained over death in his own dark domains, that is, the grave. All these the apostle intimates, (Romans, 6: 3—4.)

AN APPEAL,

TO THE FREEMAN OF THE STATE OF VERMONT, "THE BRAVE GREEN MOUNTAIN BOYS," AND HONEST MEN.

I was born in Sharon, Vermont, in 1805,—where the first quarter of my life grew with the growth, and strengthened with the strength of that "first born" State of the "United Thirteen." From the old "French War" to the final consummation of American Independence, my fathers, heart to heart, and shoulder to shoulder, with the noble fathers of our liberty, fought and bled; and with the most of that venerable band of patriots, they have gone to rest,—bequeathing a glorious country with all her inherent rights to millions of posterity. Like other honest citizens, I not only (when manhood came,) sought my own peace, prosperity, and happiness, but also the peace prosperity, and happiness of my friends; and, with all the rights and realms before me, and the revelations of Jesus Christ, to guide me into all truth, I had good reason to enter into the blessings and priveleges of an American citizen;—the rights of a Green Mountain Boy, unmolested, and enjoy life and religion according to the most virtuous and enlightened customs, rules and etiquet of the nineteenth century. But to the disgrace of the United States, it is not so. These rights and privileges, together with a large amount of property, have been wrested from me and my friends, by lawless mobs in Missouri, supported by executive authority; and the crimes of plundering our property; and the unconstitutional and barbarous act of our expulsion; and even the inhumanity of murdering men, women, and children, have received the *pass-word* of "*justifiable*" by legislative enactments, and the horrid deeds, doleful and disgraceful as they are, have been paid for by government.

In vain have we sought for redress of grievances and a restoration to our rights in the Courts and Legislature of Missouri. In vain have we sought for our rights and the remuneration for our property in the halls of Congress, and at the hands of the President. The only consolation yet experienced from these highest tribunals, and *mercy seats* of our bleeding country, is, *that "our cause is just, but the government has no power to ridress us."*

Our arms were forcibly taken from us by those Missouri marauders; and in spite of every effort to have them returned, the State of Missouri still retains them; and the United States militia law, with this fact before the government, still compells us to do militgry duty, and for a lack of said arms the *law* forces *us to pay our fines.* As Shakspeare would say; "*thereby hangs a tale.*"

Several hundred thousand dollars worth of land in Missouri, was purchased at the United States' Land Offices in that district of country; and the money without doubt, has been appropriated to strengthen the army and navy, or increase the power and glory of the nation in some other way; and notwithstanding Missouri has robbed and mobed me and twelve or fifteen thousand innocent inhabitants, murdered hundreds, and expelled the residue, at the point of the bayonet, without law, contrary to the express language of the Constitution of the United States, and every State in the Union; and contrary to the custom and usage of civilized nations; and especially, one holding up the motto: "*The asylum of the oppressed*;" yet the comfort we received, to raise our wounded bodies, and invigorate our troubled spirits, on account of such immense sacrifices of life, property, patience, and rights; and as an equivalent for the enormous taxes we are compelled to pay to support these functionaries in a dignified manner, after we have petitioned, and plead with tears, and been showed like a caravan of foreign animals, for the peculiar gratification of connoisseurs in humanity, that flare along in public, like lamps upon lamp posts, because they are better calculated for the schemes of the night than for the scenes of the day, is, as President Van Buren said, *your cause is just, but the government has no power to redress you!*

No wonder, after the Pharisee's prayer, the Publican smote his breast and said, *Lord be merciful to me a sinner!* What must the mancled nations think of freemen's rights in the land of liberty?

Were I a Chaldean I would exclaim: Keed'nauh tameroon le-hoam elauhayauh dey-shemayauh veh aur'kau lau guaubadoo, yabadoo ma-ar'gnau eomeen tehoat shemayauh alah. (Thus shall ye say unto them: The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens.)

Ad Egyptian: Su e-ch-ni: (What other persons are those?) A Geecian: Diabolos bassileuei: (The Devil reigns.) A Frenchman: Messieurs sans Dieu, (Gentlemen without God:) A Turk. Ain shems: (The fountain of light.) A German: sie sind unferstandig. (What consummate ignorance!) A Syrian: Zaubol. (Sacrifice!) A Spaniard: Il sabio muda conscio, il nescio no. (A wise reflects, a fool does not.) A Samaritan: Sannau! (O stranger!) An Italian: Oh tempa! oh diffidanza! (O the times! O the diffidence!) A Hebrew: Ahtauh ai rauey. (Thou God seest me.) A Dane: Hvad tidende! (What tidings!) A Saxon: Hwæt riht! (What right!) A Sweede: Hvad skilia: (What skill!) A Polander: Nav-yeu-shoo bah pon na Jesu Christus; (Blessed be the name of Jesus Christ.) A Western Indian: She-mo kah she-me-keh teh ough-ne gha. (The white man, O the white man, he very uncertain.) A Roman: Procul, O procul este profani! (Be off, be off ye profane!) But as I am I will only add: when the wicked rule the people motrn.

Now, therefore, haying failed in every attempt to obtain satisfaction at the tribunals where all men seek for it, according to tee rules of right:—I am compelled to appeal to the honor and patriotism of my native State; to the clemency and valor of "Green Mountain Boys; for, hroughout the various periods of the world, whenever a nation, kingdon, state, family or individual has received an insult, or an injury, from a superior force, (unless satisfaction was made) it has been the custom to call in the aid of friends to assist in obtaining redress. For proof we have only to refer to the recovery of Lot and his effects, by Abraham, in the days of Sodom and Gomorrah; or, to turn to the relief afforded by France and Holland, for the achievement of the independence of the United States Without bringing up the great bulk of historical facts ules, laws, decrees, and treatics, and bible which nations have been governed, to show their mutual alliance, for the general benefit of mankind, to retaliate and repel foreign aggressions; to punish and prevent home wrongs, when the conservitors of justice and the laws have failed to afford a remedy, are not anly common and in the highest sense justifiable and wise, but they are also, proper expedients to promote the enjoyment of equal rights, the pursuit of happiness, the preservation of life, and the benefits of posterity.

With all these facts before me, and a pure desire to ameliorate the condition of the poor and unfortunate among men, and if possible to entice all men from evil to good I and with a firm reliance that God will reward the just, have been stimulated to call upon my native State, for a "union of all honest men;" and to appeal to the valor of the "Green Mountain Boys" by all honorable methods and means to assist me in obtaining justice from Missouri: not only for the property she has stolen and confiscated, the murders she has committed among my friends, and for our expulsion from the State, but also to humble and chastise, or abase her for the disgrace she has brought upon constitutional liberty, until she atones for her sins.

I appeal also, to the fraternity of brethren, who are bound by kindred ties, to assist a brother in disress in all cases where it can be done according to the rules of the order, to extend the boon of benevolence and protection, by the Lord of his enemies, as if a Solomon, a Hiram, a St. John, or a Washington raised his hands before a wondering world, and exclaimed:—"*My life for his!*" Light, liberty and virtue foreve!

I bring this appeal before my native State for the solema reason that an injury has been done, and crimes have been committed, which a sovereign State, of the Federal compact, one of the great family of "*E pluribus unum*," refuses to compensate, by consent of parties, rules of law, customs of nations, or in any other way: I bring it also because the national Government has fallen short of affording the necessary relief as before stated *for want of power*, leaving a large body of her own free citizens, whose wealth, went freely into her treasury for lands, and whose gold and silver for taxes, still fills the pockets of her dignataries, "in ermine and lace," defrauded, robbed, mobbed, plundered, ravished, driven, exiled and banished from the "Independant Republic of Missouri!"

And in this appeal let me say; raise your towers; pile your monuments to the skies; build your steam frigates; spread yourselves far and wide, and open the iron eyes of your bulwarks by sea and land; and let the towering church steeples, marshal the country like the "dreadful splendor" of an army with bayonets: but remember the flood of Noah; remember the fate of Sodom, and Gomorrah; remember the dispersion and confusion at the Tower of Babel; remember the destruction of Pharoah and his hosts; remember the hand writing upon the wall, *mene, mene, tekel upharsin;* remember the angels visit to Sennacherib and the 185,000 Assyrians; remember the end of the Jews and Jerusalem; and remember the Lord Almighty will avenge the blood of his Saints that now crimsons the skirts of Missouri! Shall wisdom cry aloud and not her speech be heard?

Has the majesty of American liberty sunk into such vile servitude and oppression, that justice has fled? Has the glory and influence of a Washington, an Adams, a Jefferson, a Lafayette, and a host of others forever departed,—and the wrath of a Cain, a Judas, and a Nero whirled forth in the heraldry of hell, to sprinkle our garments with blood; and lighten the darkness of midnight, with the blaze of our dwellings? Where is the patriotism of '76? Where is the virtue of our forefathers? and where is the sacred honor of freemen?

Must we, because we believe in the fulness of the gospel of Jesus Christ; the administration of angels, and the communion of the Holy Ghost, like the prophets and apostles of old,—must we be mobed with impunity—be exiled from our habitations and property without remedy; murdered without mercy,—and government find the weapons, and pay the vagabonds for doing the jobs, and give them the plunder into the bargain? Must we, because we believe in enjoying the constitutional privilege and right of worshipping Almighty God according to the dictates of our own consciences; and because we believe in repentance, and baptism for the remission of sins; the gift of the Holy Ghost by the laying on of the hands; the resurrecion of the dead; the millenium; the day of judgement; and the Book of Mormon as the history of the aborigines of this continent,—must we be expelled from the institutions of our country; the rights of citzenship, and the graves of our friends and brethren, and the government lock the gate of humanity, and shut the door of redress against us?—If so, fare well freedom; adieu to personal safety,—and let the red hot wrath of an offended God purify the nation of such sinks of corruption! For that realm is hurrying to ruin where vice has the power to expel virtue.

My father, who stood, several times in the battles of the American Revolution, till his companions, in arms, had been shot dead, at his feet, was forced from his home in Far West, Missouri, by those civilized, or satanized savages, in the dreary season of winter, to seek a shelter in another State; and the vicissitudes and sufferings consequent to his flight, brought his honored grey head to the grave, a few months after. And my youngest brother, also, in the vigor and bloom of youth, from his great exposure and fatigue in endevoring to assist his parents on their journey, (I and my brother Hyrum being in chains, in dungeons—*where they tried to feed us upon human flesh*—in Missouri,) was likewise so debilitated that he found a premature grave shortly after my father. And my mother, too, though she yet lingers among us, from her extreme exposure in that dreadful tragedy, was filled with rheumatic affections and other diseases, which leaves her no enjoyment of health. She is sinking in grief and pain, broken hearted, from Missouri persecution.

O death! wilt thou not give to every honest man, *a heated dart to sting* those wretches while they pollute the land? and O grave! wilt thou not open the *trap door to the pit* of ungodly men, that they may stumble in?

I appeal to the "Green Mountain Boys" of my native State, to rise in the majesty of virtuous freemen, and by all honorable means help bring Missouri to the bar of justice. If there is one whisper from the spirit of an Ethan Allen; or a gleam from the shade of a Gen. Stark, let it mingle with our sense of honor, and fire our bosoms for the cause of suffering innocence,—for the reputation of our disgraced country, and for the glory of God: and may all the earth bear me witness, if Missouri, blood stained Missouri;—escapes the due demerit of her crimes, the vengeance she so justly deserves, that Vermont is a hypocrite—*a coward*—and this nation the hot bed of political demagogues!

I make thie appeal to the sons of liberty of my native State for help, to frustrate the wicked designs of sinful men; I make it to hush the violence of mobs; I make it to cope with the unhallowed influence of wicked men in high places; I make it to resent the insult and injury made to an innocent, and unoffending people, by a lawless ruffian State; I make it to obtain justice where law is put at defiance: I make it to wipe of the stain of blood from our nation's escutchion; I make it to show presidents, governors and rulers, prudence; I make it to fill honorable men with discretion; I make it to teach senators wisdom; I make it to learn judges justice; I make it to point clergymen to the path of virtue;—and I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men; and Jesus Christ the Son of God, is my Great Counsellor.

Wherefore let the rich and the learned, the wise and the noble, the poor and the needy, the bond and the free, both black and white, take heed to their ways, and cleave to the knowledge of God; and execute justice and judgment upon the earth in righteousness; and prepare to meet the judge of the quick anc the dead, for the hour of his coming nigh.

And I must go on as theh erald of grace.
Till the wide-spreading conflict is over,
And burst through the curtains of tyrannic night.
Yea, I must go on to gather our race,
Till the high blazing flame of Jehovah,
Illumines the globe as a triumph of right.

As a friend of equal rights to all men, and a messenger of the everlasting gospel of Jesus Christ,

I have the honor to be,
Your devoted servant,

Nauvoo, Ill.
December, 1843, } JOSEPH SMITH.

THE PROPHET.

SATURDAY MORNING, MAY 18, 1844.

By the permission of kind providence we come before the public, agreeable to promise, asking your kind indulgence towards us, knowing full well the many disadvantages which we are labouring under, in commencing a business which we have not been accustomed to. Therefore you must not expect to see the paper in as perfect state a once, as an old periodical which has been established for years; but we mean to do the best we can, and in a few weeks we flatter ourselves that it will not be altogether uninteresting, indeed, as strange as it may appear we have been so much engaged in making arrangements in our business, that we have not had time to pay that attention to the Editorial department which was necessary; but in the course of a week or two, our business will be more taken up in receiving communications from several well known friends, who are waiting until they see the paper fairly started, indeed, we have the promise of them.

Therefore, Brethren of the Church, we want your assistance as much as possible, if you are desirous that it should succeed; and we solicit all others who are friendly to lend an helping hand, and if you give us your faith and all the assistance you can render, the "Prophet" shall go ahead, and prosper; and in making our Debut before the world, we wish to conduct ourselves in such a manner as to merit their applause, and in doing so, we wish to hold the mirror up to nature, in order to reflect her, in her true colors whether they are willing to receive it or not; but should, by all means prefer saying such things as shall be acceptable, for we had rather win souls than any other way, to lay principles before them, in such a reasonable way and manner, that it would be impossible to resist it.

But, nevertheless, we would have it distinctly understood in the onset, that we do not intend to turn to the right hand or the left, to please the fancied notions of any; but shall be dictated by the spirit of truth.

We are aware that we have entered upon an arduous duty, and we must expect the frowns of many, very many, for it will be quite impossible for us to please all, do the best we can; but we mean to act in righteousness and use our utmost endeavors to merit a continuance of their favors and as this is the first paper we have attempted to establish in this City, wa feel particularly anxious that it should succeed.

Let not this great city, brethren, which hath so many honest hearts, seeking after truth, not understand the true principles of our faith; let them know and understand that it is not a false doctrine we are advocating, that it is the pure undulterated truths as are taught by our Lord and Saviour Jesus Christ, and his immediate Apostles and we are commanded to earnestly contend for the faith which was once delivered to the saints. Teach them that God is without variealeness or shadow of turning—that he is the same yesterday, to-day and forever—that he is unchangable in all of his ways that the same cause will produce the same effects the wide world over—that if power attended the preaching 1800 years ago, the same power will attend it now, or else God is not the same being, which it cannot be.

Again, we would have the minds of the people disabused respecting ourselves, that we are very far from being that kind of people which many have represented; for we know, brethren, that whenever they wish to represent we are a bad people, they will immediately go to work and speak of inquities of some individuals in the church which we have proved false, time and again, and which amounts to nothing at any rate, if true, for they have good and bad amongst all societies. They never assail our faith as it regards our doctrine, (or very seldom at any rate) knowing it would be unsuccessful business for them, as we take the Bible for the man of our council, and are dictated by the commandments therein contained; but how different with other denominations, they never think of proving their religion false by the conduct of their members.

☞ Let the public know and understand that we are persecuted for opinion sake, merely because we believe in the whole of the scriptures, and that in Republican Government which guarantees to every man, the rights of conscience, religiously or politically; but truth has nothing to fear, although it may for a while appear to be hid, yet it will rise and soar above all opposetion; for

"Truth crushed to earth will rise again
The eternal years of God are hers,
But error stricken writhes in pain
And dies amid her worshippers."

But brethren we are not surprised to think we are persecuted, for the scriptures teach us if we would live godly in Christ Jesus we shall suffer persecution, and for that very reason we meet the frowns of the world as well as we do, for we understood those things in the commencement; but come what will, we have made up our minds to wage an eternal warfare against vice with all its attendant evils; it matters not where we find it, whether it be in the lowest depths of degradation, or in a palace on easy cushion'd chairs. But our business is to lay the truth, as it is in Jesus before the people, and urge upon them to receive it in all of its simplicity, and not to say this or that great blessing is done away with, nor no longer needed; and act as though we felt interested for the welfare of their souls; and we mean through this paper to have "the great cause of humanity plead not in vain;" and we have great reason to expect that glorious and beneficial results which will grow out of this. Discussions will be held from time to time, upon the most vital interests of humanity, the distinction between right and wrong clearly brought out, so that men can throw themselves back upon principles and abandon false institution for eternal ideas. We hope the Brethen will see the great necessity of acting in unison for you can all see that the "Prophet," conducted in a right manner, can actually preach more to the people than a host of elders in any other way, for a periodical has many advantages over Books, for Pamphlets in many respect All that is wanting, is to feel a lively inerest in this great work, and as the expense is but trifling, to contribute as far as you possibly can, and you shall be rewarded ten fold in your labors of love.

Let us be up and doing and the Lord will bless you, for faith without works is dead, being alone, and if it would gladden your hearts to see our movements prosper in the great work of a worlds salvation, contribute, contribute; and although but a small beginning, we cannot tell what glorious results may flow from it.

It is our aim to prepare the minds of the people, for great and mighty things which shall speedily come upon the nation's of the earth, and we want our skirts clear from the blood of this generation by making such known unto them; so that the judgment of God may not overtake them, as thief in the night; for it will be in vain for us to cry peace, when there is no peace. Therefore all things relative to the signs of the times, you may expect to see chronicled with suitable remarks from time to time, for we sincerely believe the end draweth nigh, when the earth shall reel to and fro as a drunken man, when commotion shall be known from one end of the earth to the other, when mens faces shall was pale at the fearful scenes which they shall behold, notwithstanding it may be contrary to their present opinions, that many marvellous things are in the future, they will also find that miracles have not ceased; er, that before the winding up scene, that mighty wonders are to be performed that will astonish the beholder. That God will make bare his arm in the eyes of all nations for the rescue of his chosen people.

We want the people to reflect upon these things, and prepare themselves accordingly. We would have them believe these things for their own individual good for we assuredly know for ourselves, that we are Gods servants, preparing the way for the coming Messiah; when all wickedness shall be done away, and every nations tongue & kindred shall have one faith, then we shall, if we are faithful enter into the Millenium state, when the kingdoms of this world shall have become the kingdoms of our Lord and his Christ; when the valleys and the mountain tops become vocal with the praises of our God; there are many many things yet in the future, which would gladden the hearts of the faithful which will be made known, as wisdom shall dictate.

Brethren we are a privileged people indeed, to be able to unfold the mysteries of the kingdom which has been hid for ages, but has come forth in these latter times to convince the world, but the question may be asked how came we in possession of all these glorious truths; which have been hid from the wise and the prudent? We answer that God in his goodness towards the children of men has been unwilling that that should, on the evening of time to be deprived of the priviledges, which the former days saints enjoyed, and in his great mercy, he has chosen an individual, and made known the principles of salvation in all its fulness, together with many revelations for the benefit of this generation; and let us say to the world, we know these things to be so; for we have proved them; and again who would be so well calculated to lead the people in the right and acceptable way, as a man inspired of God, for when council shall fail to impart that wisdom which we are seeking after; we can go to our Father in Heaven and ask council of him who never errs; and who will not withhold from his children the necessary intelligence on subjects of momentous importance, if these things are true which we testify they are, you see the great advantage we have over all others, for the scriptures expressly says that God does nothing except he raveals his secrets unto his servants the prophets, therefore it ceases to be a wonder that we should feel anxious to hold him up before the people as a candidate for the next Presidency. for the glory and safety of our nation, for this very reason, that God shall govern and control all your proceedings through his servant Joseph Smith. And we wish the brethren and all those who would wish to see righteousness prevail over wickedness, to be unanimous in their choice, and use all the influence they posibly can to secure his election.

And we would say to all come up to the rescue with full faith and what cannot we accomplish, for if we act in an energetic manner in this affair victory will finally crown us, for the spirit of wisdom has dictated it.

Rise up, ye Latter Days Saints, and in the power and majesty of your strength and the God of Moses will be with you, think nothing too much to accomplish when High Heavens dictates; we shall never be satisfied until righteousness shall flow down our streets as a river.

Brethren this nomination is big with events, and it only remains for us all, to stand firm in this matter and show to the world that whatever we undertake we are able to accomplish sooner or later.

We do not mean to say that Henry Clay, or any other man is altogether unfit to hold the reigns of government for we do really believe he possesses a great deal of the of the wisdom of this world as well as the other candidates but our object is to have a man at the Head who shall see that the laws are strictly adhered to. That oppression shall not be known in the land, the Latter Days Saints have greatly suffered in consequence of this; and the innocent blood of those who suffered, cries aloud from the ground, and as we have layed our cause before the highest tribunal of the land for redress in vain. It becomes us as an oppressed and trodden down people to seek it in another way by having such individuals at the head, who will be alive to the pleadings of humanity, who has bowels of compassion for the oppressed of all, of every nation, (especially of our own beloved Country) and our cause has gone to the highest tribunals. And he who watches over the destinies of nations will rule and overrule, until all things shall be brought into subjection to him, for Vengeance belongs to me and I will repay, saith the Lord.

Therefore let us stand erect in the great work which lies before us, and show to all, that we are good citizens of our beloved country, and wish to see all our laws respected and made honorable. And again we would say to you brethren with all these who are friendly to us, come forward and assist us, and the Lord who is mighty to save will preserve you through many troubles and at last crown you in his Celestial kingdom, where there will be no more sorrow, sickness or death, where the great reality shall burst upon our delighted vision, when principalities, thrones, and exaltions shall be yours.

Extract from the minutes of a conference of the Elders of the Church of Jesus Christ of Latter Day Saints, held at Military Hall, New York, April 3d and 4th, 1844. Elder Wm. Smith in the chair.

Eld. G. T. Leach submitted to the conference a proposition for publishing a weekly paper for the dispensation of our principles, which was read by the clerk.

The proposition was advocated by a large majority of elders present, and Eld. Wm. Smith spoke, at length, in favor of the proposition, and on motion, Resolved. That the proposition be accepted. Resolved. That a committee of five be appointed to carry into effect the proposition.

Whereupon:—Elders Wright, G. T. Leach, Miles, J. Leach and Priest Brocklebank were appointed.

W. H. MILES, Clerk.

☞ The past week has been a cold dreary one. But those dark potentious clouds, and thundering of the artillery of the vaulted heavens, are but messengers of health. Man—contemptable man—if thou would'st know thy insignificance in the great immensity of space.

☞ As it has been said, and that, truly too, that advertising is the bone, sinew and life's blood of a newspaper, we hope that our friends will not be backward in presenting us with their favors.

☞ We return our sincere and hearty thanks to those gentlemen in the country and adjoining cities for the lively interest they are taking in our behalf in forwarding us names, that are to be inscribed and enrolled upon the subscription list of the Prophet.

☞ These refreshing showers and cooling zephers, invigorate the mind, and braces up our mortal coils—let the grumbler, bear this in mind—and that nothing is more conducive to health, than a change of air and scenery.

☞ We would say unto our muse-full correspondent, hat his case shall be heard, as it was one of the first on our docket.

☞ Travelling elders are requested to act as agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

☞ Elder John Hardy is our general agent at Boston those wishing to subscribe for the "Prophet," in that city or vicinity will please forward their names to him.

☞ Thomas S. Woodbury, is our authorized Agent in Philadelphia.

COMMUNICATOINS.

PERSECUTION—SPIRIT OF EVIL.

Mr. Editor—

Persecution spirit of evil, and unjust arbitrator of mind, too oft the slave and tool of envy; when first did thy relentless hand distress the abode of man: to trace thy course and glance at thee in thy first steppings upon earth, we must recede from the land and age of civilization, far behind the veil that obscures benighted Egypt, and look not upon the deeds of the Pharoahs, the blood of innocent, and the wrongs of martyr'd saints; whose bosoms like Æna's mount, could but break forth with their bursting flames; but go to the bright primeval morn when nature and God in glory was admired, and He in purity adored by man, ere sorrow had a name on earth, or a list of human woe was heard, there we find thee at thy native work, spoiling innocence, when perfection's God pronounced all good. Thou didst appear to tempt the holy and the happy pair; fair Eden and her happy inmates knew no grief till then; it was then shame's crimson blush first flushed the cheek of Man and Woman. Ere one day was closed, Adam, dismayed with fear and terror, dare not meet his Gracious Benefactor, the giver of his perfect state of bliss, his right to rule o'er happy Paradise; and why, because he listened to a fallen spirit who once rebelled and introduced commotion in high Heaven, who having lost his glory and his first estate, beheld with an envious eye the blessedness of Adam, what he could not gain, he was determined others should not enjoy; if he could tell them, but here he pauses not, their lost and fallen state, his satisfaction to degrade, in Adam's first son he sows the evil seed to bring forth more adversity, which in time, matures itself to hatred, and righteous Abel, approved of God, must fall by envious Cain whose countenance is fallen because of his brother's virtue, envy could not see the wreath upon anothers brow, however well acquired, or justly won. She has no laurels to bestow, none become them like herself, for if an honest thought should come to birth superior in its bearing, envy sits like a pale faced tyrant upon his throne, ready to destroy what shades his dignity. It was this spirit inflamed the mind of Saul, and would have slain the noble son of Jesse; through this the Son of God was crucified; the wise and great men of his nation could not bow to his superior wisdom, in the person of the carpenter's son. They acknowledged no man could do such works except God was with him, yet in him they could not behold the King of Israel, but nailed him to the cross, attaching that title in stern derision, but had they calmly listened like a Peter, James and John, they would have found it necessary their king should suffer. But, alas! like the frail sons of Adam in general, they allowed not superior intelligence to make its claim upon their benighted imagination, that was obscured in the maze of their contracted minds; and consequently left to grope their way in the dark, who once a favored people, are now through their own folly, a hiss and a byeword, scattered over the face of the earth, divided as a nation, a monument of God's wrath and displeasure. But whether it be a divine revelation from God, or the bright scintillations of a natural genius, giving birth to new ideas, calculated to throw a flood of light into the human mind.

The first idea that seems foremost is we shall suffer if it subjugates the theory of others we approve, overlooking the rights of others to prove all things, which if candidly weighed, can only work upon a right principle, but if opposed by persecution, sympathy will gain it friends and it become notorious upon a false principle, but if allowed to hew its own course, it can only gain an ascendancy according to its merit, but if really of worth to the family of man, persecution may injure, what time cannot repair. We need not go back to prophets and apostles, the fate of a Columbus and others, but the nineteenth century furnishes us with events, which caste a shade not only over the history of despotic Europe, but the United States, the glory of Republics, blushes to own what has been perpetrated on her soil, where in the event of time under such a glorious Constitution has mankind been sacrificed as in the blood-stained soil of cruel Missouri, and that to satisfy weak minded prejudice, led on by unholy priests and professed potentates of heaven. Children deprived of parents, parents of children, houses burned, women abused, their property destroyed or stolen, and banished from the state; as if tired with their deeds of cruelty, they had considered it a mercy to let despair accomplish the rest, and all because they believed God had raised up a prophet, and spake as in former times.

O weak unthinking man, when once thou art the instrument of him, who would subjugate high heaven, and contaminate all good, who is there, but vainly seeks thy pity. Shut out reflection, and what avails laws divine or human, the glorious structure framed by a thousand minds, is no more regarded than the cobweb, doomed to desolation, the first storm that happens; and the plan laid out to answer centuries of unmolested peace, is not so much regarded as a weak partyzans oration, the right of conscience is not, every freeman fears a foeman's hate; look at our sister city, who the people honor and by right elect, is not regarded, prejudice and hate show their fearful work. Bigotry and enthusiasm have met to try their men and who knows where the fearful scene will end, and how opposed is this to the religion of Heaven, to the spirit of the constitution, to the impulse of every just and noble mind; are we not all the children of one great Parent, born with equal rights of thought, and should not our chief aim be to benefit each other, and to this end let reason and the light of truth shake out our course, with an eye to each others rights; if we believe we are right, let us persuade, but nothing force against the privilege of thought, or views of conscience; we, as a people, desire only to urge our views in righteousness, not build ourselves upon anothers ruins, but wish the people to read, hear, and understand for themselves; read our paper for an understanding of our theory, compare it with the scriptures, and if our principles and practices are not consistent thereto, turn away from them as being evil.

We only ask an investigation by the light of reason and divine truth and trust mankind will arrive at one conclusion, that we have been misrepresented. And, I trust, closely examining our principles by the sacred writings, it will be found, the despised and persecuted Joseph Smith, has brought forth truth, light, and intelligence, which will stand the scrutiny of the learned, and the test of all theories, the sacred scriptures.

Yours respectively,

J. B. M.

Mr. Editor.—As the object of "The Prophet" professes to be the dissemination of the principles of truth, I respectfully solicit answers in your second number to the following Questions, which may throw some light upon the subject which has lately been discussed in this city, viz:—

"Can there be a Church without a Bishop."

First. Can the Church of Jesus Christ, exist without Apostles, Prophets, Bishops, and all other officers which constituted her government in ancient days.

Second. If not, has there not been a complete disorganization of the Church?

Third. And if the Church has been disorganized, when did it take place? and what was the cause?

Fourth, What was the power invested in the Apostles by Jesus Christ? for what purpose given? and how long to continue?

You will oblige a correspondent, by answering the above questions and if satisfactorily and in accordance with Scripture and reason, I shall take the privilege of sending you some others equally important. Yours.

BEREAN.

May 18, 1844.

A NEW ADVOCATE FOR A NATIONAL BANK.

We have cast our eyes hastily over Gen. Smith's (Mormon Joe,) "Views of the Powers and Policy of the Government of the United Sates. Nauvoo, 1844" The illustrious individual "goes the whole figure" with Messrs Clay, Webster, Sargent and the Whig party in general for a national bank. After this, who can doubt the propriety of such an institution? Here is Joe's plan for a "fiscal agent," which is quite as sensible, both in nature and object, as the famous whig fiscalities.

'For the accomodation of the people in every State and Territory, let Congress show their wisdom, by granting a national bank, with branches in each State and Territory, where the capital shall be held by the nation for the mother bank, and by the States and Territories for the branches and whose officers and directors shall be elected yearly by the people, with wages at the rate of two dollars a day for services; which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The net gain of the mother bank shall be applied to the national revenue, and that of the banches to the States' and Territories' revenue. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities as *brokerage*, and leave the people's money their own pockets.'

The prophet seems to be thoroughly imbued with the whig financial doctrines. He wants a national bank for the "accommodation of the people," and to save the federal and State treasuries from taxation. In two respects, however, we think Joe's plan has decided advantages over those of Messrs. Clay and Wester. He sticks to the specie basis, dollar for dollar; and his plan is more economical, as the officers are to be elected by the people, "with wages at the rate of two dollars per day. There is another recommendation, however, of this "great financier," which, we fear, will somewhat embarrass the practical operation of his schome. He tells the people:

'Petition your State legislatures to *pardon every convict in their several penitentiaries*; blessing them as they go, and saying to them, in the name of the Lord,—'Go thy way, and sin no more."

We fear if this humane recommendation be adopted, the "specie basis" would soon disappear from Joe's mother bank and branches, including that of Nauvoo, which would show a "beggarly account of empty boxes." Perhaps, however, we are unnecessarily apprehensive of the small thieves who fall into the clutches of the law, since the great theives who robbed millions from the late whig bank and its satellites, are permitted to roam at large with perfect impunity.—Upon the whole, however, we will do Genaral Smith the justice to state, that we think his financial doctrines more sound, his views more honest, and his schems more feasible, than those of the hypocrites and quacks who, supported a great party, have fleeced the country to the very quick and are now eager to repeat the application of the shears.

The following passage calls vivdly to mind Mr. Clay's Hanover speech, in which he promised a perfect millenium to the country, as soon as a Whig Presdent should be elected;

'The country will be full of money and confidence, when a national bank of twenty millions, and a State bank in every State, with a million or more, give a tone (an order of nationality) to money matters, and make a circulating medium as valuable in the purses of a whole community as in the coffers of a speculation banker or broker.'

The prophet is not only thoroughly imbued with financial doctrines of the Clay-and-Webster school, but he has caught the very tone of their "eloquence."

The General is not an admirer of lawyers.—'Like the Good Samaritan," he exclaims "send every lawyer as soon as he repents and obeys the ordinaaces of Heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine." How it must have delighted his heart to learn that the pious Daniel has lately become an eloquent preacher! though we fear he does not "repent and obey the ordinances of the gospel," nor is contented—not he—to preach "without purse or scrip," however willing to "pour in the otl and the wine."

We cannot refrain from treating our readers to the following glowing passage, in which our friend Joseph so eloquently describes the defeat of Mr. Van Buren. We have read nearly all the Whig slang on this same subject; and we have met with nothing to equal the gloomy grandeur of this portentous paragragh:

'At the age, then, of sixty years, our blooming republic began to decline, under the withering touch of Martin Van Buren. Disappointed ambition, thirst for power, pride, corruption, party spirit, faction, patronage, perquisites, fame, tangling alliances, priestcraft and spiritual wickedness in high places, struck hands, and revelled in midnight splendor. Trouble vexation, perplexity and contention, mingled with hope, fear and murmuring, rumbled through the Union, and agitated the whole nation, as would an earthquake at the centre of the earth, heaving the sea beyonds its bounds, and shaking the everlasting hills. So, in hopes of better times, while jealousy hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they rose in their majesty, like a tornado, and swept through the land, till General Harrison appeared, as a star among the storm-clouds for better weather.'

After this, won't Mr. Botts give way, and let General Smith be the Whig candidate for the Vice Presidency? But let us finish the picture:

'The good man died before he had the opportunity of applying one balm to ease the pain of our groaning country; and I am willing the nation should be judge, whether General Harrison, in his exalted station, upon the eve of his entrance into a world of spirits, told the truth or not; with acting-President Tyler's three years plerperxity and pseudo-whig-democratic reign, to heal the breeches, or show the wounds, *secundum artum*, (according to art.)—*Subsequent* event, all things considered Van Buren's downfall. Harrison's exit, and Tyler's self sufficient turn of the whole go to show, as a Chaldean might exclaim: *Beram elui eluah beshmayauh gauhah rauzeen.* (Certainty there is a God in heaven to reveal secrets.')

Joseph is unquestionably a great scholar as well as financier. Cannot Mr. Clay persuade the General to accompany him on his electioneering tour? With Poindexter, Prentiss, the Bear, the Borer, Joe Smith, and a few other quadrupeds to complete his menagerie, he could not fail to convince the moral and enlightened people of the United States of the necessity of a national bank, and of their duty to make him President.

Before we close, we have a few suggestions to make. We propose, then, that Joe Smith (Mr. Biddle being out of the way) be made president, and George Poindexter cashier, of the new Whig national bank that is not to be: that the mother bank be established at Nauvoo, with branches over all creation; that the honorable Mr. Mitchell be appointed counsel, and that Mr. Webster have unlimited power to draw, with Governor Doty of Wisconsin as his security. With this arrangement we should have the perfection of a Whig system of finance.—GLOBE.

We should not be surprised if a comet or some other powerful body, has struck the 'globe,' and at least produced a great deal of uneasiness; but from the above we discover that a monstrous effort is made to ward off the blow, and cause it to pass in an oblique direction to some other tremendous body. But, Mr. 'Globe,' this will never do, you must take it as it comes.

It seems the editor of the Globe has got hold of an edged tool, which he does not know how to use, which caused no little uneasiness. But however in regard to the views of Gen. Smith, respecting a national bank, and sundry other items on on the great affairs of the nation, he is obliged to acknowledge, are far superior to those of the Clsy and Webster school, and no doubt, if he had spoke the honest sentiments of his heart, he would have said, Mr. Van Buren and 'Tyler too.' However, like all other specimens of meaness, he turns into ridicule every thing that he cannot controvert with reason and evidence.

Gen. Smith's views on the great affairs of the Government, are unanswerable, for this reason, they are the views of a statesman who is uncorrupted with the schemes of political demagognes of the present age. Indeed, we know him to be a man well qualified for the highest station in our Government, for he is a learned man and one that is well versed in the affairs of State, but he is a philanthropist. He is certainly the man that every person who regards the welfare of the country should vote for, at the next Presinurtial election.—NAUVOO NEIGHBOR.

From the Nauvoo Neighbor.

THE GLOBE.

The wise shall inherit glory, but shame shall be the promotion of fools.—*Solomon's Proverbs.*

In the daily Globe of March 14, Mr. Blair notices my 'Views on the Powers and Policy of our Government,' under the head of 'A new advocate for a National Bank,' with remarks and extracts. As it does not bespeak a gentleman to tell all he knows, nor indicate wisdom to murmur at the oddities of men, I rarely reply to the many remarks, sayings, and speculations upon me and my plans which seem to agitate the world, as the showers upon the verdure of the earth, to give me vigor, beauty, and expansion,—but when a man occupies a station in his country, which ought to be honored as an exaltation, which ought to be sustained with dignity; and which should be filled by a friend and patriot of the nation, too wise to be cozened by counterfeit principles; too great to blur his fame with sophistry; too proud to stoop to the vanity that is momently wasting the virtue of the Government; and too good to act the hypocrite to accumulate wealth, or frustrate the ends and aims of justice; I feel it my duty to bring forth the truth, that the man and his measures, if right may be sustained; and if wrong, may be rebuked.

Without reference to men, parties, or precedents, the plan of Banking, suggested in my 'Views,' is assumed upon the all-commanding, and worthily considered omnipotent petition of the people, and whether, as a 'fiscal agent,' 'great financier prophet, priest or king,' I act wisely and righteously, so as to answer their virtuous prayers, without fear, favor or partiality; and produce union; give satisfaction to twenty millions of freemen, rather than sport with their holy supplications to boost a few hungry, crafty, hypocritical demagogues into office to gamble for the 'loaves and fishes'—no matter whether the game is played 'upon the tables of the living, or the coffins of the dead,—and whether I raise the honor and credit of the nation above the little, picayune, cramped, narrow minded schemes of the dominant, undominant, and would be dominant parties, cliques, knots, and factions; or whether, like the venerable fathers, I launch my new ship into the great ocean of existence, and, like them, luckily bring relief to the oppressed, is the same, so long as the people are honored as noble in their patriotism; virtuous in their intentions; and almighty in their majesty: vox populi—vox Dei!

But it is extraneous, irrelevant and kick shawing to connect me or any part of my 'Views on the powers and policy of the government,' with Mr. Clay, Mr. Webster, Mr. Adams, Mr. Benton, Mr. Calhoun, Mr. Van Buren, or any of their galvanic cronies,—what have they done to benefit the people? The simple answer is—nothing but draw money from the Treasury. It is entirely too late in the age of this Republic. to clarify a Harry of the west: deify a Daniel of the east; quidify a Quincy of the Whigs, or bigify a Benton of the democrats; leaving Mr. Calhoun and Mr. Van Buren such fair samples of bogus-democracy, that he that runs may read.

As the beautiful excellence of a ☞ head ☜ may be a desideratum only remedied by the 'Excelsior,' of the brain, so a great man ought to exhibit his wisdom by his liberality to the unfortunate among men as a token of philanthropy—unbounded by party lines, unfettered by chaincable opinions, and untrammelled by cast-iron rules. Why shun the noble project of letting the prisoners go free by petition? It is sanctioned by ancient custom; it is the counsel of God, and would be the only visible testimony to the world that this realm is what it professes to be, a Goverment of Liberty! Heaven, earth, and hell know that the penitentiaries of the several States are a disgrace to the United States, and a stink in the nostrils of the Almighty. And the county and city prisons are still worse. Unfortunate men, and in nine cases out of ten, innocent, are hurled into prison by corrupted Judges, suborned witnesses, or ungodly men who gamble themselves into Congress, into Legislatures, into courts, into churches, and into notice and power, and thus damn their friends and fellow beings to prison, wretchedness and ruin. And in ninety and nine cases out of a hundred, the prisoners are treated meaner than dogs; half starved to put money into the pockets of speculators; fed upon unwholesome provisions; whipt without mercy and even murdered with impunity. Look at the beastly conduct of * * * * to the female in Auburn State Prison, N. Y. Remember a man was whipped to death, not long since, in Alton Penitentiary, Illinois, and it is not uncommnon to lacerate with the 'rope's end' thirty men at once, in the parish prisons of New Orleans, so that the voice of reason now cries from the vast number of prisons and the multiplying number of prisoners in the United States for relief; and the death like groans from cells, bastiles, castles, and cursed holes throughout the whole earth, is ascending up into the ears of the Lord of Sabaoth to be avenged of

such cruelty. And when great men, in high places, see a Governor Reynolds shoot out his own brains with a rifle; or gaze upon the havoc made by the bursting of a 'great gun' among the 'Executives' of the nation, then know ye, the hour of his judgement is come!

The United States is the boasted land of 'Liberty,' where 'these truths are held self evident,'—that ALL men are created equal; and endowed by their Creator with certain unalienable rights: that among these are life, LIBERTY, and the pursuit of happiness: but at the same time, in the face of these truths, slavery is tolerated by law: imprisonment is tolerated by law: and murder is threatened by law: and over fifteen thousand free citizens are exiled from one State to another—and the General Government has no power, (according to the opinions of Van Buren and Benton) to redress the wrong. O, Queen Victoria, and ye Lords and commons of Great Britian, what think ye of a Republican Government? and how do you imagine your daughter will come out in her attempt at equal rights and reigning in righteousness? Pshaw! (will they answer,) your coffers are robbed with impunity; your citizens are mobbed, and driven like chaff from the threshing floor, and the government, controlled by a set of money gambling, chicken hearted, public fed cowards, cannot redress you! Ask the reigning sovereigns of Europe, Africa, and Asia, what they think of the boasted Republic in America! and will they not laugh in the face of the whole world, and taunt the United States, by exclaiming: Ah! hah! ah! hah! If there is any power in a Republican Government, in a real case of necessity, you have failed to find just men to exercise it. Party spirit cuts the cords of union; patronage veils the face of justice, and bribery closes the lips of honor, and when the wicked rule the people mourn.

Perhaps, it may be said, the government has been adequate to the calls of justice; and I answer, if it has, it was because the officers in authority considered their honor and the rights of the people, paramount, to patronage pelf and popularity!

There were patriots who carried out the poets' explanation of true greatness:—

"A wit's a feather, and a chief's a rod,
But an honest man's the noblest work of God."

It is said that "out of the abundance of the heart the mouth speaketh," and when men are called "quadrupeds," and ridicule occupies the place of reason, and the virtue, dignity, honor, [illegible] and majesty of the people seems to be buried in rubbish; covered with dust; mildewed with fog; tainted with treachery; burlesqued by blackguards; or humbled by debauchees; it is high time for humanity to exclaim: "how has the gold become dim, and where has the glory departed?"

The only suggestion worthy of commendation relative to a National Bank, in Mr. Blair's remarks, is, that the mother bank should be located at Nauvoo.

This is correct, for Nauvoo as a city, collectively or individually, cannot be reproached with dishonor, crime, corruption or bribery. Neither has a Swartwout or Price mingled his millions with the majesty of monarchs by walking out of the unwalled and ungated Nauvoo. The blood of Commodores and Congress men, shed by the heaven-daring, hell-begotten, earth-disgracing practice of duelling, has never stained the virtuous soil or city of Nauvoo. Nor does a slave raise his rusting fetters and chains, and exclaim. O liberty, where are thy charms? Wisdom, freedom, religion, and virtue, like light, love, water, and air, "spread undivided, and operate unspent," in the beloved city of Nauvoo; while the gayworld, and great politicians may sing,—and even the "great Globe" itself may chime the melodious sounds:—

Hail Columbia, "*free and equal*"—
Lo, the saints, the Mormons, bless ye!
Felt thy glory most severely,
When Missouri gave them *jesse*,
Hail Columbia, "*free and equal*"—
Negro slaves, like common cattle,
Bought and sold for cash at auction;
Prayers and chains together rattle!
Hail Columbia, "*free and equal*"—
"Gold and silver" is thy "tender;"
Treasury notes, (aside from Biddle,)
Foreign loans, and fallen splendor!

As the "world is governed too much" and as there is not a nation or dynasty, now occupying the earth, which acknowledges Almighty God as their lawgiver. And as "crowns won by blood, by blood must be maintained," I go emphaticlly, virtuously, and humanely, for a THEO-DYMO CRACY, where God and the people hold the power to conduct the affairs of men, in righteousness. And where liberty, free trade, and sailor's rights, and the protection of life and property shall be maintained inviolate, for the benefit of ALL. To exalt mankind is nobly acting the part of a God; to degrade them, is meanly doing the drudgery of the devil. Unitas, libertas, caritas—esto perpetua!

With the highest sentiments of regard for all men, I am an advocate for unadulterated freedom.

JOSEPH SMITH.

Nauvoo, Ill. April 15, 1844.

From the Nauvoo Neighbor.

NAUVOO MANSION, March, 1844.

MR. EDITOR:—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age, and last of all, I feel that I have met with the greatest, in the presence of your esteemed prophet, Gen. Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but to my utter astonishment, on a short acquaintance, I have found him as familiar in the cabinet of nations, as with his Bible; and in the knowledge of that book, I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith; his nobleness of soul will not permit him to take offence at me. No, sir, I find him open, frank and generous, as willing others should enjoy their opinions, as to enjoy his own.

The general appears perfectly at home on every subject; and his familiarity with many languages affords his ample means to become informed concerning all nations and principles, which his familiar and dignified deportment towards all, must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way; and I am astonished that so little is known abroad concerning him.

Van Buren was my favorite, and I was astonished to see Gen. Smith's name as a competitor; but since my late acquaintance, Mr. Van Buren can never re-seat himself in the presidential chair on my vote, while Gen. Smith is in the field; forming my opinions alone on the TALENTS of the TWO; and from what I have SEEN, I have no reason to doubt, but Gen. Smith's INTEGRITY is equal to ANY other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucus quiblings and squablings, while nations, governments, and realms, are wielded in his hand as familiarly as the top and hoop in the hands of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation, one might suppose him as well acquainted with other worlds as this.

So far as I can discover, Gen. Smith is the nation's man, and that the man who will exalt the nation if the people will give him the opportunity; and all parties will find a friend in him, as far as rights is concerned.

Gen. Smith's movements are perfectfully anomalous, in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has gathered the wisest of men to his cabinet, who direct his movements; but this subject is too ridiculous to dwell upon; suffice it to say, so far as I have seen, he has wise men at his side; superlatively wise and more capable of managing the affairs of a state, than most men now engaged therein; which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquaintance, I consider Gen. Smith, independent of his peculiar religious views, (in which by the by, I have discovered neither vanity or folly,) the sine-qua-non of the age to our nation's prosperity. He has learned the all important lesson, "to profit by the experience of those who have gone before," so that, in short Gen. Smith begins where other men leave off. I am aware this will appear a bold assertion to some, but I would say to such, call and form your acquaintance; as I have done, then judge.

Thus, sir, you have a few leading items of my views of Gen. Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day.

Yours, Respectfully,

A TRAVELLER.

☞ As the important particulars, and incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, subjects of enquiry, we shall insert, for the benefit of those who are not acquainted with the coming forth of the above named work, one of the following letters, each week until all are published,

O. COWDERY'S LETTERS TO W. W. PHELPS.

LETTER I.

Norton, Medina co., Ohio. Sabbath evening, September. 7, 1834

DEAR BROTHER—Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communnicate them to you, might, perhaps, if they should not prove especially beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed, into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanating from HIM who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—It can never be recalled!—it has rolled in to assist in filling up the space decreed in the mind of its Author, till nature shall have ceased her work, and TIME its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother JOSEPH SMITH, jr., I left Kirtland for this place (New Portage,) to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness, of the Savage's ferocity, for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves!—This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from HIS hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near this time of the Sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Pa. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the URIM and THUMMIM, or, as the Nephites would have said, "Interpreters," the history, or record, called "The book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Saviour, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practised among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the ressurrestion of Jesus Christ.

After writing the account given of the Saviour's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when HIS testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptised."

This was not long desired before it was realized. The Lord, who was rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother think further, think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one from the mouth of the Saviour, from the bosom of eternity, strikes it ALL into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!*

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when NIGHT will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary!" for the glory of God will lighten it, and the Lamb will be the light thereof.

* I will hereafter give you a full history of the rise of this church, up to the time stated in my introduction; which will necessarily embrace the life and character of this brother. I shall therefore leave the history of baptism &c. till its proper place.

THE JEWS IN RUSSIA.

A letter from St. Petersburgh, dated March 21, says, that to check the emigration of the Jews over the frontiers, the following, sanctioned by the Mmperor, had been made law:—"Jews who without legal licences, or with legal licenses which have expired, go over the frontier, when they have before been recognized as actual Russian subjects, and as such been brought back into the empire, shall be given up to the local government authorities, who shall deal with them according to the laws relating to deserters and vagrants, even when their former places of residence and the parishes to which they belong are known. According to these laws, they shall be employed in the military service; in case they are unfit for it, be placed in what are called the penal companies, if the latter shall desire it. If they are not fit for hard labor in public works, they shall be sent with their wives to settle in Siberia."

THE PAPACY AND THE GREAT POWERS.

The Tablet, a Catholic newspaper, takes a gloomy view of the present state of the Papal dominions, and the dangers which threaten them from several quarters. Among the most dangerous of these enemies is said to be Russia, whose emperor is denounced as "the great Antichrist of the north," and from whose rule, when once it includes Italy, is predicted "a hideous persecution and calamity, such as the Church has never yet hardly witnessed." The other enemies of the Papal see, besides its own insurgent subjects, are said to be England and France, and the following is a summary account of its alleged position at the present moment;—"Besides, then, the local and social convulsions of Italy, we have hanging over the Holy See—first, the armed Protectorate of Tustria; secondly, the efiorts of Russia to gain, at least, so much influence in Rome, as shall prevent the publication of unpleasant documents; thirdly, the endeavors of England to cajole the Pope into putting the screw (spiritual) upon his too ardent subjects in Ireland; and fourthly, endeavors of France to secure the same advantage against the Catholic subject of that kingdom. The Pope, anable to uphold his temporal dominion without Austrian bayonets, and the thtee most powerful cabinets of Europe applying all their craft and force to compel his Holiness to abuse his spiritual power to the common injury of Christemdom? Luckily, the hand of God has carried the Church through as great dangers as the present, and has promised to carry her through all dangers; otherwise we would say that this was no very pleasant prospect."

From the Nauvoo Times and Seasons.

SPECIAL CONFERENCE.

The following is a list of the elders who are appointed to the several states, together with their appointments.—Those who are numbered with the figures 1 and 2, will take the presidency of the several states to which they are appointed.

MAINE.

Josiah Butterfield 1st	Jonathan H. Hale
Ellridge Tufts 2d	Henry Herriman
Sylvester B. Stoddard	John Moon

NEW HAMPSHIRE.

Willard Snow 1st	Harley Morey
Howard Egan 2nd	David Clough
Alvin Cooley	Calvin Reed
John S Twiss	Chillon Mack
Charles A. Adams	Isaac Barton
Pethuel Miller	Israel Barlow
Abraham D. Boynton	

MASSACHUSETTS.

Daniel Spencer 1st	George Lloyd
Milton F Bartlett	Orlando D. Hovey
Daniel Loveland	Nathaniel Ashby
Joseph J Woodbury	Samuel P. Hoyt
Wm. H. Woodbury	Daniel W. Gardner
John R. Blanchard	

RHODE ISLAND.

William Seabury 1st	Thomas McTaggart
Melvin Wilbur	

CONNECTICUT.

E. H. Davis 1st	O. S. Sparks

VERMONT.

Eraustus Snow 1st	Warren Snow
William Ide	Dominicus Carter
Denman Cornish	Levi Hancock
Jeremiah Hatch	Alfred Cordon
Martin Titus	Charles Snow
William Haight	James Snow
John D. Chase	A. M. Harding
Josiah H. Perry	Isaac Houston
Amos Hodges	

NEW YORK.

Charles Wandell 1st	Wm. Newland
Marcellus Bates 2nd	Allen Wait
Truman Gillett	Wm. H. Parshall
A. A. Farnham	G. H. Wheelock
Edmund Ellsworth	Timothy B. Foot
Gregory Bentley	George W. Fowler
Homer C Hoit	Henry L. Cook
Isaac Chase	Wm. W. Dryer
Simeon A. Dunn	Elijah Reed
Daniel Shearer	Solon Foster
James W. Phippin	Hiram Bennett
James H. Van Natta	Chandler Holbrook
Samuel P Bacon	Lyman Hall
Bradford Elliot	Wm. Felshaw
J R. G. Phelps	Daniel Fisher
Joseph B. Noble	D. H. Redfield
John Tanner	Martin H. Tanner
Thomas E. Fuller	Gilbert D. Goldsmith
O. M. Duel	Charles Thompson
Samuel White	B. C. Ellsworth
Wm. R. R Stowell	Archibald Bates
Wm. D. Pratt	David Pettegrew
Marcellus McKown	Ellis Eames
Horace S. Eldridge	

NEW JERSEY.

Ezra T. Benson 1st	John Pack

PENNSYLVANIA.

David Yearsley 1st	Wm. P. McIntire
Edson Whipple 2nd	Jacob Zundall
John Duncan	Orin D. Farlin
Stephen Post	Henry Mower
G. W. Crouse	George Chamberlain
Jacob Shoemaker	Thomas Hess
Stephen Winchester	A. J. Glaefke
Hyrum Nyman	Henry Deane
J. M. Cole	James Dowaing
Charles Warner	

DELAWARE.

John Jones	Warren Snow
Jonathan O. Duke	Justus Morse

MARYLAND.

Jacob Hamblin	Lyman Stoddard
Patrick Norris	

VIRGINIA.

Benj, Winchester 1st	James Park
Seabert C. Shelton 2nd	A. W. Whitney
George D. Watt 3d	Pleasant Ewell
Chapman Duncan	W. E. Higginbottom
Joseph King	John F. Petts
Peter Fife	Alfred B. Lambson
Robert Hamilton	David Evans

NORTH CAROLINA.

A. McRae 1st	John Holt
Aaron Razer 2nd	John Houston
Thomas Guymon	James Sanderson.
George Watt	

SOUTH CAROLINA.

Alonzo LeBaron 1st	John M Emell
Wm. D. Lyman	Ekells Truly
Wm Smith	

GEORGIA.

Morgan L. Gardner	Isaac Beebee
Miles Anderson	S. E. Carpenter

KENTUCKY

John D Lee 1st	D D Hunt
D. H. Rogers	M B Welton
Samuel B. Frost	Horace B. Owens
John O Angus	Joseph Holbrook
Charles Spry	Hiram W. Mikesell
John H Reid	Garrett W Mikesell
Wm. Watkins	

TENNESSEE.

A. O Smoot 1st	Alfred Bell
Alphonzo Young 2nd	Armstead Moffit
W W. Riley	David P. Rainey
Amos Davis	James Holt
Libeus T. Coons	Warren Smith
Jackson Smith	John J. Sasnett
Wm. P. Vance	Joseph Younger
H. D. Buys	George W. Langley
Alfred D. Young	George Penn
J. J. Castateel	Henry B. Jacobs
Joseph A. Kelting	John L. Fullmer
Jonathan Hampton	Joseph Mount

ALABAMA.

Benjamin Clapp 1st	George W. Brandon
Lorenzo D. Butler	Thomas J. Brandon

MISSISSIPPI.

John B. Walker	Ethan Barrows
Daniel Tyler	

LOUISIANA.

J. B. Bosworth 1st	John Kelly
Wm. Nelson	George Pew
Henry H. Wilson	Lorenzo Moore

ARKANSAS.

Andrew A. Timmons	Darwin Chase
John A. McIntosh	Nathaniel Levett

OHIO.

Lorenzo Snow 1st	L. O. Littlefield
Lester Brocks 2nd	John M. Powers
Alfred Brown	Milo Andrus
John J. Riser	John Lovelace
James Carroll	Wm. H. Folsom
John Cooper	Loren Babitt
Simeon Carter	Elijah Newman
John Nichols	Milton Stow
David Jones	Edson Barney
Nathaniel Childs	Hiram Dayton
Jesse Johnson	Lysdander Dayton
John A Casper	Jacob Morris
Joseph Rose	Ezar Strong
Wm. Brothers	J. M Emmett
Jared Porter	Allen Tulley
John W. Roberts	Phinehas H. Young
Wm. Baston	S. P. Hutchins
George C. Riser	Joseph H. Foster
Clark Rewis	Nathan T. Porter
B. W. Wilson	Ezra Vincent.
A. W. Condit	

INDIANA.

Amassa Lyman 1st	Urban Stewart
George P. Dykes 2nd	Washington Lemon
A. L. Lamoreaux	Edward Carlin
Charles Hopkins	Lorenzo Young
F. M. Edwards	Wm. Snow
Salmon Warner	Nathan Tanner
Franklin D. Richards	Wm. Martindale
Samuel W. Richards	Henry Elliott
John Mackly	Aaron Farr
James Newberry	John Jones
Abraham Palmer	Frederick Ott
John G. Smith	

MICHIGAN.

C. C. Rich 1st	David Savage
Harvey Green 2nd	I. Van Deuzen
Thomas Dunn	Graham Coltrin
R. D. Sprague	Samuel Parker
Joseph Curtis	Jeremiah Curtis
Zebedee Coltrin	Charles W. Hubbard
Reuben W. Strong	Stephen D. Willard
Levi N. Kendall	Wm. Gribble
Wm. Savage	

ILLINOIS.

Elisha H. Groves 1st	John Vance
Morris Phelps 2nd	Samuel Mulliner
E. R. Swackhammer	John Gould
H. Omstead } Galena	Zenos H. Gurley
H. W. Barnes } Galena	Jefferson Hunt
Hiram Mott	J. L. Burnham
David Candland	David J. Kershner
W. A. Duncan	Nathaniel Levett
Wm. O. Clark	John Lawrence
Almon Bathrick	Nathan A. West
Phillip H. Buzzard	Levi Jackman
Zachariah Hardy	Abel Lamb
John Hammond	Howard Corey
George W. Hickerson	Stephen Markham
Daniel Allen	Levi Stewart
David Judah	James Graham
Thomas Dobson	Timothy S. Hoyt
James Nelson	Duncan McArthur
David Lewis	

MISSOURI.

Andrew H. Perkins 1st	William Corey
John Lowry 2nd	O. M. Allen
William G. Rule	Wm. H. Jordan.

WISCONSIN TERRITORY

S. H. Briggs

FREE.

F. Nickerson 1st	L. S. Nickerson
A. C. Nickerson	

Those elders who are numbered in the foregoing list, to preside over the different states, will appoint conference in ALL PLACES in their several states where opportunity presents, and will attend ALL the conferences, or send experienced and able elders—who will preach the truth in righteousness, and present before the people "General Smith's views of the power and policy of the General Government;" and seek diligently to get up electors who will go for him for the presidency. All the elders will faithful in preaching the gospel in its simplicity, and beauty, in all meekness, humility, long suffering and prayerfulness; and the Twelve will devote the season to travelling, and will attend as many conferences as possible.

Elder B. Winchester is instructed to pass through Mississippi, Alabama, Georgia, North and South Carolina, and Virginia, to visit the churches, hold conferences and preside over them.

BRIGHAM YOUNG, Pres.

W. RICHARDS, Clerk of the Quorum of the Twelve.

Nauvoo, April 15, 1844.

The Church of Jesus Christ of Latter Day Saints, hold their meetings every Sabbath, at Marion Temperance Hall, No. 183 Canal st. N. Y.

The Church of Jesus Christ of Latter Day Saints at Boston, Mass., hold their meetings every Sabbath, at 16 Franklin street. Elder John Hardy, presiding. Residence, 91 Commercial street.

☞ We have received the first number of the BIBLE STUDENT, a new and neatly printed paper, published in this city, by Mr. E. H. Wilcox, and edited by an Association of ministers and laymen, at No. 9 Spruce street.

THE FARMER.

Old Peach Stones.—A writer in the Mass Ploughman relates a remarkable case of the retention of the vegetative principle in peach stones. Some forty or fifty years ago, there stood besides an old well, two or three peach trees. Two years since, the well, which had much fallen down and was covered with briars, was removed: when to the astonishment of the owner, ten or twelve peach trees came up where the well had stood. He thinks the stones (or seeds,) from which these trees came, were produced at least thirty years ago.

Acclimating Cattle.—Whilst I am scribbling, I might suggest to a Southerner who requests information about acclimating the improved breeds of cattle, that my opinion of the great difficulty that occurs, does not arise so much from the change of food or climate as the state of irritation and fever that they are kept in by the incessant attacks of the horse flies and mosquitoes, so that they can get no rest by day or night. Now I think that may be obviated by spunging them in a steep of the leaves of the black walnut-tomato vine, and many other strong and pungent leaves or a solution of soot might answer, as any man in the south knows how repugnant the smell of soot is to the insect tribe, particularly to the mosquito.—Cult.

Cobalt.—A rich vein of the valuable ore of cobalt (the black oxide) has lately been discovered at mine La Motte, in Madison county, Missouri. This oxide has been known there for several years, but was supposed to be black oxide of copper. With the exception of a small vein of cobalt, worked many years since in Connecticut, this is believed to be the only discovery of that mineral on the continent of America. Cobalt is used in coloring porcelain, &c., and is the only substance ever discovered, in which the coloring properties are destroyed by heat.

Root Culture.—Most farmers who have made a fair experiment in raising roots, says the Boston Cultivator, and feeding them to stock, are in favor of providing this valuable food for their animals. By roots they can be kept in a more healthy condition than on hay and grain, young cattle can be kept in a more thriving state, they are an excellent and cheap food for fattening stock. and cows fed liberally on good roots, give about as much and as rich milk as when fed on grass in summer. And, besides, roots being a valuable kind of food, they produce far more value to the acre than either grain or grass, in some cases, two, three, or four times as much.—Many who have made expriments say that one bushel of oats and one of carrots, are worth as much for a horse as two bushels of oats; and the same land that would yield fifty bushels of oats would yield 500 of carrots, or 10 to 1.

Time of Spreading Manures on Grass Land.—A correspondent asks us our opinion as to the most proper time for spreading manures over grass grounds?

We are decidedly in favor of spreading in November in preference to any time whatever in the spring season. We commonly lose a large part of our manures when we spread them at any time on land that has long lain in grass. But as there are many natural meadows that cannot be easily ploughed, we dress them by an application on the surface.

Many farmers near Boston spread manure on their grass fields as late as May; and if the month holds rather dry they find but little benefit from it. Within our own observation there are instances of such spreading which has positively proved detrimental to the harvest. In a wet season it will operate better; but almost any kind of application in the spring is apt to come in the way of the scythe and of the rake.

The best time is November, when the application is less liable to dry up or evaporate. Much loam or other matter should always be mixed with manure that is to be spread on the surface of mowing lands.—Mass. Ploughman.

Mules.—The breeding of mules for southern markets has been one of the most profitable operations of the west, and more good mules have been produced in Ohio, Kentucky and Tennesee, than perhaps all the other States taken together. One individual, in Ohio, M. L. Sullivant, Esq. of Columbus, usually sells from his own farm 200 to 300 annually; most of which go to the Baltimore market.

Cut Worm.—Correspondents of the Cultivator recommend burdoch and hickory leaves wound around the stems of cabbages to prevent injury by the cut worms.

Fattening Cattle on Potatoes.—This season says Mr. John Johnson of Geneva, in the Cultivator, I fed two three year old 3-4 Durham heifers on potatoes and pumpkins; a bushel of potatoes to the two in the morning, as many pumpkins as they would eat at noon, and a bushel of potatoes at night, with clover hay, what they wanted through the day and night. One of them suckled a calf until five months old—the white calf that took the second premium at Rochester—she was dry in October; the other war put dry in October also. I fed them 68 days. The one weighed 802 lbs., the other 857 lbs. One had 80 lbs., tallow, the other 103 lbs., exclusive of kidney—the one that did not suckle the calf having most. They very seldom tasted water, although they had the offer of it every day. They were not tied up, but ran losse in a yard amongst 100 sheep. I never saw finer beef than they made.

Western Silk.—Mr. Thomson, says the Cincinnati Plowboy, showed us, the other day, some silk manufactured by W. B. Jackson & Brothers, at their silk factory in Newport Ky. We examined them carefully in regard to the strength of the fibre, the texture of the cloth, and the evenness of weaving, and we believed they wore equal to the best imported silks.

This establishment has been in operation but a few months. We believe they are prepared to manufacture all kinds of silk goods.—Such an establishment has been long wanted here, many having omitted, the last year or two, raising silk worms, for the want of a market at home for the coccoons.

The magnetic power of the compass needle, says the Magazine of Science, may be entirely destroyed or changed by being touched by the juice of an onion.

WOMEN.

THEIR CONDITION AND INFLUENCE, BY J. A. S.

When pain and anguish wring the brow.
A ministering Angel thou! W Scott.

The proper study of mankind includes both sexes. But since men are endowed with corporeal strength, the women are born to slavery or submission. Dependent on our passions and caprices; awaiting the arbitrary decrees dictated to them by the forms of government, religion, morality, and the prejudices of men; here adored as divinities; there esteemed as companions and equals; and there again, condemned to servitude and contempt; under all these different circumstances we see them still retaining their characteristic distinctions, submitting with inexhaustible patience, and enduring with inconceivable fortitude. Their faults are not augmented under the pressure of distress and humiliation. And which of our qualities do they not possess?

How much address and intelligence have they not evinced in important intrigues, and even in negotiation? Witness the celebrated negotiation of Pruth, conducted by Catheriene the First, and which procured safety to the person of the Czar, Peter the Great, and his whole army.—How many treaties, and unhoped for alliances, of which the men received the honor; but the merit of which belonged to the women! How many great actions and great resolutions have been suggested and accomplished by them! What admirable enthusiasm have they not been able to excite, to lead on heroes to the brilliant exploits which themselves were incapable of executing, and when they could only console themselves for standing idle spectators, by the flattering right of binding the laurel on the temples of the brave!

If the men can bost of more prudence, the women have less egotism. How completely is self forgoten in their sentiments! The sacrifice is so accordant with their feelings, that, with the exception of a little vanity, they lay aside all consideration of themselves. In short, so entirely do they devote themselves to others, that they have at length given reasons to believe that Nature ordained the sacrifice; and hence all our laws oppress them, and of them are all privations required.

Among no people, even the most savage, have we seen the men obliged to offer themselves a sacrifice on the tombs of the women, as have been the women on the funeral-pile of their husbands.

The extreme of feeling belongs essentially to this sex alone; and their sensiblity can only admit of comparison with their patience and resignation.

In this view, how can we choose but love them? In other respects, how can we cease to pity them? Withheld from the pursuits of any occupation, scarcely allowed to regulate the concerns of their own family, bringing us wealth which they never command, and presenting us with children who are not committed to their power: such is their condition. Let us not hesitate to say it; their existence resembles that of a conquered people, who can only hope to ameliorate their situation by the address they can employ to please their masters, and to soften the injustice of their usurpation, and the severity of their caprices.

The design of my work is to demonstrate the equality of the two sexes, different as they may be; and to prove that every thing is compensated between them;—that if the one seems to be endowed with peculiar qualities not possessed by the other, we cannot deny the other advantages equally to be valued;—that where corpereal strength is wanting, strength of soul supplies the deficiency;—that our domination over the female sex is but a continued usurpation;—that they have dexterously availed themselves of every opportunity of re-establishing, at least for a time, the balance between us;—that, in these moments of transient equality, they have evinced an ability for every thing, equal to ours;—and that, with the exception of inventive genius, their intellectual faculties, are not inferior to our own.

Many differences arise solely from education and custom: education modifies the nature of all beings.

Now, all that the moral nature of women may have lost by the improper direction of their infancy, ought to be imputed to the men. They compress or expand at their will the faculties of the woman; and, with a provoking injustice, they assume the very obstacles, which themselves have raised to their improvement, as proofs of female inferiority.

From the age of the patriarchs to the present time, women have been no better than splendid slaves, who like victims decorated with flowers, have proclaimed, by their fillets and garlands, the sacrifice to which they were doomed by those who ought rather to admire, esteem, and protect them.

Their condition is a certain guide for the observations of a stranger who enters an unknown country.

Woman, always secondary, and without hopes of acquiring glory, can only associate with our sex. It is for men to achieve great things, it is for women to inspire them. Woe to them if we establish a vicious order: they could but be corrupted along with us, or else remain immaculate alone, in the midst of the general depravity, without power ever to reform the state of society, or oppose themselves to the invasions of vice.

Among every polished people the women, by their sense, their charms, their address, and their coquetery, possess a thousand means of re-establishing between them and us the balance of power; but among savages, who, in their coarse reserve have no social idea, they remain without hope; their weakness is without support, and their existence, in relation to the men, only a long punishment.

The Gallic women were known at all times to equal their husbands in greatness of mind, and in courage; but before the Gauls passed into Italy, the torch of civil war was lit up in the midst of them. When, assembled on an immense plain, they were going to commence their slaughter, the women threw themselves before their enraged husbands, separated them, and reconciled them. From this time they were always admitted into their councils; and this memorable event was consecrated to them as a memorial of veneration.

It is said, that in the treaty which they made with Hannibal it was stipulated, that if any disputes should again arise between the two countries, they should, on the side of Carthage, be referred to its commander; but on the side of Gaul, the women alone should decide them.

While religious and political revolutions have successively changed the condition, the character, and the manners of women, it is to be remarked that the inhabitants of the East have uniformly remained in the same state. It is in vain that it has been by turns subject to the arms and the laws of different usurpers: not one of these conquerors has ever thought of bursting the shackles of an unfortunate sex, of its bondage.

The genius of women has not been able to oppose itself to the genius of Mahomet. In those parts of the globe where his religion has prevailed, their condition has remained stationary. In other countries, and even among barbariens, it has been meliorated; their accomplishments and attractions have raised them to a controlling power; but Asia alone have they submitted to slavery without hopes of relief.

The Arab, open, generous, and mild by character, had in him every thing that ought to have led him to appreciate a sex which he afterwards only enslaved through a religious fanaticism. Mahomet proceeded but slowly in enslaving it in his countries. After his death many women ascended the throne of Persia and of Tartary; but the almost universal establishment of a religion, which directs that they should be considered only as slaves destined for the licentious caprice of their masters, destroyed, in less than one century, all the superstructure of their power, and reduced them to that degraded rank which they are now seen to hold among the Mahometans.

Nature has left the inhabitants of the happy regions of India nothing to seek but pleasure; and pleasure is almost the only object that occupies their attention. Their sweetest enjoyment is rest and inactivity. One of their authors has said, and the maxim is now become popular,—"It is better to sit than to walk, or sleep than to wake; but death is supreme felicity."

Every country where the women hold not in society the rank to which they are called by Nature, is farther from the state of civilation than even the savages themselves; who, if they do not respect their wives, suffer them, at least, to be at large.

It is surprising that Montesquieu should, in justification of the practice of the Mussulmans, assert that "in countries where the women are shut up, the influence of the climate renders that of the passions so irresistible, that if they were allowed their liberty, every attempt directed against their chastity would be irresistible, and their opposition of none effect.

Would it not be more just to confine the aggressors? With every respect for Montesquieu which his name ought to inspire, I dare believe this very seclusion emboldens them much more than either their climate, their desires, or their assaults.

It must be granted to them that they have, almost at their birth, a physical and a moral sense which the men possess not. Look into savage nations, and you will find among their women this inclination towards civilization all these first impulses of softness and sociability which, even under the warlike disguise of their manners, distinguishes at all times their sex from ours.

What does it now signify what might have been the object of the women in improving the primitive chivalry? Animating the minds of our honest ancestors they did good, and applied both their self love, and their love, to the advancement of the manners which they had refined.

Every step in the progress of this new sistem, however slow, declares the delicacy of the minds which had produced it.

Either through mildness or weekness they have not, amid all the extravagant and cruel ideas which have governed mankind, associated themselves to cruelties which have desolated the earth. Some particular ones were, it is true, monsters; we cannot recollect, without horror, Fredegonde, Brunehaut, and some others, who have laden themselves with disgrace; but the women have never united to support any system of atrocity. The rign of terror was, in France, the production of the men alone. The women were only its victims. Robespierre found among them neither a mistress nor a friend; and it is to the coraguous arm of a woman, Charlotte Corday, that France owes the happiness of being delivered

(to be Continued.)

PRINTERS' FURNISHING WARE HOUSE, No. 32 Ann street, N. Y. WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a Printing Office.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

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They still continue to manufacture, and are generally supplied with all sizes of their Wood Type, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

☞ Publishers of Newspapers in the U. S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount.

Mew-York, May 19, 1844. [m18c.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Sauderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood.
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

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The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays, and Saturdays, at 5 o'clock, P. M.

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Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 Nassau-St., NY.

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Or, how to Cultivate the Memory; Expand and Strengthen the Intellect, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

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Or, the Transmission of Qualities, Physical, Intllectual, and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the germ. Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist can treat it—scientifically; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of congenial companions for life: including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The Natural Theory of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart;—A Work in which the primary elements of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics. It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

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A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

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Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet, regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Good, 138 Fulton Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

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Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

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For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H. Cook, Buffalo, N. Y.
H. Fitzhugh & Co., Oswego, N. Y.

m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHERN TRAVELLERS.

The Rail Road Bridge at the Roanoke completed, ON THE GREAT SOUTHERN MAIL ROUTE, Via Washington City, Richmond, Petersburg and Weldon, and the only Daily Line to Charleston, S. C., direct to New Orleans.

(24 Hours in advance of the Bay Line.)

TRAVELLERS going South are informed that connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for expedition, security, and certainty, it has great advantages over the Bay line.

The following unrivalled schedules are now run on this line.

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Leave N. Y. at 9 A.M. Arrive in Philadelphia at 3 P.M.
Leave Phila. at 4 P.M. arrive in Baltimore at 1 A.M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A.M. arrive in Fred'ksburg, at 11 A.M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P.M.
Leave Rich. at 4 P.M. arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M. arrive in Wel. N.C. at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil. N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 6 A.M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S. C. in forty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the same day, are delayed ten hours until that of the next day.

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Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
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We contend for the Truth.

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OF A

WEEKLY NEWSPAPER.

TO BE ENTITLED

THE PROPHET.

The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocacy and herald of the Faith of the Church of Christ of Latter-Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

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T. LEACH, Pres't.

By order of the Board.

New-York, May, 17, 1844.

WOMEN.

THEIR CONDITION AND INFLUENCE. BY J.A. S.

When pain and anguish wring the brow,
A ministering angel thou! W. Scott.

(Continued.)

The women in Asia, victims sacrificed by the laws of Mahomet, warned by a kind of instinct of the danger which threatened them, had it in their power to stab the prophet, and suffered him to live. Thus, then, for three centuries, the whole sex appeared and acted. First of all to support the mild and pure morality of Jesus Christ; afterwards to dictate a code full of the honor of chivalry; and lastly, to favor the revival of letters in Europe. Before this last period, when their genius and their understanding secured to them, in Italy, a merited reputation, they enjoyed in Spain a dominion too splendid to be passed over in silence. Their influence among the Moors is one of the most remarkable circumstances in the history of women. Perhaps they never excercised their mild power in a more brilliant manner than at Granada. They there fully proved that they could reign over us without obliging us to forget our duties, and that they knew how to inspire heroism even in the bosom of voluptuosness.

Servitude weakens the courage of a slave, and leaves him none of those powers which are necessary in an undertaking of importance.

When the Gauls fled before their enemies, the women threw themselves at their feet, and their voices brought them back to the combat.

The Goths, by their laws, obliged every one who debauched a virgin to marry her, if she were of the same rank with himself. But if she were of an inferior class, the ravisher was compelled to insure her a fortune.

Their abhorrence of the Mahometans, and of the slavery to which women were subjected by them, chiefly contributed to inflame their souls, susceptible of every species of elevation and greatness. The notions of religion gave additional impulse to that heroic zeal with which they were inspired; and this commixture of pious, amorous and chivalrous ideas produced so many celebrated women, so many exploits which history has handed down to posterity.

They were seen to quit their peaceful asylum for the tumult of camps, to support, under tents, all the fatigues of a military life, to forget their weakness and natural timidity, without ever departing from that modesty and decorum which form so essential characteristics of their sex. Beauty soon was seen to blaze in the midst of carnage. Palaces, castles were attacked and defended by female valor.

Let us turn to history. We shall see the celebrated Margaret of Anjou, more courageous than her consort Henry VI. repair the losses occasioned by his imbecility, recall victory to his standards, twice regain her liberty, nor yield to the rebels, as well as to fate, till after she had fought twelve battles, on which her genius, her bravery and her talents threw a lustre which is still a subject of admiration. The women of the isle of Cyprus freed themselves from the chains of the Mussulmen, by setting fire to their magazines of powder; and availing themselves of the terror which the explosion produced, they escaped from their tyrants. How many other examples might not also be adduced!

If we examine the conduct of the women in every country, with impartiality, we shall be convinced that, without having been charged with any employment, with the conduct of any weighty transaction, they have nevertheless performed as important services as the men. On occasions of emergence especially they appear in a conspicuous light.

At length in the sixteenth century, arose the famous question of the equality, or of the preeminence of the sexes.

In 1509, Cornelius Agrippa, published his treatise of the excellence of women, and of the preeminence over the men.

He demonstrates the superiority of the women in forty chapters, and supports his system by physical, theological, historical, and moral arguments.

Elizabeth, who had triumphed over every thing, who, from fear of giving herself a master, had refused the espousals of the most powerful princes of Europe, who declared to her parliament that the epitaph which would flatter her the most would be, Here lies Elizabeth, who lived and died a virgin and queen—this princess, I say, could not resist the grief which she felt for the death of the Earl of Essex, whom she herself had condemned.

The reign of Elizabeth was one of the most brilliant spectacles which Great Britian has beheld. The commerce of this island extended its branches to the four quarters of the globe. Her principal manufactures were establishsd, her laws consolidated, her police brought to greater perfection, and her finances were employed only for the defence of the country. She had favorites, but she did not enrich them. Without granting liberty of conscience, she knew how to keep herself exempt from wars of religion, which kindled flames throughout all Europe. The arbitrary power, of which she was so jealous, did not prevent her possessing the affections of her subjects.

Russia, by the institutions of the state, admits its own subjects alone to the bed of the Czars. Its laws allow of no alliance to the monarch beyond the bounds of his empire.

A foreigner, an obscure female, a slave, not only seated herself on the imperial throne, by the side of an enlightened and despotic sovereign; but after his death, she assumed his power, and reigned with a magnanimity and a splendor, which is stilll not dimmed by time; and she procured stability to that immense empire, which two other women have subsequently maintained. Catherine the second governed with a wisdom that will extort the admiration of the most illiberal of posterity.

In a strait of the river Pruth, the Turkish army, of 150,000 strong, had surrounded the Czar Peter on every side; and he was only able to oppose to them about 30,000 men, exhausted with the fatigues of a long march through sandy and desert countries. To complete his distress, he found a deficiency of provisions. For three days the army remained without bread; and the soldiers, leaning on their arms, begged aloud for slavery or death.

Catherine 1. who had now followed him, appeared as much elevated with courage, as he was depressed with despair. She went into his tent in spite of his prohibition, and in that tone which astonishes, and adds to the eclat of beauty, she said to him: "Before resigning yourself entirely to despair, there is one expedient which may yet be tried. You must conclude a peace on the least disadvantageous terms that you can procure, by bribing the Caiimacan, and the visir Mahomet Battagi. I will answer for the experiment, from the knowledge I have of the character of these two ministers. The count Tolstoi has drawn me their portraits, in the dispatches which he ordered to be read to me." And without giving the Czar time to answer, she pointed out a man in the army, whom she judged best able to manage this intrigue skillfully.

"Your expedient is admirable," said he, after a moment of reflection; "but where shall we procure all the money necessary to satiate these avaricious souls? they will not be paid by mere promises." "In your camp," replied Catherine; "I have my jewels; and, before the return of this man, I will gain possession of every sixpence that is here. My only request is, that you will not allow yourself to be discouraged, but by your presence will go and arouse the courage of your soldiers."

The Czar delighted with the generous liberality of Catherine, embraced her affectionately, left his tent, and proceeded to the division of general Sheremetof. In the meantime Catherine, intent upon her project, mounted her horse, and rode through all the ranks of the army, soothing the soldiers, and awakening their almost torpid spirits; then addressing herself to the officers, she said; "My friends, we are now in a dilemna from which we cannot possibly extricate ourselves, but at the expense of our lives or our riches. If we submit to the first, to die with our arms in our hands, our gold and our jewels will no longer be of use to us. Let us employ them then to dazzle these barbarians, and to engage them to open us a passage from these defiles. The work is already begun; I have sacrificed the greater part of my jewels and my money."

Catherine displayed so many charms, and addressed them with so much grace and enthusiasm that even the poorest soldier laid at her feet all the money he possessed. The despondency of the army was succeeded by courage, and a hope of better fortune prevailed through the whole camp; nor was this hope disappointed. The arrival of the delegate rendered the general joy complete, by the intelligence that the Visir was disposed to receive commissaries, vested with full powers to treat for peace. During the course of this bold manœuvre, Charles XII. and his minister Ponictowski, employed all the artifices of intrigue, and all the resources of genius, to procure advantage to their own cause from the weakness of the Czar, and the strength of the Visir.

Catherine, to whom Russia was indebted for this valuable peace, modestly enjoyed the glory she had gained. The gratitude of the people and of the soldiers was lively in the extreme.

One hundred and fifty Mormons from England, arrived at St. Louis on the 23rd ult. This makes about three hundred that have passed that place within ten days on their way to Nauvoo, the Mormon Paradise.—[N. Y. Native Republican.

THE WIDOW OF NAIN.

BY N. P. WILLIS.

The Roman sentinel stood helmed and tall
Beside the gate of Nain. The busy tread
Of comers to the city mart was done,
For it was almost noon, and a dead heat
Quiver'd upon the fine and sleeping dust,
And the cold snake crept panting from the wall,
And bask'd his scaly circles in the sun.
Upon his spear the soldier lean'd and kept
His idle watch, and, as his drowsy dream
Was broken by the solitary foot
Of some poor mendicant, he raised his head
To curse him for a tributary Jew,
And slumberously dozed on.

'Twas now high noon.
The dull low murmur of a funeral
Went through the city—the sad sound of feet
Unmix'd with voices—and the sentinel
Shook off his slumber, and gazed earnestly
Up the wide streets along whose paved way
The silent throng crept slowly. They came on,
Bearing a body heavily on its bier,
And by the crowd that in the burning sun,
Walk'd with forgetful meekness, 'twas of one
Mourn'd with uncommon sorrow. The broad gate
Swung on its hinges, and the Roman bent
His spear-point downwards as the bearer past
Bending beneath their burthen. There was one—
Only one mourner. Close behind the bier
Crumpling the pall up in her wither'd hands,
Follow'd an aged woman. Her short steps
Falter'd with weakness, and a broken moan
Fell from her lips, thicken'd convulsively
As her heart bled afresh. The pitying crowd
Follow'd apart, but none spoke to her.
She had no kinsmen. She had lived alone—
A widow with one son. He was her all—
The only tie she had in the wide world—
And he was dead. They could not comfort her.

Jesus drew near to Nain as from the gate
The funeral came forth. His lips were pale
With the noon's sultry heat. The beaded sweat
Stood thickly on his brow, and on the worn
And simple latchets of his sandals lay,
Thick the white dust of travel. He had come
Since sunrise from Capernaum, staying not
To wet his lips by green Bethsaida's pool,
Nor wash his feet in Kishon's silver springs,
Nor turn him southward upon Tabor's side
To catch Gilboa's light and spicy breeze.
Genesareth stood cool upon the east,
Fast by the sea of Galilee, and there
The weary traveller might bide till eve;
And on the alders of Bethulia's plains
The grapes of Palestine hung ripe and wild;
Yet turn'd he not aside, but gazing on,
From every swelling mount, he saw afar
Amid the hills the humble spires of Nain,
The place of his next errand, and the path
Touch'd not Bethulia, and a league away
Upon the east lay pleasant Galilee.

Forth from the city gate the pitying crowd
Follow'd the stricken mourner. They came near
The place of burial, and with straining hands,
Closer upon her breast she clasp'd the pall,
And with a gasping sob, quick as a child's,
And an inquiring wildness flashing through
The thin gray lashes of her fever'd eyes,
She came where Jesus stood beside the way.
He look'd upon her, and his heart was moved.
"Weep not!" he said, and as they staid the bier,
And at his bidding laid it as his feet,
He gently drew the pall from out her grasp
And laid it back in silence from the dead.
With troubled wonder the mute throng drew near,
And gazed on his calm looks. A minute's space,
He stood and pray'd. Then taking the cold hand,
He said, "Arise!" And instantly the breast
Heav'd in its ceraments, and a sudden flush
Ran through the lines of the divided lips,
And with a murmur of his mother's name,
He trembled and sat upright in his shroud.
And while the mourner hung upon his neck,
Jesus went calmly on his way to Nain.

BEAUTIES OF PHILANTHROPY.

BY BRANAGAN.

God has granted to man the knowledge of a supreme inteligence, in order to win him to his own happiness; but man from this simple sentiment, has manufactured a thousand religions, as inhuman as the priests by whome they are administered, who are continually teaching any thing but the art of being happy. The earth every where produces abundance for man, while thoughtless, thankless man, waters that same earth with the tears and blood of man, unhappy man! It is not nature, but man that is to be impeached with the miseries and ills of life.

The powerful and affluent think that all are miserable who live out of the circumference of fashionable life; but they themselves are the most miserable, because they counteract the laws of nature, and live in opposition, and not in subordination to her dictates, such persons have no relish but for vain delights, no sight but for shadows, no pleasure but in sensuality; while they have no relish for God, they are total strangers to true pleasure, and their whole life is a miserable dream. They are in the midst of the superb works of God, and yet admire only their own grandeur. They are continually fed (like the swine feeding upon acorns, who never know nor care from whence they fall.) by the liberal hand of the Creator, yet they infringe his rights, and counteract his excellent laws. Surely the oppressor thus acts, and the just re-action of Providence repays him in his own coin. With the same measure he metes, it is measured unto him again. The more men are oppressed, the more feeble and wretched are their oppressors; for they produce misery, and misery produces murders, robberies, prostitution, rebellion, civil wars, which end in their ruin. This re-action of evil is observable in the governments of modern, as well as of ancient times. We see in the present days governments judicially infatuated, which with long and steady strides, approach the brink of political annihilation. They do not remember that the cause must be removed before the effects will cease. The world is filled with wretchedness and missery, which are the offspring of man's cruelty and oppression, and not the produce of nature. Man, who is weak, man, who stands on the brink of the grave, has the temerity to impeach God with the fruit and effects of his own folly; to show the inconsistency of which, I will transcribe a few applicable lines from my tragical poem, "Avenia."

Behold you Christian hypocrites unjust,
Full of rage, rapine, cruelty and lust;
T'enslave my sons, they propagate their sway,
Join fraud to force, and bear the spoil away.
Who smooth of tongue, in purpose insincere,
Hide fraud in smiles, while death is harbor'd there;
From tender husbands, weeping brides they tear,
They proffer peace yet wage unnatural war;
Whilst still they hope we'll wink at their deceit,
And call their villanies the crimes of fate.
Unjust mankind, whose will, created free,
Charge all their guilt on absolute decree,
To God they pray, to him their sins translate,
Their follies are miscalled the crimes of fate.
The christian rulers in their ruin join,
And truth is scorned by all the perjured line!
Their crimes transcend all crimes since Noah's flood,
Their guilty glories soon shall set in blood.
They swear by heaven, then spill their brothers gore;
Lo, view my creatures bleeding on the shore.
Shall heaven be false, because revenge is slow!
No, 'tis prepared to strike the fiercer blow:
Sure is our justice. They shall feel their wo!
The day shall come, that great avenging day,
When all their honors in the dust shall lay:
Ourself shall pour dire judgments on their land,
Thus have we said, and what we say shall stand.
Their cruelty for justice daily cries,
And draws reluctant vengeance from the skies;
Such hypocritic foes their toils shall know,
And every hand shall work its share of wo.
How avarice fires their mind: Ye heaven born train,
Behold our sacred gospel preached in vain;
Behold us disobeyed, what dire alarms
Inflame their souls to slaughter, blood, and arms.
Their dreadful end will wing its fatal way,
Nor need their rage anticipate the day.
Let him who tempts me dread the dire abode,
And know the Almighty is a jealous God.
Still they may charge on us their own offence,
And call their woes the crimes of Providence;
But they themselves their miseries create,
They perish by their folly, not their fate."

In this world, virtue in some degree carries her reward in her bosom: contempt of covetousness ensures repose, temperance secures health, benevolence produces the most exquisite of all earthly delights, infinitely superior to the libertine's or epicure's most sanguinary gratification. The first delight is divine, the last beastly and sensual; humility begats assurance of safety, and removes fear, for the man cannot fall far, who is on a plain. The few by fraud, rob the many of their portion of the earth's blessings, till they are cloyed with superabundance, and of course can not enjoy what they possess; while the poor suffer and die for want of the necessaries of life. The laws of nature are inverted by those of man. God supplies our wants in a thousand different ways, while man uses as many ways to destroy our comforts; God commands even the forest to produce spontaneous fruits for his creatures inheritance; the earth nourishing roots for their aliment, that we may learn from his kindness to all, to be kind to one another. Alas! no part of the brute creation is so cruel as man! always either the victim or the tyrant of his fellow worms; yet he alone of all the creation, knows that God is great in goodness, and good in greatness, and that his justice governs the world; and that beneficence is the happiness of virtue, and that virtue exalts man to heaven. We see man every where paying the homage due only to God, to their kings and priests, both oppressing them as a punishment for their idolatry. The expanding rose and tulip, wherein thousands of ephemeral beings participate the liberality of their Maker, teaches me a more profitable lesson, then all the Greek and Latin schoolmasters in the universe; namely, that God supplies the wants of the most diminutive insects, and embraces the concerns of my circumscribed garden as well as the boundless garden of nature. If, then, his benificence extends to the smallest insect in my garden, can I for a moment think he will forget me?

The chief evils of society, I am persuaded, arise from the wrong association of ideas among the rich, who are imitated by the poor; the rich are continually seeking novelties to procure them pleasure, and in so doing, render themselves miserable; and the poor are often equally miserable, for the want of those novelties, because they suppose, very improperly, that they in reality are productive of pleasure, were it not for this, what pleased the poor man yesterday would likewise pleas him to-day; what was sufficient for his simple maintainance, would always appear good and desirable. Did the poor know the painful disquietude of the rich, they would no doubt be contented, and of course happy. In what are called colleges, and other seminaries of learning, the foundation of the misery of thousands is laid; the sentiments inculcated in such places, often in opposition, and not in subordination to the gospel, are as ambition is to humility. We too often find, in the works of classical and clerical authors, nothing but wrong premises, wrong conclusions, and wrong association of ideas, with a super-abundant transcription of Latin and Greek quotations, which not one in a thousand can understand, and only taunt the reader's ignorance, and expose the auther's vanity, and to men of sence will only pass for what they are worth.—"Let us look through nature up to nature's God," for unadulterated truth; and take our eyes and hearts from the selfish world, where truth is discarded, and interest is the order of the day, both among politicians and eclesiastics, where almost every sect endeavor to appropriate the promises and presence of God to their individual churches, to the exclusion of the rest of mankind. Little do they think, that the temple of Jehovah is the univers; his lamp, the sun, his organ, the melodious voices of the saints, who love him; his altar the most humble heart. Unless the truth shall make us free, we never "shall be free indeed," we were placed upon this earth to know, to love, and to obey the truth, to be grateful to God, and affectionate to man; for it is a fundemental law of nature, (hear it, ye cruel, unfeeling, rich men, and tremble at your approaching doom!) that the cruelty of man to his fellow man, shall recoil on himself, that no individual villain, or government of them, shall ever find their happiness in the misery of others. This one simple truth undermines the fales hopes of millions of the great, the rich, the mighty, and honorable of mankind. This sentiment will be grating to the feelings of many, who will no doubt hate me, because I tell them the truth. I am most earnestly desirous to do good to mankind; I must therefore calculate upon calumny and abuse from them; but abuse or applause are synonimous terms with me, as I endeavor to write to meet the approbation, not of man, but of my conscience and of God.

(To be continued.)

How often do the lineaments of man's face betray the secret emotions of his heart!

From the "Gospel Reflector."

THE PRESENT CONDITION OF THE RELIGIOUS WORLD REPRESENTED BY THE SIMILITUDE OF A DREAM.

As I was reposing one day in a beautiful grove, and meditating upon the present condition of the world, my mind became lost as to the things that were around me, and I fell into a deep sleep and dreamed a dream; and behold I was carried away and set down in a great field, and it was filled with a numerous concourse of people who seemed to be in great confusion, and they did not appear to agree with each other, but walked in different directions. When I saw this I marveled greatly, and when I viewed them more closely I discovered they were people of all ranks and grades of society; and what still more astonished me, was, they were people from all the nations of the earth. I also discovered that they were engaged in several different exercises. I enquired of one who stood by what this meant, he told me that it was their different exercises in religious worship. While beholding the heathen part of this company I was much pained to see the awful cruelties that they inflicted upon themselves during their ceremonies; I exclaimed, O ignorance! thou foul monster, why hast thou so much degraded this people.

I then turned my attention to that part of the of the multitude that professed Christianity. As I drew near and entered into the midst of the company, I was asked if I enjoyed religion, and belonged to any society I answered, and made known my condition, hoping to receive such instructions as would relieve my mind, and remove the burden from it. I entered into conversation with several and found them to have opposite opinions. Some manifested a warm zeal for their cause and strenuously opposed others; and others were more candid. At this warring about creeds and clashing of opinions, I was astonished, for they all pretended to prove their sentiments true by the bible. I was much disgusted and was about to turn from the scene in dispair; but several gathered around me who tried to persuade me to embrace their several creeds. Some said this difference of opinion was of minor consequence. I soon turned from the scene of contention about creeds and listened to hear some of them give their descriptions of the glory, majesty and beauty of heaven: also the advantage of being a christian. On the other hand some attempted to describe the woes and pains of hell that will be inflicted upon those who disobey the commands of God. This produced much contention among them; some said there was a hell, others said there was none, I was also displeased at this, and was about to turn away and have nothing more to do with religion or its votaries: but being urged by all parties to read the scriptures and satisfy myself,—which I resolved to do; but when I thoroughly examined them for myself I found that the mass of the christian part of this company were professing one thing, and living by another. In order to reconcile my mind to this I was cited to learned men to get an explanation of the scriptures. I called on them, and truly they made much exertion to explain the scriptures to my satisfaction, and at the same time to suit their creeds. With their fine speeches, and the rehearsing of popular traditions, & through the means of the modern spiritualizing system, I was in part converted to their opinions. Therefore, I resolved to embrace some popular doctrine, and float with the current of popularity. I then forsook candid investigation, and commenced to support a party and abide by the teachings of men. But before I was so deeply involved in party spirit that I could not be prevailed upon to investigate for myself the scene was changed, and I was rescued; before bigotry and superstition had fastened their serpent fangs upon me, I was aroused to see my situation.

Suddenly there appeared a cloud which hovered over the multitude, having a singular appearance, being accompanied with a terrible noise. The bustle and noise of the multitude was soon hushed, and a profound silenced reigned in its stead, whilst every eye looked upon this singular phenomenon with wonder and astonishment. And behold there appeared a personage in sight that was descending through the ethereal sky, and bending his course towards the field that contained the multitude. I was much astonished at this scene, and wondered with great admiration. All still continued in silence, wondering what this meant. Some thought that it was an omen of some awful event; and some thought otherwise. This personage soon landed in the midst of the multitude.

I drew near him, to hear from whence he came, and I soon learned that he was from some distant planet, but he refused to give any further information upon the subject. I then was very anxious to watch the actions and movements of this stranger and hear what he had to say. Some of the Christian part of the multitude soon enquired if the believed and enjoyed religion; he answered that he was entirely ignorant of the Christian religion; but he manifested a willingness to learn the particulars of the same. I was much elated at this, and supposed that he would soon be converted and embrace the Christian faith.—Some from all parties rushed forward to enter into conversation with him, each hoping to convince him that his system of religion was superior to othert. He was however dissatisfied with their contentious spirit, and called for their rules or statutes; they soon presented the bible to him, extolling it as being the best of all books. In it said they are the principles of the pure Gospel of Christ,—the fountain of light and knowledge.—The favorable description they gave of it, induced him to persue it.

Without any prepossessed opinions he read its sacred pages, and was much pleased with the doctrine therein set forth. He read the History of Christ, and the object of his mission, and was much elated. He read the Gospel of Christ and was overwhelmed with joy to think he had found a doctrine that guaranteed unto him his soul's salvation, and warranted to him such precious blessings and gifts. He read that God had organized his Church on earth, with apostles, pro-

phets, and he had promised various spiritual gifts such as healing the sick, speaking in other tongues prophesyings, visions, administration of angels, &c., on conditions of obedience. After he had learned the doctrine of Christ, and the manner the church was organized, and the blessings promised he resolved that he would go to any length in order to embrace such a religion as this. After he had carefully perused the scriptures, he had no other expectation than that he should find a church organized according to the New Testament pattern, and people enjoying the blessings above mentioned. Indeed, he was conscious in his own mind that those who advised him to read the bible believed all those things, and that they had apostles, and prophets in the church according to the pattern. He immediately solicited some of them in a candid way to give him an introduction to some of their apostles, that he might converse with them on this important subject. The reply was have no apostles in the church now-a-days.

The stranger was astonished at this, and looked as though he was greatly disappointed in his anticipations, and his hopes were entirely blasted and he would sink in despair. However, he recovered himself the shock, and enquired for prophets and those who enjoyed some of the spiritual gifts. The reply was, we have no prophets, and these gifts are no longer needed. He immediately accused them of acting dishonestly with him: first, they informed him that the bible gave a description of their doctrines; but when he read and compared it with their doctrines and enquired for apostles and prophets, &c., they denied having any such organization, yet they said they worshipped God according to the scriptures. He declared that they did not believe what they professed, and turned from them much dissatisfied, condemning the whole of the Christian religion and its votaries, saying he would have nothing more to do with them. They soon, however, said he was deluded, and warned the multitude to beware of him.

After carefully watchings the actions of the stranger, and hearing what he had to say, and seeing the manner in which he was treated, the eyes of my understanding were opened, and I saw the condition I was in, and also the awful apostacy of the Church, or of those who professed the Christian religion, and began to contend for the necessity of a continuation of apostles, prophets' &c. I was soon considered a heretic—the finger of scorn was pointed at me, and an uproar was raised among the multitude, and they cried, saying, "have nothing to do with this man, for he is deluded." I immediately, with others, who contended for the above mentioned gifts, separated from them, and the dream closed and I awoke—

A BELIEVER IN THE SCRIPTURES.

☞ As the important particulars, and incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, subjects of enquiry, we shall insert, for the benefit of those who are not acquainted with the coming forth of the above named work, one of a series of letters, each week until all are published.

O. COWDERY'S LETTERS TO W. W. PHELPS.

LETTER II.

Dear Brother:—

In the last Messenger and Advocate I promised to commence a more particular or minute history of the rise and progress of the church of the Latter-Day Saints; and publish for the benefit of inquirers, and all who are disposed to learn.—There are certain facts relative to the work of God worthy the consideration and observance of every individual, and every society:—They are that he never works in the dark—his works are always performed in a clear, intelligible manner and another point is, that he never works in vain. This is not the case with men; but *might it* not be? When the Lord works, he accomplishes his purposes, and the effects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction—The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and beautify my narrative with a relation of the faith of Enoch, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life forever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall rock from their base to their centre; the nations of the righteous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, to receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instruction to Moses and Aaron; of the perplexities and discouragements which came upon Israel for their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations when ever God has established his church among men, that should I have occasion to recur to either age, and particularly to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country. I may take the privilege. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular systems of the day. I cannot reasonably expect, then, that the large majority of professors will be willing to listen to my argument for a moment, as a careful impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth.—Of this I may say as Tertullian said to the Emperor when writing in defence of the saints in his day: "Whoever looked well into our religion that did not embrace it."

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced and the harsher the means employed to effect its extinction, the more numerous are its votaries.—It is not the vain cry of "delusion" from the giddy multitude; it is not the snears of bigots; it is not the frowns of zealots, neither the rage of princes, kings, nor emperors, that can prevent its influence. The fact is, as Turtullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible, that light which enlightens man, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth (without which the former could not exist,) and the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their *influence*. Religion has had its friends and its enemies; its advocates and its opponents.—But the thousands of years which have come and gone, have left it unaltered; the millions who have embraced it, and are now enjoying that bliss held forth in its promises, *have left its* principles unchanged, and its influence upon the honest heart unweakened. The many oppositions which have encountered it; the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have lefts its fair form unimpaired its beauty untarnished, and its excellence as excellent; while it certainly is the same, and its foundation upheld by the hand of God!

One peculiarity of men I wish to notice in the early part of my narrative.—So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation, to boast of or extol the acts of the former. In this respect I wish to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their *discovering the real* worth and excellence of individuals while residing with them, but when once deprived of their society, worth, and counsel, they were ready to exclaim, "how great and inestible were their qualities, and how precious in their memory."

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchers of the prophets and condemn their fathers for putting them to death; making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, & treacherously & shamefully betrayed, and crucified the Saviour of the world! No wonder that the enquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death.—Why were not all converted in his day and taken with him to glory! Noah, it is said, was perfect in his generation: and it is plain that he had communion with his Maker, and by HIS direction accomplished a work the parallel of which is not to be fonnd in the annals of the world! Why were not the world converted, that the flood might have been stayed? Men, from the days of our father Abraham, have talked, boasted, and extolled his faith: and he is even represented in the Scriptures:—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which, those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by our Lord, "How can the children of the bridechamber mourn while the bridegroom is with them?" It is said, that he travelled and taught the righteous principles of his kingdom, three years, during which he chose twelve men,, and ordained them apostles, &c. The people saw and heard—they were particularly benefited, many of them, by being healed of infirmities, and diseases; of plagues, and devils: they saw him walk upon the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamnity would fall upon that people, and the wrath of Heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place, aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears, that they, as others were before them, are looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the life of one equally as precious the other? and is not the truth, just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing.—No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favoured with equally as righteous men, who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of the multitude; when, in reality, there doctrines were no more pure, their exertions to turn men to righteousness no grater, neither their walk any more circumspect—the grave of the former is considered to be holy, end his sepulcher is garnished while the latter is deprived a dwelling among men, or even an existence upon earth! Such is a specimen of the depravity and inconsistency of men, and such has been their conduct toward the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that he came neither eating bread nor drinking wine. In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines advocated—they wanted an excuse, and they soon found one—"He hath a devil!"—And who, among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Saviour came in form and fashion of a man; he ate, drank, and walked about as a man, and they said, "Behold, a man gluttonous, and a winebibber, a friend of publicans and sinners!" You see an excuse was wanting, but not long wanting till it was found—Who would follow a dissipated leader? or who, among the righteous Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven and declaring that, that kingdom was nigh, or that it had already come, must appear different from others, or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners, and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanour might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner—and an accomplice of Beelzebub, the prince of devils!

If singularity of appearance, or difference of manners would command respect, certainly John would have been reverenced, and heard. To see one coming from the wilderness, clad with camels' hair, drinking neither wine nor strong drink, nor yet eating common food, must have awakened the curiosity of the curious, to the fullest extent.—But there was one peculiarity in this man common to every righteous man before him, for which the people hated him, and for which he lost his life—he taught holiness, proclaimed repentance and baptism for the remission of sins, warned the people of the consequences of iniquity, and declared that the kingdom of heaven was at hand—All this was too much! To see one dressed so ridiculously, eating no common food, neither drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise doctors, and righteous scribes, and declaring, at the same time, that the Lord's kingdom would soon appear, could not be borne—he must not teach—he must not assume—he must not attempt to lead the people after him—"He hath a devil!"

The Jews were willing, (professedly so,) to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them; but when one came teaching the same doctrine, and proclaiming the same things, only that they were nearer, they would not hear. Men say if they, could see they would believe; but I have thought the reverse, in this respect—If they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word: or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners!

When looking over the sacred scriptures, we seem to forget that they were given through men of imperfections, and subject to passions. It is a general belief that the ancint prophets were perfect—that no stain, or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias [Elijah] was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect. The idea is that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who were to prescribe the laws by which they must be governed, even in their private walks.—The generation following were ready to suppose, that those men who believe the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of his mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a propitiation for our sins; that he rose triumphant and victorious over the grave and him that has the power of death. This, man could not do—It required a perfect sacrifice—man is imperfect—It required a spotless offering—man is not spotless—It required an infinite atonement—man is mortal!

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Saviour, the great Shephard of Isreal, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not rumour, though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgements of one's merits or demerits: If it is, we erect an altar upon which we sacrifice the most perfect of men, and establish a criterion by which the "vilest of the vile" may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed.

THE PROPHET.

SATURDAY MORNING, MAY 25, 1844.

FOR PESIDENT,

GEN. JOSEPH SMITH,

OF NAUVOO, ILLINOIS.

"A Western man, with American principles."

☞ CANVASSERS WANTED.—A few intelligent active men wanted to canvass for the "Prophet;" with whom a liberal arrangement will be made: apply immediately at the "Prophet" Office, No. 7 Spruce st. (2nd floor.)

We this week have hoisted the banner and placed before the world as a candidate for the Chief Magistracy of this Republic, the Prophet of the last days, General Joseph Smith of Nauvoo, Ill., and pledge ourselves to use our utmost endeavors to ensure his election, being satisfyed that he will administer the laws of his country without reference to party, sect or local prejudice. We have communications from various parts of the country, hailing his nomination with joy, and we feel confident that if the intelligence of the American people prevail over their prejudices, he will be elected by a large majority. We call upon all friends of Justice, of Truth, Humanity and of God to examine his views and let the love of country predominate over the love of party, and through the ballot box we will strike a blow at oppression, hypocrisy, injustice and treachery, that may wither the hopes and prospects of those who would sell their country for office, and barter their God for gold—General Joseph Smith the Philanthropist, the friend of the oppressed; the champion of the rights of God and of man. Examine his views ye liberal friends of humanity, do not slight the claims of a true "Son of Liberty," but let it be said that "America, the land of the free and the home of the brave" can appreciate the merits of a man who has with giant mind, opposed all the accumulated prejudices of ages, and shown himself the uncompromising opponent of every form of tyranny over the minds or bodies of men.—We would refer our readers to Gen. Smith's letters and writings, for his views on the policy of governments.

We would say to our friends that our prospects are encouraging, that we are receiving from all sections of our country the congratulation of the saints on the establishment of our paper, and we promise that no exertion on our part shall be wanting to make the "Prophet" worthy of the patronage of all good and honest men both saint and gentile. We have counted the cost of "opposing the popular errors of the day," and can say with the continued patronage of the liberal and philanthropic portion of our community, that we will yet open a battery on "Babylon" that will eventually undermine the strong holds of satan, and make room for the glorious reign of the Son of Peace.

In answer to many communications we would say: that we are nought to be bought by promise, or intimidated by threat, but our cours will be directed by an eye single to the glory of God, and the good of mankind at large, opposing no man, but uncompromising in opposition to all forms of error and prejudice.

ANSWER TO "BEREAN."

First, "Can the Church of Jesus Christ exist without Apostles, Prophets, Bishops and all other officers which constituted her government in ancient days?"

We will answer this question by asking another: Can a man now exist without a head, arms, hands, legs, feet, eyes, ears, mouth or tongue, and every other member which constituted his physical organization "in ancient days?" If man cannot be perfect in his organization without all these members, how can the church be perfect in her organization in the absence of these official members, when an inspired apostle has compared her government organization to the physical organization of the human body? See 1st Cor. 12 chap.

"Third, If the Church has been disorganized, when did it take place, and what was the cause?"

It took place when wicked men and rulers killed God's inspired witnesses—when prophets were slain, and apostles martyred—when the lamp of divine revelation was extinguished; then the Church stranded on a fatal reef, went to pieces, and her broken fragments have ever since been floating promiscuously on the sea of time in the character of sects, parties, and religions. The cause of this was, the prevalence of human opinions over the inspiration of the Almighty. The voice of the people voted Christ out of the world. "Let him be crucified! Let him be crucified!!" was their united voice. Popular opinion has voted all his doctrines, bordering upon miracles, out of the Church. The ancient sects of Scribes and Pharisees killed the Saviour, and modern sects are trying to kill his doctrine: as their fathers did, so do they.

Fourth. You ask what power was vested in the apostles.

Ans. Power to bind on Earth and it was bound in Heaven; power to loose on Earth and it was loosed in Heaven: power to preach the Word, to get revelations from God by the Spirit, by Angels, by dreams and by visions—power to heal the sick, cast out devils, raise the dead' &c &c. This power was given for the perfecting of the Saints, and to continue till this work be done. When will they arrive at perfection? Ans. when the tares are seperated from the wheat; when Satan is bound, and all things that offend and that do iniquity, are gathered out of His kingdom. "Then shall the righteous shine forth like the sun in the kingdom of their Father."

Can a hungry man ever be satisfied if he receive no food? He cannot. Why? Because food is the only remedy which nature has furnished for his relief; and can the Saints ever arrive at perfection if they have no prophets, apostles, or inspired men among them? They cannot. Why? Because these are the means which God has ordained in his church to bring it to perfection. Hence any church having not apostles, prophets, bishops, gifts, miracles, &c., is in an imperfect state, and must remain so: for it cannot be of God. "He that is of God, heareth God's words; ye, therefore, hear them not, because ye are not of God."

ITEMS—A boy nine years old, named McCoy, was run over on the Harlem Railroad and crushed instantly to death—Mr. Cornnell, has invented a plough for laying pipes in the earth without excavating—Steamer Emerald, sunk opposite West Point at 12 o'clock M Sunday, all passengers saved, part of the baggage lost—A tanner named Frost in Whitehall, N. Y. murdered four of his children; committed for trial—A law passed the recent Legislature of this State, allowing Docters, male or female to recover fees, whether licensed by a Medical college of not—A grand military encampment will be held near Hagerstown, Md. on the 4th of June—Steam saw mill of Mr. S. Pills, near Detroit, Michigan, destroyed by fire on the 20th, loss 5,000 dollars, no insurance—Albert Corwin was shot on Saturday last, by J. M. Merritt of Bloomingeove N. Y.—Mad dogs at Staten Island, a number of children have been bitten—The Hessian Fly is making sad hovoc with the wheat crop in Penn.—There was a severe frost at Albany, and in the vicinity of this city on Tuesday last—Bishop Hughes has addressed a letter to the new Mayor Jas. Harper—The Seneca Chiefs, have sold their lands and received an enstalment of 75,000 dollars but are not willing to go—Trial of rioters implicated in the late disgreeful fracas in Philadelphia is going on in that city.

Elder Thomas Braidwood has just arrived from England, and gives an encouraging account of the progress of the glorious work—indeed England is not a whit behind our own country in the number of the advocates of the everlasting gospel of our Lord and Savior Jesus Christ. We have accounts from various sections of our country which show that the truth is making rapid strides and making "men free indeed." Prejudice is fast disappearing before the light of revelation, and, men high and low, Priest and people are begining to "prove all things," and the great increase in the number of "Saints of the Latter days" show that they "hold fast to that which is good."

Elder S. BRANNAN, from Ohio, has arrived in New York, and gives a cheering account of his mission, and success of the good work, in the region of country he has visited. Those addressing letters to him, will please direct to No 7 Spruce street N. Y.

☞ ELDER C. W. WANDLE, direct from Nauvoo, will Lecture on Sunday, 26th inst. at Marion Temperance Hall, 183 Canal-street, at half-past 10 A. M. and at half-past 7 P. M. All who wish to hear the principles of the Latter-Day Saints, proclaimed, are invited to attend and judge for themselves.

☞ The Church of Jesus Christ, of Latter saints at Philadelphia, hold their Meetings every Sunday as usual, house in 3rd street above Willow, over Marshall Institute.

ELD. WM. WHARTON, Presiding.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet. He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

Who has not heard of the celebrated Egg Hatching Machine, which is in full blast at No. 285 Broadway. It is certainly a curiosity that is not to be met with every day. Go one, go all, and pay the gentlemanly proprietor a visit, for it is a rich treat.

LIST OF AGENTS.

Br. Hardy, Boston. Br. Woodbury 24 North Wharves, Philadelphia. Elder Wandell, general traveling agent through the State of New York. Br. A. R. Wright, of Bellefontain, Ohio. Elder William McBride, Waynesville Ohio. All traveling elders are requested to act as agents for the "Prophet."

TO CORRESPONDENTS.

P. has been received and will meet attention.

We have made the calculation requested by "Cloy," and find that the Prophet's prospect of election is encouraging.

Brother W's. advice shall be attended to.

We thank "Brother H." for his interest in behalf of the "Prophet."

To all correspondents, we would tender this advice: be as comprehensive as possible, as we are obliged to reject many articles which are otherwise good. We cannot insert lengthy articles, unless on important subjects.

TURKEY.

The firmness of the British and French Ambassadors has induced the Porte to make further slight concessions regarding Christians, who, having once embraced the Musselman religion, return again to their old faith. The submission of the Sultan in this matter is regarded as the most important diplomatic occurrence in the annals of Turkey, being in fact the death-blow to Ottoman fanaticism. It is, however, attended with considerable danger to the Government, having excited much discontent and rebellious feeling in the breasts of the Turcomans. In consequence of the discovery of a plot to attack the Frank population, and in order to promptly secure the persons of the conspirators, one of those extraordinary scenes peculiar to a despotic government took place at Constantinople on the 28th March. Notice was given on the evening of the 27th, that all Musselmen were required to meet early at the Mosques, when an imperial Hatti Sheriff would be read, which materially affected the inhabitants of the capital. The Christians were, at the same time, warned to keep within the doors until the afternoon. A profound secrecy was observed as to intentions of the government. On the following morning each Musselman attended in the Mosque of his quarter. Cavasses and soldiers paraded the streets, and compelled those who lingerged to enter the Mosques. When all had been collected, the doors were closed—at the same time, extraordinary steps to put down resistance were taken. The troops were under arms, and several vessels of war ready for service, anchored at the Golden Horn. The Cavasses and soldiers then entered and seized upon all the young well-made and unmarried men, who are only resident in Constantinople; they bound them two & two, & placed them on board of steamers, by which they were conveyed to Halki, one of the Princes Islands, and uninhabited. In this manner, according to the lowest estimate, 15,000, or, as generally reported, 30,000 were arrested without a crime. Those who resisted, were silenced by a shower of blows from the Cavasses. Next morning the island was visited by officers, for the purpose of examining the men. Three thousand, who had particular claims to respectability, were sent back to Constantinople, whilst others, who, from physical defect or other causes, were unfit for service, were ordered to return to their native places in the provinces, and the remainder were enrolled in the army. The Government has pleaded necessity for this extraordinary act. They have also issued a firman, commanding the Chiefs of Corporations to sell the property of those thus carried way, & apply the proceeds to their expenses & the remainder to be reserved for their benefit. Accounts from Constantinople to the 8th ult. speak confidently of the disgrace of Riza Pasha. Two days before, the Sultan had invited him to proceed to Andrianople for the purpose of organizing troops and pacifying Albanians, but the Pasha avoided the snare by pleading severe illness.

COMMUNICATIONS.

Mr. Editor, Sir—I perceive that New York has hoisted her Ensign, and cast her banner on the breeze, as an Advocate for equal rights and a supporter of our new candidate for the Presidency, the renowned and mysterious Prophet of the West, General Joseph Smith. I have lately perused a work published in your city entitled the Travels and Adventures of Monsieur Violet which gives a general view of the strength, resources, powers and purposes of our Modern Hero and his Mormon followers, from which it would seem that the entire Indian tribes, and their vast territories, were already under his jurisdiction in a great measure, and ready to co operate with him, and that some of our western states, together with Texas and Mexico were in a fair way to strike hands politically at least, with the Prophet. This together with the astounding fact of his coming out for the presidency of this republic, and his singular and extraordinary political views as published of late, in which with a master spirit he gives, the outlines of a bold and somewhat original plan for the immancipation of the entire race of man, and for the prevalence of universal freedom and brotherhood. These things I say, bursting at once upon the public mind like peals of thunder, or like the trumpet of mount Sinai, has startled us from our dreaming slumbers, and we begin to enquire what all these things mean. We have heretofore been accustomed to look upon the Prophet and his followers with a sneer of contempt, as if their system and movements were beneath our notice, but this feeling is all at once begining to give place to a strange mixture of wonder, admiration, fear, jealousy, and alarm.

Who is this extraordinary personage, who is represented in such a variety of characters, "from grave to gay, from lively to severe,"

We have been told that he is an ignorant fool and unlearned blockhead, and that he is wiser than Solon and more learned than Socrates, that he is a greater legislator than Moses, a deeper politician than now exists in our realm, while at the same time he is despised for his madness, envied for his greatness, feared for his power, and admired for his success.

We begin to suspect that the press and Prophet have been deceiving, and playing the fool with us—that we have been duped, in regard to the real character of this man, and of his principles and purposes. We are half inclined to think that he is some knight in disguise, some Wallace wraped up in a yankee skin or one of the old prophets newly born, for the purpose of playing the Sampson with us all, and that stooping to the lowest condition of life, he intends to soar on high and to alight on the highest pinicle of human greatness, where, in the decline of life he can look down upon a world, regenerated; and reflect with joy that his own arm, nerved by power from the Gods, had struck the first blow, won the day, laid the foundation, and placed the top-stone in the new and perfect Temple of freedom,

Who is this man! it is time we made his acquaintance, and informed ourselves of his real character and principles.

Come Mr. Prophet, the public have a right to claim at your hands a full development of this singular man, and his movements; or will he be induced to come down east and pay a visit to our Atlantic cities; I think the Boston common would almost be too small to convene the concourse of gentlemen and ladies who would gladly make his acquaintance or even have a glimpse of his person.

Have the western wilds of America actually given birth to one who is destined to rule a world, and dictate laws to universal man? If not what means it!

His own right hand would grasp a nations helm,
His left, controll the boundless Indian realm,
Renown'd Republics tremble at his power,
While savage tribes revere, and saints adore.

It would really seem as if the world were never to loose their wonder and admiration of this singular and original genius, who seems possessed of some magic power, some mysterious influence, some wand whose motion sways the destiny of things, and works the wheels of nature to hi will

This influence seems alike adapted to all classes and conditions of men, from the most intelligent and refined, to the most barberous and uncivilized. The renowned cities of our Atlantic states; the halls of Congress, and the remotest savage tribes, of our inland plains and mountains have alike felt its power and been sensibly wrought upon by its irresistable influence.

The vast cities and towns of England and Scotland have been penetrated with equal success; their halls, their courts and their temples have echoed with the name of mormon. It has resounded amid the splendors of royalty in the court of St. James It has presented itself at the feet of the throan, and claimed the attention of the Queen and prince. While on the other hand the low and obscure cellers of the humble poor, the dark alleys, the gloomy cells, the highways, lanes and hedges have not been forgotten.

The learned circles of Edinburgh and Glasgow, and the remote glens which once echoed with the name of Wallace are now familiar with the name of our modern prophet, and have not been able to resist his influence.

The remotest craigs of the North of Scotland have not been too obscure for its penetration; nor the recluse of Norway too remote and retired to feel its effects. The mountains and valleys of Wales have been agitated in turn at the same mysterious sound; while Germany, Constantinople, Egypt and Jerusalem, the distant plains of India, and the Pacific isles have already echoed and re-echoed with the name of "Jo Smith" and the "Mormons."

No nation so remote, no tribe so obscure, no tongue so strange as not to be familiar with the sound. The great war chiefs of the Prairies; the wild tribes of the Rocky Mountains, the noble shores of the California and Oregon, the Camanches of Upper Texas and Santafee; the Dahcotahs of Northern Iowa, and the Chipaways of Wisconsin and Lake Superior, each

Hail with joy the auspicious morn,
In which another prophet's born.

While a gleam of hope kindles in their despairing bosoms. Angels of light glance before these in their night dreams, of better times; the spirit's of their father's speak low in the gentle breeze, while some powerful and mysterious influence comes o'er them, causing their bosoms to heave with new emotions, and their dark eyes to sparkle with animated joy, as if the Great Spirit had spoken from above and caused them to hope for redemption.

Nor is this all, the same mysterious influence which seems working in so wide and varied a field, and combining ten-thousand discordant elements, all suddenly put in motion from the most distant and opposite points, and all urging forward a common centre or focus, is also working in the complicated machines of American politics; not only holding the balance of power, and thus influencing the elections; but actually grasping for the presidential chair of this republic. What means all this! What master spirit has put all these things in motion in so unusual and sudden a manner, and while mankind have been dreaming! And what is to be the final result of so strong a movement!

Who is this modern Knight with his magic lamp?

It is the Green Mountain Boy of Old Vermont—the ignorant farmer of western New-York, the unlettered fool of sectarian tales; the scourge and terror of out-lawed Missouri, the favorite Military Cheftian of Illinois, the Chief Magistrate of the Penal city of the west, the prophet of a numerous and increasing people, and last of all candidate for the Presidency of a great and powerful nation.

He is the favorite of thousands, the beloved of tens of thousands, the admired of millions, the hate of sectaries, the scorn of fools, the disgrace of drunkards, the fear of priests, the hissed of clowns, the dread of politicians the reverend of savages; the stumbling block of nations, and the wonder of the world; and to cap the climax, he is "JO SMITH THE MORMON PROPHET," an American youth in the full bloom of early manhood, and apparently in the very infancy of his career, just budding into public life, and just launching upon the foaming billows of the deep and boundless ocean of human enterprise.

If then his obscure begining and progress thus fare have been marked by events so passing strange what we ask may be the consumation?

Is not the political moral, and religious destiny of our nation—of our continent—nay, of the world itself suspended on the answer!!!!

Are we not evidently living in the very dawn of a new and important era, which may yet wind up the affairs of Old Nimrod's Babel, of Nebuchadnazzr's complicated image, and cause old confused and discordant elements and things to pass away, and all things to become new.

Mr. Editor, in behalf of myself and the public, I claim light on this all absorbing subject, and hope you will spare no pains to give us from time to time, every thing of interest in relation to the prophet and his principles and movements. In so doing your paper will be highly useful and interesting.

Go ahead then, with your New-York "PROPHET," and give us the truth in relation to the past, the present, and the future, for this is the calling of a "Prophet." Perhaps you may hear from me often. Wishing you much success, I take the liberty to subscribe myself your

BOSTON CORRESPONDANT.

Boston, May 22d.

PRIESTHOOD WHAT IS IT.

It is the right and the power to establish and govern the Church of the Living God, and is the same to that body, that government is to the nation. In order to have an efficient government, the exercise of its power must be committed to but few. Where this power is lavished upon the multitude, it becomes like salt that has lost its savor. The same ability exists to resist, that there does to enforce; and a power thus divided is like the flayed ox, it exists but in substance and form, while its power and vitality are fled.

There are many parties striving in our country, for political ascendancy, yet when one party succeeds, and obtains the reigns of government, how foolish and totally destitute of honor and a knowledge of political economy must be that party that will afterwards contend for the same right to make and enforce the laws. If this course were allowed, we should have, under the same constitution, one line of purely democratic judges, magistrates and rulers; another line of whig, another of Abolition, &c. &c till there became as many lines of government in our country, as there are of conveyances and transportation on our rail-roads and canals. Is there any man of common sense that could look upon the anarchy which this order of things would produce. without closing his eyes and turning away with disgust? No! every Native American well knows, that when one party gets into office, all others must submit to its dictation. But when we come to touch on matters of religion and church, men seem to lose their common powers of reason, and the different creeds through which we have been taught to look upon, every thing remind me of the different glasses which people sometimes wear before their eyes, some for fashion, others for aid in seeing, yet these glasses reflect their own color upon every object we behold; so while we were glasses, we can see nothing in its true light. Art throws all the beauties of nature into a gloomy shade. So also when we look upon sacred things through the glass of human creeds, we must know that all creeds throw their own shade around every principle, and we can see nothing in its true light. What shall we do with our creeds? Burn them up, let reason resume her throne and common sense return to the field of its operation.

But to the Church. There are more parties in the christian world than there are in the political, and every sect or party has its priesthood. There are Methodist, Baptist, Presbyterian, and a multitude of other priesthoods, all professing to act under the same great charter, and though one admits that another has the right and power to govern, yet he contends that his party has the same right. If I considered that my party had the priesthood, I should know at once, that *no other party could have it.* If the Whigs get the reigns of government into their hands, they know that neither the Democrats nor any other party can have them: and all other parties are wise enough to know this position to be a true one. Why cannot religious people be as consistent as politicians. The Lord foresaw they would not be, when he said, "The children of this world are wiser in their generation than the children of light," and experience demonstrates the truth of this saying. I am forced therefore to look upon the claims of the protestant clergy to the priesthood in the same point of light, that I look upon the claim of a certain woman in Solomon's day to a little infant child. Two women at that time, having each a young babe, slept together in the same bed. One of them was unfortunate, lay upon her child and smothered it, in the night she awoke and discovered her child to be dead, and also the other woman to be quietly sleeping with her child in her arms. She very carefully removed the living child from the arms of its mother, and took her dead child and put it in the place of the living one. When the morning came, the mother of the living child looked upon the dead one in her arms, and said, this is not my child, but the living one is mine. Not so, said the mother of the dead child, you have overlaid your child and killed it, and this living child is mine. This matter they would not decide, but agreed to tell it to Solomon, the wise king of Israel, and let him decide. They mutually told to him their tales, and Solomon says, bring me a sword, that I may divide the child, and give half to one, and half to the other woman. The woman who had the living child, yet was not its mother, honored the judgement of Solomon; being willing to see the tender child cut in two, to gratify her wicked and avericious disposition, knowing that if the child were divided it would immediately die. Oh! upon what a wicked principle was her claim to that child based! While the who bore the living child, said with all the affection and tenderness of a mother, let not the child be slain; but let her who claims it have it all. Aye! says Solomon, you are the mother of the child. Calling therefore, the priesthood the living child, the sects are willing to divide it among themselves, when they must know that if they do it, they kill the child, and only get a dead piece — While the Latter-Day Saints look on as the real mother, and say, let not the priesthood or child be divided. We will have it all if any, one part can do us no good, neither can the remaining parts benefit any one else. Union is life, division is death. More on this subject hereafter.

New-York, May 25th. O. HYDE

A Soda Fountain belonging to Dr. Watson, 36 Chatherine-street, burst yesterday; seriously injuring one of the men who was charging it; breaking his arm in two places, and lacerating it in a dreadful manner.

We learn that Elder Parley P. Pratt, is in Boston attending Conference there.

From the Nauvoo Times and Seasons

GENERAL CONFERENCES IN THE UNITED STATES, FOR 1844.

Quincy,	Ill.,	Sat. and Sunday,	May 4 & 5
Princes Grove,	"	" "	" 11 12
Ottowa,	"	" "	" 18 19
Chicago,	"	" "	" 25 26
Comstock, Callaman co.	Mich	"	June 1 & 2
Pleasant Valley	"	"	" 8 9
Franklin, Oakland co	"	"	" 15 16
Kirtland, Ohio	"	"	" 22 23
G A Neal's, six miles w. Lockport, N. Y	"	"	" 29 30
Batavia,	"	"	July 6 & 7
Portage, Allegany co.	"	"	" 13 14
Hamilton, Madison co.	"	"	" 20 21
Oswego	"	"	June 29 30
Adams, Jefferson co.	"	"	July 6 7
London, Caledonia co.	"	"	June 15 16
Northfield, Washington co. ten m. s. of Montpelier, at Lyman Houghton's		"	" 29 39
Fairfield, Essex at elder Tracy's		"	July 13 14
Boston,	"	"	June 29 30
Salem	"	"	July 6 7
New Bedford	"	"	" 13 14
Peterboro, N H		"	" 13 14
Lowell, Mass.		"	July 27 28
Searboro, Me.	"	"	" 6 7
Vinal Haven	"	"	" 13 14
Westfield Mass.	"	"	" 27 28
Farmington, Conn.		"	Aug 3 4
New Haven	"	"	" 10 11
Canaan,	"	"	" 17 18
Norwalk,	"	"	" 24 25
N Y City	N Y	"	" 17 18
Philadelphia,	Pa.	"	Aug 31 & Sept 1
Dresden, Weekly co. Tenn.	"	"	May 25 26
Eagle Creek, Benton co	"	"	June 8 9
Dyer co. C H	"	"	" 22 23
Ruthford co. C H.		"	July 20 21
Lexington, Henderson co	"	"	Aug 3 4
New Albany, Clinton co.	Ky.	"	June 29 30
Alquina, Fayette county	Ia.	"	" 1 2
Pleasant Garden		"	" 15 16
Fort Wayne	"	"	" 29 30
Northfield, Boon county	"	"	July 13 14
Cincinnati,	Ohio	"	May 18 19
Pittsburgh,	Pa.	"	June 1 2
Leechburgh	"	"	" 15 16
Running Water branch Noxuble co	Miss.	"	June 1 2

Washington City D. C. Sept 7, 8, 9, 10, 11, 12, 13, 14, 15.

From the Nauvoo Neighbor.

ALL IS PEACE AT NAUVOO AMONG THE SAINTS.

But, Mr. Taylor, I wish you to give the following outrage an insertion in the Neighbor, that the public mind may be disabused and the disgrace and shame fall on those who have justly deserved it and merited the people's rebuke! On Friday morning the 26th inst, I was informed by Mr. O. P. Rockwell that one Mr. Augustin Spencer, had committed an assault on the person of Alderman Orson Spencer, and the Mayor of the city had sent for A. Spencer and found him in Mr. Marr's Law Office; made him a prisoner, and informed him he must go with me to the Mayor's Office, when he said he would not go! I then called upon R. D. Foster, C. L. Higbee and C. A. Foster, to assist me in taking said Spencer to the Mayor's Office; but they swore they would not, and used many threatning oaths, and aspersions, saying they would see the Mayor and the city damned and then they would not, but soon followed me and Mr. A. Spencer to the office door, when the Mayor ordered me to arrest these three men for refusing to assist me in the discharge of any duty, and when attempting to arrest them they all resisted and with horrid imprecations threatened to shoot. I called for help and there not being sufficient, the Mayor laid hold of the two Fosters at the same time. At that instant C. A. Foster drew a double barrel pistol on Mr. Smith; but it was instantly wrenched from his hand, and afterwards he declared he would have shot the Mayor if we had let his pistol alone, and also he would thank God for the privilege of ridding the world of a tyrant! C. L. Higbee responded to Foster's threats, and swore that he would do it! However, the three were arrested and brought before the Mayor, whereupon O. P. Rockwell, J. P. Green and C. Tufts testified to the amount of the above statements, upon which evidence the Court assessed a fine of one hundred dollars to each of the above named aggressors, (who appealed to the Muncipal Court.)

I wish the public to know who it is that makes insurrections, and disturbs the peace and quiet of the people of the city of Nauvoo, and in order to do this, I need only to tell the world that this R. D. Foster is a county magistrate, and the same R. D. Foster that was fined for gambling a few weeks since; and that this C. L. Higbee is a lawyer and notary public of Hancock county, and the same C. L. Higbee that was fined for insulting the city officers (the Marshall and a Constable) when in the discharge of their official duties a few weeks since.

"When the wicked rule the people mourn; but righteousness exalteth any nation.—Solomon.

J. P. GREENE, City Marshal.

Nauvoo, April 29th 1844.

N. B. We wish it to be distinctly understood, that neither of the three above named individuals are members of the Church of Latter-Day Saints,—but we believe C. A. Foster is a Methodist. J. P. G.

MORE MORMONS.

Elder Wm. Smith, one of the Twelve, has just arrived from the east, on the steamer Charlotte, with a company of saints: Elder G. M. Grant, from Philadelphia; Elder Richards and family, from Burlington, N. J.; Elder Newton and family, and Priest Gibson and family, from Philadelphia; Elder T. Hickenlooper and family; Elder Wm. Hickenlooper and family; Elder Wm. Critchlow and family, and two other families from Leechburg, Pa.; and two from Pittsburg, Pa. Amounting, in all, to 70 souls, composed this band of saints.

We are happy to say that our well beloved brother, William Smith, has returned once more to our goodly city, in first rate health and spirits; the same old champion of the rights of man: "the world for all, and all for the world;" he certainly has a great many Mormon notions in his mind, calculating that unless there is a speedy reform in christendom, in the governments and morals throughout the earth, the Lord will cut the work short in righteousness. He is the same unyielding advocate for the extension of "Mormonism Unveiled,"—power, dominion, grace and glory, not only in all this world, but in worlds without end. And, with the blessing of God and the saints, may he continue so in company with the servants of the "exalted," till the Morning Stars sing together again at the second creation of the earth.—*Nauvoo Neighbor.*

From the Nauvoo Neighbor, of April 24.

PUBLIC MEETING.

Yesterday at ten o'clock A. M., a Public Meeting was held in the large room, over Gen. Smith's store, for the purpose of consulting upon measures for the futherance of our designs in the next Presidential election.

The meeting was addressed in a very spirited manner by several gentlemen present, setting forth our grievances, our rights, our numbers, and our political influence. From the statements presented, we have no reason to doubt, but that we can bring, independent of any other party, from two, to five hundred thousand votets, into the field. Several gentlemen were nominated to attend the Baltimore Convention, to make overtures to that body.

It was resolved, that a State convention be held in the City of Nauvoo, on the second day of May next.

Mr. W. W. Phelps, moved that the proceedings of this meeting be published in the Nauvoo Neighbor, with a request that the State Register, Sangamon Journal, and all other papers in the State, publish the same.

JOHN TAYLOR, President,
WM. CLAYTON, Clerk.

CONGRESSIONAL PROCEEDINGS.

WASHINGTON, May 21.

In Senate.—Among the petitions presented, were several for the immediate annexation of Texas; and one from a number of reverend gentlemen and other citizens of New York, praying the adoption of some fixed measures for the pacific adjustment of all international difficulties.

The Senate, after receiving the reports of Committees, among which were two from the Committee on Commerce, recommending the passage of the Eastern and Western Harbor Bills, went into Executive session, and after sitting some time with closed doors, adjourned.

House of Representatives.—Mr. Elmer, from the Committee on Elections, on behalf of the majority of the said committee, made a report on the memorial of John M. Botts, contesting the right of John W. Jones to a seat in the House of Representatives. Laid on the table and ordered to be printed.

Mr. Schenck, from the minority of the same committee, asked and obtained leave on behalf of the minority of the same committee, hereafter to make a report.

A motion made to print the documents gave rise to some discussion, and the subject was postponed to Monday next.

The pending business was the Navy Appropriation Bill.

Mr. Duncan moved that the consideration of that bill be postponed for the purpose of taking up the bill in relation to the jurisdiction of the United States over the territory of Oregon.

The votes stood—ayes 30, noes 95.

So the motion was rejected.

The Navy bill was then taken up in committee of the whole on the State of the Union, and debated during the rest of the sitting. The debate in accordance with a resolution offered by Mr. Mc Kay, and adopted, will terminate to-morrow, at 3 P. M.

The Senate, on Monday last, removed the injunction of secrecy from all Speeches delivered by Senators on the Texas treaty. Mr. Benton, it appears, opened the debate in a speech against the Treaty, which occupied three days in the delivery, viz, May 16th, 18th, and 20th, the first part of which, being already written out, was published in the Globe the night of the 20th. He was followed in debate, yesterday, by Mr. Walker.

Earthquake in Canada East.—Two slight shocks of an earthquake were felt on the Mountain of Montreal on Monday, the 13th instant, between half past 11 and 12 o'clock. There were two distinct shocks, a quarter of an hour apart, the latter of which was accompanied by a loud rumbling noise as of loaded wagons, which appeared to come from the South. The shocks lasted about two minutes according to the accounts of those who felt them, but we suspect that their feelings must have been bad chronometers, for earthquakes do not generally take so long time to pass over a distance.

Cotton Factory in St. Louis.—The morning papers state that there is an experienced Cotton Manufacturer now in the city who possesses capital and enterprise, and has first rate machinery, and that he is desirous of establishing a manufactory of cotton in St. Louis or its vicinity so soon as he can get a suitable building. Thus manufacturing enterprise is pushing itself Westward.—Boston Cult.

THE SHARE HOLDERS OF THE "SOCIETY FOR THE DIFFUSION OF TRUTH," are requested to pay in their first instalment immediately at their office, 7 Spruce-Street.

By order of the Board,
G T. NEWELL, Sec'y.

New-York, May 23d.

THE "BIBLE OF NATURE," 2v. 1200 pages, price $1.25

THE ELEMENTS OF ANIMAL MAGNETISM, by a Practical Magnetiser, price 12½ cts.

Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

BOOK AND JOB WORK, Done neatly and Expeditiously by E. J. BEVIN, at No. 7 Spruce-st.

IMPORTANT MESSAGE

FROM THE PRESIDENT OF THE UNITED STATES, TO THE SENATE.

To the Senate of the United States:

In answer to the resolution of the Senate of the 13th instant, requesting to be informed "whether, since the commencement of the negotiations which resulted in the treaty now before the Senate for the annexation of Texas to the United States, any military preparations has been made or ordered by the President, for, or in anticipation of war; and, if so, for what cause, and with whom was such war apprehended, and what are the preparations that have been made or ordered? Has any movement or assemblage or disposition of any of the military or naval forces of the United States been made or ordered with a view to such hostilities? And to communicate to the Senate copies of all orders or directions given for any such preparation, or for any such movement or disposition, or for the future conduct of such military or naval forces:" I have to inform the Senate that, in consequence of the declaration of Mexico communicated to this Government, and by me laid before Congress at the opening of its present session, announcing the determination of Mexico to regard as a declaration of war against her by the United States the definite ratification of any treaty with Texas annexing the territory of that Republic to the United States, and the hope and belief entertained by the Executive that the treaty with Texas for that purpose would be speedily approved and ratified by the Senate, it was regarded by the Executive to have become emphatically its duty to concentrate in the Gulf of Mexico and its vicinity, as a precautionary measure, as large a portion of the home squadron under the command of Captain Conner as could well be drawn together, and at the same time to assemble at Fort Jessup on the borders of Texas, as large a military force as the demands of the service at other encampments would authorize to be detached. For the number of ships already in the Gulf and the waters contiguous thereto, and such as are placed under orders for that destination, and of troops now assembled upon the frontier, I refer you to the accompanying reports from the Secretaries of the War and Navy Departments. It will also be perceived by the Senate, by referring to the orders of the Navy Department, which are herewith transmitted, that the naval officer in command of the fleet is directed to cause his ships to perform all the duties of a fleet of observation, and to apprize the Executive of any indication of a hostile design upon Texas, on the part of any nation, pending the deliberations of the Senate upon the treaty, with a view that the same should promptly be submitted to Congress for its mature deliberation. At the same time, it is due to myself that I should declare it as my opinion that the United States having by the treaty of annexation acquired a title to Texas, which requires only the action of the Senate to perfect it, no other Power could be permitted to invade, and by force of arms to possess itself of, any portion of the territory of Texas, pending your deliberations upon the treaty, without placing itself in a hostile attitude to the United States, and justifying the employment of any means at our disposal to drive back the invasion. At the same time, it is my opinion that Mexico or any other Power will find in your approval of the treaty no just cause of war against the United States: nor do I believe that there is any serious hazard of war to be found in the fact of such approval. Nevertheless, every proper measure will be resorted to by the Executive to preserve upon an honorable and just basis the public peace, by reconciling Mexico, through a liberal course of policy, to the treaty.

JOHN TYLER.

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25ke]

CHEAP CASH TAILORING ESTABLISHMENT.

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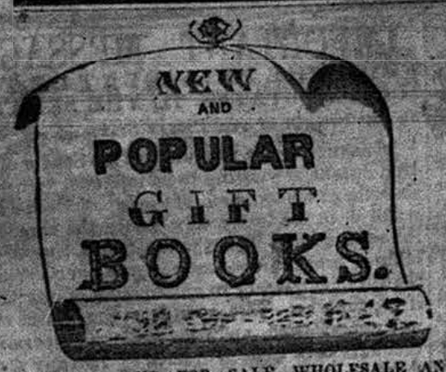

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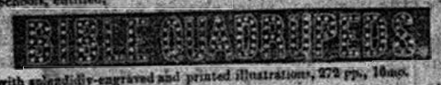

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		Jan. 16	March 1
LOUIS PHILLIPPE,	J. Castoff,	May 24	July 8
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		Jan. 24	March 8
DUCHESS D'ORLEANS,	A. Richardson,	June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	Mar. 24
SULLY,	W. C. Thompson,	June 16	Aug. 1
		Oct. 16	Dec. 1
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Gerrick	Skiddy,	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
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Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick doubte test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office, 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect, even small buildings. He was led to this opinion on carefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he alwas affixes two rods; to larger buildings, a greater number. The number of rods necessary to insure protection, and their proper position, depend on the size and form of the building, the location of the chimneys, the position and height of neighboring objects, &c. &c. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

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m20:c.] THOS. YOUNG.

THE PROPHET.

WE CONTEND FOR THE TRUTH.

VOL. I.—NO. III. NEW-YORK, SATURDAY MORNING, JUNE 1, 1844. SINGLE COPIES 3 CTS.

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PROSPECTUS
OF A
WEEKLY NEWSPAPER.
TO BE ENTITLED
THE PROPHET.

The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocacy and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

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T. LEACH, Pres't.
By order of the Board.

New-York, May, 17, 1844.

WOMEN.

THEIR CONDITION AND INFLUENCE, BY J. A. S.

When pain and anguish wring the brow.
A ministering angel thou! W. SCOTT.

(CONTINUED.)

WOMEN IN THE FRENCH REVOLUTION.

If the conduct of the women at the commencement of our internal struggles was reprehensible, how magnanimous did it become in the hour of actual danger? Never did woman appear to more advantage; never did the female sex acquire greater glory, than when, suddenly starting from the lap of of pleasure, or the lethargic state of imbecility into whichthey had fallen, aroused by the crisis of affairs, they without relinquishing their delicacy or tenderness, displayed a fortitude and energy which history will applaud to distant ages.

To whatever class of females the attention is directed, they are found to have displayed, during the most terrible periods of the revolution, sensibility, presence of mind, humanity and an active and zealous courage; at the same time that the men in general manifested no other quality than that of resignation.

In the midst of these terrible events, the women who, a little time before, were the ornament of society, remained motionless through surprise rather than through fear. Feeble and timid as they were in their nature, and born for repose, they shunned a tranquil retirement, and laid aside their apprehensions. The flame had burst forth, blood had been spilled, and in their view every thing was annihilated. The apprehension alone of not being useful, occupied all their thoughts. Their eyes were bathed in tears, which flowed from sentiment alone. Where were they? Far from dangers, in obscure retreats, which their natural timidity should have induced them to seek? No—many of them were to be seen surrounded by weapons, fire, and carnage, endeavoring to suspend, at the least, the crimes and massacres which they could not prevent.

Do you notice those females who, with looks of terror and dismay, are hastening along the road? They flee! and the burthen which they carry is their dearest treasure. In their flight they tremble for its safety; for this treasure is their children.

The prisons fill; denunciations are levelled against affrighted innocence; and access to the administrations where appeals are made is difficult to gain. The beings who are seen at daybreak at the threshhold of the office-doors are women. Insensible to the piercing cold, they have passed the night on the ice-clad steps, with the uncertain hope of presenting a simple memorial, which would move to compassion any one but the monster by whom it is spurned.

See, beneath the long arch-way of that prison, a woman, worn out with fatigue, and bending beneath the weight of the burden which she sustains. Weak and delicate as she is, she has recourse to an extraordinary stratagem to gain access to her son, who is separated from her by a vile prison. During a month she has accustomed herself to carry heavy loads, and having disguised herself as a porter, contrives to accomplish her affectionate purpose. One day, however, the cruelty of the gaolers is such, that they load her feeble frame with an enormous weight. She sinks beneath it on entering; but is still happy to breathe her last sigh in the presence of a son she adored, and to cast on him the last look she has to bestow.

Dreadful insurrections,—prisons,—scaffolds, massacres,—fires,—all the accompaniments of terror, present on all sides women employed in diminishing their horrors. Here, behold them wiping away the tears which fall; and there endeavoring to heal the wounds which have been inflicted; while still further on, some are occupied in consoling and encouraging a devoted victim. In short, on every side men are creating miseries, on every side women are endeavoring to alleviate and repair them.

The wife of a negro general, serving under Touissaint l'Overture, is of so tender and humane a disposition, that she exposes herself to every risk to save the unfortunate prisoners in the terrible warfare of St. Domingo.

Thus, therefore, among that race of uneducated beings, a women can feel a profound sentiment of pity for those whom she is taught to consider as her enemies! Humanity, the first of virtues, and the most useful to social order, has established its dominion over her breast? Her life is marked by memorable traits of heroism, which might shed a lustre on that of the most enlightened and courageous men!

Among the women who rendered themselves conspicuous in the progress of the revolution, one of the most extraordinary is Charlotte Corday.—She was born in Normandy, where her parentage was respectable; and it would appear that political fanaticism, and not, as was at first imagined a tender but ill requited passion, led her to deliver the earth from a monster, who ought to have been secured by the hands of justice, instead of perishing by the poniard of an innocent woman.

At length a period was put to the horrors which had so long desolated France. The ninth of Thermidor overthrew the scaffolds, opened the prisons, and destroyed those monsters who had been the authors, or the abettors, of so many miseries and crimes.

The dominion of terror was terminated by a sudden stroke. This most important event was accomplished in one single day; and one single woman, yes, one woman, was in a great degree the author of this public blessing.

This person, whose courage ought to be recorded in the history of these times, was Madame Cabarus, so long known by the name of Madame Tallien.

Robespierre sent one of his infernal agents to her prison. The bolts are drawn back; the infamous messenger enters, and addresses these words to Madame Cabarus, who had rested upon filthy straw, and had been barely kept alive by a small portion of black bread.

"I am come to offer to you life or death; reflect well upon the only means which can save you from the scaffold: Robespierre himself has sent me. The life of Tallien is incompatible with the welfare of the people; reasons of state compel the committee to proscribe him; then sign this paper, which public interest requires of you.

"Return to him, who sent you," answered Madame Cabarus. "Go tell Robespierre, that even in the depth of this dungeon, my courage is superior to his power. He trembles on his iron throne; and I am tranquil in my chains. Leave me then:—I will never purchase life by an unworthy action."

Madame Cabarus dispatched the following letter to Tallien:

"The minister of police has just left this place; he came to announce to me, that to-morrow I am to appear at the tribunal; that is to say, I am to ascend the scaffold. This is very unlike a dream which I have had to-night.—Robespierre was no more, and the prison doors were opened. A brave man might perhaps have realized this dream; but, thanks to your notorious cowardice, there remains not one capable of accomplishing so much good. Adieu!"

These few words from a courageous woman aroused the energies of Tallien, and his friends; and the 9th of Thermidore ensued.

At Paris a multitude of persons of both sexes, and of every condition, are indebted to her for their liberty, their fortune, and their life. I am myself among the number of those whom she has released from captivity.

How is it, that Germany, Poland, and Russia, differ so much in the proportion of property allotted to women?—How is it that in different states of even the same quarter of the globe, we find the women excluded in one place from any pretension to the throne, while in another they ascend it by right of succession? The caprice of the powerful is the only reason that can be assigned. I shall not even attempt to investigate which system is the best; but shall merely mention a few examples. If women had been universally excluded from exercising the sovereign authority, Elizabeth, Joan of Naples, Christina, the two Catherines, and many others which might be named, would not have adorned the throne, nor have obtained from their grateful country, and the world at large, the title of great men.

The English women live much in the same manner as those of Turkey, with the exception of walls or keepers. Without being so much overlooked, they suffer equal constraint.

However great the superiority which they may be sensible they possess above their husbands, they are obliged to respect and to fear them; and they therefore endeavor to acquire their love, as a matter of necessity. Such is also the lesson they give to their children, and it may be remarked, that they rcommend it to them rather as a measure of policy than as a duty. In fact, they can only command by obeying; and when it is said, that a woman is happier in England than in any other coutry, it is only saying, that she is prepared by her education to be more satisfied than another woman with a mediocrity of happiness. The only equivalent which they have for so many deprivations is the respectable rank which they hold in society. No, sooner, however are they guilty of the most trivial deviation from virtue, or are marked by the slightest disgrace in the eyes of the world, than they abandon themselves entirely to a vicious course of life. Nothing is so uncommon in England as those long concealed intrigues, which often terminate before they are suspected; and which in France might often happen if the women were more reserved and the men more discreet. Considering the manners of the English, private amours might have been supposed to be frequent, but, on the contrary, the constraint of the sex prevents concealment, and such instances are extremely rare. An English women, conscious that the happiness of her whole life depends upon the rejection of a momentary pleasure, resists the temptation with possible energy. But if the severest struggles of conscience prove ineffectual, and she once falls, she renounces for ever that society in which she can no longer appear with respect. It sometimes, though seldom, happens, that the man, through love of whom a female makes this sacrifice, endeavors to make reparation by marriage.

The following was written by a friend, who travelled principally with the intention of studying the character of women in different countries.

"Among the women of various countries you will find a general resemblance in their essential qualities. The virtues of humanity, patience, compassion, gentleness, and of courage on great occasions, are generally to be met with in the female sex. It is rather in their failings than in their good qualities that any difference is observable. The reason is obvious. Their virtues are the gifts of nature; while their defects are the result of a vicious education, or of particular laws and customs; and it is rather to men than to themselves, that their defects should be attributed, as men are the governors. Thus, England being under a better government than Italy, the English women are better; but notwithstanding the influence of government, you will certainly meet the same distinctive qualities of the sex in the Italian, as in the English women. It is in consequence of the natural tenderness of women, and of the habits of submission in which they live, that laws, prejudices, and customs have so powerful and universal an influence upon their minds. They remind us of the pure marble, which issues from the quarry to receive whatever form or shape we choose to give it. The chisal of an indifferent sculptor may shape it into a bad form, but cannot alter the natural properties of the marble. Thus then women are every where, and in every respect, that which we make them.

"In Poland being themselves under less subjection than the women of any other country, both in respect to their property and their character, they act a part the most independent, and enjoy a personal consequence which they sustain with a peculiar grace."

The education of a young female was formerly confined to certain principles which she received with a submission from her parents. At present, to repeat what I have already observed, she weighs and examines them, and will not allow herself to be swayed by experience. A new system of education ought therefore to be adopted. It is essential that the mother, more than ever attentive to her daughter, should acquire her confidence; should vie with her young companions in the counsels she gives her; should struggle incessantly against the principles which are in vogue, and the brilliant illusions of the imagination; should forget that she has a right to command, and be sensible that she ought to win her pupil over to a right mode of thinking and acting. It is essential that, as she is under the necessity of introducing her too early into life, she should derive an advantage from this inconvenience, and joining example to precept, should by the dint of a patience almost beyond endurance, and a most assiduous perseverance, point out what she could never venture to command.

After having fallen into two different species of excess, we have now nearly arrived at the true point, and the equality of the two sexes will now perhaps be established; and we shall cease to consider women according to their sex, but individually according to their merits. Is it certain, that if the two sexes were subjected to this just rule of examination, we should have a very considerable superiority over the other sex? It would be difficult at least to decide on such a question. It is time that more corporeal strength should have less influence in the balance of advantages. Why do we hear perpetually of the opinion of man respecting women, and never of the opinion of women respecting men? Whence is derived our privilege of judging them, and our exemption from being judged by them? Whence is it that their condition in society is not only that of dependents, but in some respects that of slaves? They are the weaker sex; and therefore the legislature ought rather to protect, than to oppress them in a manner at which justice and reason revolt. It is to be hoped, that provision will at last be made, that the property of women be at their own disposal, as in Germany, and that they will not continue, in this respect in an unjust and degrading state of guardianship.

With respect to myself, without presuming to decide the question, I am of opinion, that women are entitled to equal rights with ourselves. In common with us they possess the qualities of honor, reason, wit, courage, perseverance, and patience; and their importance in the contract which unites us, is equal to our own.

Let us then at length be convinced of our errors respecting them. Who are these beings, whom we thus oppress? Their breast sustains and nourishes us; their hands direct our earliest steps; their tender voice teaches us to lisp our first expressions; they wipe away the first tears we shed; and to them we are indebted for our earliest pleasures. Nature seems to have confided man to their continual care: the cradle of infancy is their peculiar charge, and their kind compassion smoothes the bed of death.

Among the first inhabitants of ancient Rome, a man and woman lived together without any legal contract; and the nature of their connection united them by the mutual advantages which each derived from it.

Among the Calmucks a man and woman are married for one year. If the woman prove pregnant, they continue together another year.

There is scarcely a country, in which the custom of giving money is not introduced into the marriage ceremony, as a guarantee of the bargain which is thus made, by selling a young woman to another family.

In ancient Rome, it was the practice to place upon the necks of the bride and bridegroom, a ring called conjugium; from which we derived the word, conjugal. No emblem has since been invented so perfectly analogous to the married state.

For the Prophet.

PREJUDICE.

When half disposed to hear not truth's appeal, thy judgments made,
Thy mind securely fixed, the beauty of her sentiment is lost;
Her battlements however strong, her fire effectual,
The blaze of reason and the genis of thought; behind,
The cloud of prejudice is hid. Thou stubborn foe to all
That's good and great; as if enclosed within a convict's cell,
I look upon thy hapless state of woe, and fearing thy darkness one life-long night: I do sincerely pity thy estate. [ness
Whence is thy strange deformity of mind, such
Hideous, dark, benighted state for mortal:
Does Afric's wilds, or Arabs' desert sands give culture
To thy growth, or, art a weed whose root, no human
Hand hath yet destroyed; or comest thou from distant space,
A visitant from some dark clime, here to gain proselytes
Or chain mankind. Thy power is evil, all who serve
Thee know it; their sad deficiency, the want of other's thoughts
That urge their use, and show a mortal's weakness.
When reason reflects, the inward soul of man,
However secret he would strive to keep the much loved
Folly that diseases mind; let reason speak,
Open thine ear as in the days of youth, enlarge thy soul,
And let kind wisdom show the worth of truth,
The future joys Heaven, designed for man.
God's knowledge, choice, and order so divine,
His perfect harmony, the bliss of God's elect, seraphs joys how great,
Jehovah's mind explore, how he high Heaven controls
By perfect principles, which makes felicity the happy lot
Of all who will obey them, who would not learn a plan
So great, so wise, and yet so simple, that
The weakest mind can clearly understand,
A system formed by Heaven to introduce mankind
To all these joys, converse with angels, learn the
Mind of purity from great Perfection's fount, and finally,
Ascend to Heaven's King, or reign upon the earth
Thou dost inhabit, when freed from every wrong
That influences the weakly mind of man.
Feed prejudice, corroding evil; and Heaven
And earth, and all that's great or noble
Will leave thee in the mist of Ignorance.

J. B. M.

MORMONISM EXPOSED!

EXPULSION OF A MORMON ELDER, by the Rev. A. M. Bryan, of the Cumberland Presbyterian Church, of the city of Pittsburgh, in which a principle of intolerance foreign to every principle of Virtue, Religion and Humanity, was practised and carried out. I call upon all men to witness this act, which betrays a character unworthy of the Savage of the Forest, much more a man professing the Religion of Jesus Christ, and one too (from the position he occupies) that should have compassion on the ignorant, and, as Paul says, should condescend to men of low estate, and not, (because of a difference of sentiment,) thrust him out of his house which, in my opinion, shows not only a want of gentility, but a spirit which reigns in the hearts of Bigots.

I RICHARD SAVERY, in company with brother Mathew Smith, this 26th day of April, 1844, called at the Rev. A. M. Bryan's for the purpose of seeing Mr. Mordeica, the Indian Preacher. Mr. Bryan invited us into his house, and, after the usual salutations, the discourse or sermon of said Indian was introduced. Mr. Bryan said that he regretted that he was so much disappointed in Mr. Mordeica, from the fact that he came well recommended from persons whom he knew and highly respected, and in view of this he called the attention of the community, and opened his church for him, &c. &c. He said that he soon discovered by the introductory remarks of the Indian, that it (the subject,) would prove a perfect failure, and in view of this felt himself very unpleasantly situated, having announced him as worthy of the attention of the people as a preacher. and he (the Indian) proving to the contrary. Mr. Bryan was fearful that the congregation would think he wished to impose upon their good sense, saying that he felt himself perfectly bored. Also, that, were it not in the church, he had no doubt but the congregation would have hissed the Indian down, remarking that he was wholly incompetent to give correct information even of his own tribe, let alone others.

I then said that the remark of the Indian relative to Democratic and Whig Christians contained more truth than fiction, but as a general thing, his discourse was made up of emptiness, or words without meaning. Mr. Bryan then said that he could not recommend him as a preacher but only as a converted Indian. I then said that being much interested in the developments of antiquity, as discovered by Messrs. Catherwood and Stephens, which afforded conclusive evidence that this was a land of enlightened nations long before its discovery by Columbus. I at the same time adduced Mr. Norman's book, entitled "Rambles in Yucatan, 1843," on page 180, which says that all the civilized Americans had a Priesthood, and that the ordinance of Circumcision was practised by the tribes af Mayas of Yucatan, and the Chalsaques of Caho, thus affording collateral evidence that they originated from Abraham. I also mentioned other traditions yet extant, that waranted the same idea. Mr. Bryan said that he was acquainted with these facts which, indeed, were astonishing. I then said, that I had learned by a friend who had conversed with the Indian, that he mentioned concerning a tribe of Indians who now were in possession of metalic plates, covered with hieroglyphics, supposed to be records of important events, &c. &c.

I then said to Mr. Bryan that the plates recently found in the ground in the state of Illinois, (here showing him a fac simile of them,) and the engraving on them when compared with the Egyptian characters, or hieroglyphics, as found in Mr. Gliddon's late remarks of that country, abundantly proved the Aborigines of this country to be the seed of Abraham and descendants of Joseph, the son of Jacob. Mr. Bryan then asked me if those plates had been translated. I answered that I understood they had been. I next adverted to a circumstance relative to a Mr. Chandler, an Egyptian Antiquarian, who obtained five mummies in that country, which were exhibited in the city of New York; at which exhibition it was first discovered that one of the mummies had a large protuberance on the left side, which awakened the curiosity of a gentleman, who proposed that it be examined, and in doing so found it to contain Papyrus or Parchment, containing writing, a portion of which was translated in that city. The proprietor then conveyed them to Philadelphia, where the same was translated as in New York. Being unable to decypher the remainder, he was advised to take them to Joseph Smith, in Ohio, who pretended to have the power or gift of translation. On arriving there, he presented the parchment to him, who said that in an hour he would acquaint him with the matter, at the end of which he returned, having translated the same as in New York and Philadelphia, and much more, pronouncing it to be the Book of Abraham, the characters of which closely resembled those on the plates lately found in Pike county, Ill.

Here Mr. B. remarked that no man on earth had this power, and manifested his contempt by a sneer, that Joseph Smith should be so presumptuous as to claim to be inspired of God' and said that he would as soon believe the moon made of green cheese; I replied that I presumed men now were like men anciently, and were as susceptible of these impressions from God now as then, He being unchangeable, and then cited Moses, Aaron, Samuel, and David to prove that they, by means of the Urim and Thumim, had this power, and could receive answers from God through this according to their desires, and if Joseph Smith had this power, he was an extraordinary man, remarking that many honest men believed it, and if not it was a great humbug.

Here Mr B. appeared somewhat pale, and asked me if I was a Mormon, I replied yes; then pointing to brother Smith he asked if he was, who said yes, whereupon Mr. Bryan arose, opened the door, (pointing to the street,) said good morning! Being sensible of the insult here manifested without the slightest provication on our part, and seeing him betray a passion so unworthy the name of Him who is for our pattern in all things, who was acquainted with grief, and finally was put to death by the hireling Priests of that generation. I said to Mr. B. "do I understand you to mean by this to turn us out of your house?" He said "yes," at which brother Smith remarked to him that he showed a pretty spirit for a Christian,—I also said, quoting the 2d verse of the 24th chapter of Isaiah, which says: "As with the people so with the Priest," &c. He then cried "get out of my house!"

I have here stated all the conversation that took place between Mr, Bryan and myself and do declare in the fear of God, with reference to the judgment that nothing is said contrary to what was said, but is word for word as near as memory could serve me, Therefore you see, my respected fellow citizens, that nothing save that I was a Mormon caused such shameful treatment. Now, I do say, that were all men like him, where would liberty be enjoyed? The answer is obvious to every mind, and if I, together with my brethren, are to be thus treated, simply for expressing our sentiments openly and fearlessly, in the name of justice, virtue and mercy, what will Pagans or Infidels say of such "Christianity?" From my soul I pity such men, and I do hope that he may repent of such sins—humble himself before God, and practice benevolence, charity, brotherly kindness and humanity.

With respect I am your fellow citizen and lover of freedom. RICHARD SAVARY,
Elder of the Church of Jesus Christ of Latter Day Saints, called Mormons.

☞ At the request of Mr. SAVARY we insert the above. Mr. S. is a respectable mechanic of our city, and feeling the body of citizens to which he belongs insulted by the treatment he received desires to lay the matter before the public.

We have no remarks to make on the above. If Mr. Bryan desires to explain or reply our columns are at his command.—*Pittsburgh Spirit of the Age, of May 2nd.*

DEATH BY LIGHTNING.

Much and general feeling was produced in Elizabethtown last evening, by the intelligence that Benjamin Seaman, a venerable citizen of some 70 years, was killed by lightning during the thunder shower late in the afternoon. He was standing in his door contemplating the grandeur of the elements, when he was struck dead by a bolt, which perforated the upper part of the house like a bullet, and passed off through the cellar where the earth was slightly disturbed. Mr. S.'s hat and clothes were torn, but no mark was left upon his person. He was an honored member and office bearer of the Episcopal Church, and society suffers a loss in his death.—Newark Daily Adv.

RATHER BULKY.—A yong Jonathan took it into his head one day to get a wife. He accordingly looked about him and very soon found such a selection as suited him, and was not long in striking a bargain and settleing the preliminaries. He then applied to a clergyman to perform the ceremony.

'But are you prepared for such an important change in life?' said the reverend gentleman.

'I guess I be,' says Jonathan, 'for I have got my land even just paid for, and own a good yoke of steers and a cow.'

'Very well,' said the holy man, with a long breath and sober face, 'all these worldly things may be very proper in their place, to be sure—but have you ever thought of salvation?'

This was a poser. 'Sall Vation,' says Jonathan, 'who in thunder is she?

Modern definition of a Gentleman—one who struts about every day in "opera" and "gaiters," and who looks disdainfully upon all whose hands bear marks of hard labor, or whose clothing denotes an empty purse.

We like to see a young lady walk as though a flea was biting her on each hip. It is so facinating. She is just a match for the dandy, who steps like a winged turkey travelling over a bed of hot ashes.

Christianity.—To go to church three times on Sunday; and defraud a neighbor on Monday.

THE PROPHET.

SATURDAY MORNING, JUNE 1, 1844.

FOR PESIDENT,

GEN. JOSEPH SMITH,

OF NAUVOO, ILLINOIS.

"A Western man, with American principles."

☞ CANVASSERS WANTED.—A few intelligent active men wanted to canvass for the "Prophet;" with whom a liberal arrangement will be made; apply immediately at the "Prophet" Office, No. 7 Spruce st. (2nd floor.)

☞ The meeting of the Stockholders of the "SOCIETY FOR THE DIFFUSION OF TRUTH," will take place on Monday evening next, at No. 7 Spruce Street. A punctual attendance is requested.

☞ Prof. Orson Pratt has just arrived from Washington, and will address the saints on Sunday morning and evening at the usual hours, at the Marion Temperance Hall, 183 Canal street. Clergyman and Layman, rich and poor, all who desire the truth as it is in Christ, are invited to attend.

Another week has been numbered with the past and as chroniclers of the passing events of the day, we come before our readers buoyant with hopes and encouraged by the comments of approbation awarded by our patrons, the friends of truth, of humanity and of God, in various sections of our Union, are hailing the "dawn of a brighter day" for a world, traveling in pain to be delivered of corruption, anarchy and tyranny.

Fellow citizens this indeed is a time "big with the fate" of nations—we have now an opportunity offered of throwing off the shackles of despotism that has bound mankind for ages, and taking that position which an all wise God, designed for the noblest work of his creation—shall we neglect it? No! "He who would be free himself must strike the blow" Let the friends of Gen. Joseph Smith organise immediately in every state, in every town and village, throughout the wide extent of our Republic, and let no stone be unturned that will tend to secure his election, and we will show the corrupt, "kick-shawing" rulers of the United States, that we appreciate the "boon" fought and and bled for by our ancestors, that we know our rights as American citizens, that we are both willing and able to defend them, through the medium allotted by our Constitution, viz the ballot box. We will yet show the concentrated wisdom of the land "that our petitions are not to be treated as a "laughing stock" that we claim the protection of the goverament—we have at all times been obedient unto the powers that be, we contribute our monies to the support of Government and we claim our constitutional rights. Come out ye friends of the rights of man and let the movement not slack by your negligence of duty, for it is a sacred duty you owe your God, and the cause of truth and humanity, to sustain the effort new made by the free and independent of all parties and of all sects to place at the head of our once happy country, a man of God an honest, independent man, influenced by the spirit of the Living God, the spirit that actuated a Washington, Adamses, a Jefferson, a Hancock and a Franklin of the times that "tried mens souls."

We hope that the Elders of the Church will be no ways negligent in using their influence to make every exertion possible to canvass subscribers for the "Prophet;" you must certainly be apprised of the propriety and necessity of a paper to be published in this city, holding up to the world the principles of truth and righteousness, both in politics and religion; also, the advantage derived by undeceiving the public mind at large, and destroying that fable notion of theirs, which they have been so sanguine in disseminating, and give them correct information with regard to our views and policy as a people. It will likewise have an effectual tendency to destroy that prejudice which is unfortunately existing, and lay the foundation for a more effectual work in the missionary cause among our travelling Elders The local advantages are great for the circulation of truth in all parts of the world, by the daily ingress of business men connected with many other advantages which we hope will be sufficient to stimulate the Saints to action. Come to the rescue! and give us your aid in our exertions to sustain the truth.

☞ We would call the attention of our readers to Professor Fowler's Phrenological advertisement, which will be found in another column of to-days paper. Mr. Fowler we are informed is now in Dover, N H, drawing crowded houses. During his absence a Mr. S R. Wells, his Student will attend to professional examinations. In Mr. Wells, the public will find an able examiner and delineator of character Ladies and gentlemen wishing to know their true temperaments and intellectual capacities will do well to pay that gentlemen a visit, at Fowler's Phrenological Rooms, 131 Nassau.

DEFINING ONE'S POLITICAL POSITION.

☞ Mr Clay, Van Buren, Commodore Stewart, General Cass, Colonel Johnson, Mr. Buchanan, and other candidates for the Presidency, have all deemed it necessary to define their position in relation to the proposed admission of Texas into the Union, and other grate political questions. Imitation of Messrs. Clay and Van Buren, the great Whigh and Democratic leaders, Jo Smith, the Mormon prophet, has appeared before the public with his views. We think he defines his position about as fairly as either Clay or Van Buren, and it amounts to about as much, viz: more ostentation for effect.

The above is from the "Olive Branch," a liberal Methodist paper, published at Boston. As Gen. Joseph Smith, "defines his position as clearly as either Clay or Van Buren," are not the Editors as men of God, under obligations to use their influence to secure his election, in preference to either Clay or Van Buren, inasmuch as Joseph Smith is the Prophet of the most high God. Come Messrs Editors to the point, no "kick shawing."

Rev. (!) Mr Rhaine, a primitive Methodist, who ha been settled for the last two years over a congregation in New-Haven, has just been tried by a committee of his brethren, and convicted of gross misconduct which he confessed, and immediately fled the city. His crimes involve one certainly, and perhaps two females in lasting disgrace. The girls were domestics in his family. He was an advocate of Millerism, and preached the speedy destruction of the earth. He has abandoned a wife and several children.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ Travelling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

PUBLIC MEETING.

A meeting of the friends of GENERAL JOSEPH SMITH of Nauvoo, ill as a candidate for the Presidency, was held in Fifth street, New York, on the evening of the 28th inst.

J. T. Ball Esq., was called to the Chair, and Wm. H. Miles Esq., chosen Clerk.

C. W. Wandall, Esq., stated the object of the meeting in his usual happy style, and suggested the propriety of holding a State Convention of the friends of GEN. JOSEPH SMITH.

On motion,

Resolved, That a State Convention of the friends of GEN. SMITH be called at Utica, Oneida, Co. N. Y., on the 23d of August

On motion,

Resolved That the friends of GEN. SMITH be requested to organise in every part of the State immediately, and send delegates to the Convention at Utica.

On motion,

Resolved, That Electors favorable to the election of GEN SMITH to the Presidency, be selected by his friends in each Electoral district of the State and submit the same to the Utica Convention.

On motion,

Resolved, That a Committee of three be appointed to call a meeting of the friends of GEN. SMITH in the City of New York,

Whereupon Messrs. Wright, Wyckoff, and Brannan were appointed.

On motion,

Resolved, That the minutes of this meeting be published in the New York Prophet, Times and Seasons, Nauvoo Neighbor and other papers.

After several very spirited and appropriate speeches by S. Brannan, Esq., G. T. Leech, Esq, Messrs. Curtis, Gwatkins, and Wright, the meeting adjourned.

J. T. BALL, Chairman,

W. H. MILES, Clerk.

LIST OF AGENTS.

Br. Hardy, Boston. Br. Woodbury 24 North Wharves, Philadelphia. Elder Wandell, general traveling agent through the State of New York. Br A. R. Wright, of Bellefontain, Ohio. Elder William McBride, Waynesville Ohio. All traveling elders are requested to act as agents for the "Prophet."

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet. He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ The Church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their Meetings every Sunday as usual, house in 3rd street above Willow, over Marshall Institute.

ELD. Wm. WHARTON, Presiding.

CONFLAGRATION.

TERRIBLE LOSS OF PROPERTY—TEN SQUARES LAID IN ASHES—BETWEEN TWO AND THREE HUNDRED HOUSES BURNED—We are called upon to record the particulars of one of the most extensive and disastrous fires which has ever occurred in our city. Between 12 and 1 o'clock yesterday afternoon, the flames burst forth in the carpenter's shop of Mr. Gott, near the northwestern corner of Franklin and Jackson streets, which before they could be got under, spread to the adjoining tenements with frightful rapidity. Every building was of wood, and as dry as tinder itself from the long drought, so that nothing could check the onward progress of the devouring element.

The firemen assembled immediately; but as no water could be obtained other than from the gutters, their attempts at first were rendered utterly unavailing. The wind fortunately blew in the direction towards the swamp; had it been otherwise, the flames would have swept towards the river, in which case there would have been no bounds to the destruction. As it was, they were carried with lightning rapidity down Jackson street, communicating to the houses on either side, and soon presenting a broad sheet of fire some hundred yards in width. To attempt to arrest them was soon found entirely out of the power of man; no water could be procured, and the engines were thus rendered useless.

To save their furniture was all that the unfortunate residents of this section could hope to achieve, and even in this many of them were disappointed. No sooner did they move their effects to some house, which they hoped was out of the reach of the devouring element, than the flames were upon them, and they could only save themselves by flight. In this way the fire raged for three hours, during which time it kept down Jackson street, burning out to Canal on the right and Common on the left, and crossing Treme, Mareis, Villere and Robertson, to Claiborne streets, in all ten squares. Of all the buildings which occupied this space yesterday morning none are now standing save the Maison de Sante, or Dr. Stone's Hospital, and a few houses along Common street.

At one time it was feared that the Charity Hospital would be destroyed, and it was a sorrowful sight to see its numerous inmates peering from the windows at the broad lake of dustruction raging before them; but fortunately the flames, although they leaped, roared, and cracked in every direction, did not cross Common street. The Maison de Sante was saved, but not until its inmates had been removed. At this point, which is near the corner of Canal and Claiborne streets, the firemen directed their strongest energies, and fortunately were successful. The only water they could obtain from the first was drawn from the gutters, the plugs at the different hydrants being permitted to run from the breaking out of the fire.

P. S. Since writing the above, we have heard it stated that the number of houses destroyed will not fall short of two hundred and eighty, and many think that the three hundred will not cover the entire number. Hundreds of families are thus left homeless and shelterless, and many of them are absolutely dependent for bread upon a community that will not, we feel confident, turn a deaf ear to any appeal that may be made.—N. Orleans Pic.

Sixty Mormons, several of them from the neighboring State of New Hampshire, took their departure last week, in the train for Albany, where they are to be joined by others of the brethren, making in all 120, and proceed to Nauvoo, the paradise of saints.—*Boston Olive Branch.*

COMMUNICATIONS.

TRAVELLER NO. I.

Having scanned the mighty works of nature, and the arts of man too, on a some what extensive scale, it may probably be matter of some interest to the readers of the "Prophet," to read an impartial discription of Nauvoo.

On the Steamboat Iatan, we made the landing from St. Louis in 36 hours, and it was instructive and amusing to to witness the general curiosity among the crowd of passengers, to behold "this people," and the grand and magnificent scenery which nature has so bountifully furnished; and which art and industry is now doing so much to embellish. On nearing the city now but little more than four years old and containing a population singularly moral and orderly of upwards of 20,000, the view is certainly one of the finest I have ever beheld. As far as the eye can reach green sward and plains, promontories and groves greets those susceptable to sublimity of any kind and on a most conspicuous and commanding eminence are laid both broad and deep the foundations of the Temple.—This edifice when completed will be not only the most costly and strong and imposing of any in the Union, but it will also present a rare and singularly beautiful order of architecture, the result of the fertile brain of Gen Smith, and not an inapt illustration of the durability of a religious creed so long and unjustly denounced.

Lest the writer may be accused of partiality he avers that he is not at present in any manner connected with the "Church of Latter Day Saints." A short residence upon the spot and a daily intercourse with the people it is very true, left a most favorable impression upon his mind, but his present purpose is to describe things as he saw them entirely free from any thing approaching sectarianism.—That kind he means which may be to common.

From the western entrance to the Temple, the city and the surrounding country is seen to greatest advantage.—An immense plain dotted with mansions and cottages, gardens and grounds, entervenes between the Temple and the river, in the form of a Cresent approaching to mathematical proportions, while the transparent waters of the Mississippi presents something not unlike a glitering belt of molten silver, upon its placid and unruffled bosom of which sits a lovely Island as quiet as the undisturbed slumbers of a sleeping infant.

The Iowa shore too, is by no means void of interest.—The rich green foilage seen in the distance kissing the limped waters. The long stretch of vision afforded by an extensive Praire. A romantic and prominent bluff, at the base of which is seen two smiling villages full of life and animation, formed of themselves a conbination worth a visit to Nauvoo, but yet in infancy, but destined to become the grandest mart of commerce in the mighty valley of the Mississippi. Taking a view from the eastern angle of the Temple a splendid Panorama beautifully variegated gradually unfolds itself like a charming picture, until in the distance it mingles with the horizon and is lost to the view. Although written in haste on the spur of the moment, many may deem this an exagerated description of a place but yet imperfectly known, yet, it is in fact, a very imperfect sketch of a place that is hereafter to engage the labors of much abler pens then mine. Confident of the facts enumerated, and viewing as highly probable what is yet in the future, I will furnish a few reasons upon which my opinions are based, and leave the rest to the judgment of the readers, and the operations of time, and what I trust will be awarded to me among former readers of my writings, To them I think I may confidently appeal as indicative of my sincerity of purpose at least.

In the first place then Nauvoo is located in the heart of one of the finest diricts of country known in the fertile west. For an almost interminable distance in every direction, in addition to the present facilities of water communication, rail roads will diverge, and at a small cost too to every point of the compass. The city will soon yield in manufactured goods alone immense resources, and then in turn will form a market of consumption and exportation too, for the rich and ponderous productions of the prairies and the mines. Such occurrences is calculated to impress the minds of any but the most superficial observer, but there are many such, and prejudice too sometimes is so potent in this world that facts must pass in review before they can be seen much less comprehend.

In the next place the city is inhabited by the most singular people, in this singular world. At every step from their rise in the Western part of New York, an unheard of persecution has been encountered, with a success unknown in the human race. Amid ruthless and unprovoked war, and a long train of untoward events too tedious to name, the tenets of their creed have emitted a radiant light. One individual after another has been brought into the church, until it has swelled to enormous proportions while I know from actual observation a singular degree of individual prosperity and happiness prevades the whole.—Such a brief statement of actual facts and assurances as these must mean something, but I am prevented by want of space for not going into a detail which would carry conviction.

I shall close the present communication by a small enumeration of the public buildings in process of erection besides the Temple, in the basement of which is now finished a literal representation of the "Brasen Lea" the Baptismal font in Solomons Temple; and the remainder of the basement is to be subdivided into various offices for the transaction of public business. This last named edifice, is 128 by 88 feet, and when completed will measure 50 feet from the basement windows to the cornice. The second floor the whole length and breadth of the edifice is to be used as a house of devotion, the third as a grand high school for the preparation of those who aspire to the ministry.

The Nauvoo House will be a most commodious Hotel when completed, and doubtless differs essentially from the "Seraglios" described by General Bennet in his lectures at St. Louis, when in truth the sleepers was not laid, much less the "grand suit of rooms of King Joe" so ridiculously alluded to by this expelled mormon.

The last which I have room at present to mention is the new Masonic Hall. This will be a fine structure to say the least, and if the increase of the fraternity of that order should be equal to what it has been heretofore in Nauvoo, they will some day have to make mighty large additions to the "Lodge room," which I should put down now at least at 1000. It is possible I may resume this subject again.

EDWARD STIFF.

New-York, May 30th, 1844.

To the Elders laboring in the State of New-York.—Dear Brethren.

The General Conference of the Church of Jesus Christ, of Latter Day Saints, having appointed Elder Marcellus Bates and myself to preside over the mission to this State, and desiring to enter immediately upon my duties: I hereby earnestly request all of you to communicate with us through the Prophet paper: informing us where you are preaching; stating your success, prospects, and any other matter that will be useful and interesting.

Yours Respectfully in the new Covenant,

CHAS. WESLEY WANDELL.

New-York City, May 28, 1844.

☞ Nauvoo papers will please copy.

☞ The Democratic National Convention; convened at Baltimore on the 27th ult., nominated James K. Polk, of Tennessee, for the Presidency, and George M. Dallas, of Pennsylvania, for Vice President.

CONGRESSIONAL.

HOUSE OF REPRESENTATIVES.

WASHINGTON, May 25, 1844.

As soon as the journal was read

Mr. SLIDELL moved that all debate on the great Louisiana Land Claim Bill, involving the titles to 17,000,000 of acres of public lands, be closed next Thursday. Carried.

Mr. ZADOCK PRATT then offered the following important resolutions, in order to put a stop to the continual disputes in the House, &c. about the public property in the District:—

Resolved, That the Col. of the Corps of Topographical Engineers cause to be made an accurate survey of the District of Columbia, and also that he cause to be made a plan of the city of Washington exhibiting the public building thereof, and have the same engraved in the best manner, and published for the use of Congress, and that the Clerk of the House pay the expenses of said requirements upon vouchers duly certified by the Colonel aforesaid.

Resolved further, That a suitable number of copies of said survey and plan be delivered to the State Department for Distribution to our ministers abroad, and to foreign ministers residing within our country; and that ten copies thereof be delivered for the use of each of the other Executive Departments, and one for the Congressional District of each State, and one for the Libraries of the Senate and House.

Mr. PRATT also moved that the old Dead House which now conceals the Statute of Washington be sold, and that the statute be enclosed with an iron railing, and that the Committee of Public Buildings be directed to decide on a permanent location for the Statute of Washington Agreed to.

This is an admirable movement, as the present location of the statute is a disgusting one.

Mr. C. J. INGERSOLL asked Mr. Pratt if the Committee on Public Buildings did not mean to do something in relation to the naked statue of the Indian girl, just put up on the east front of the Capital. He hoped a Select Committee would be appointed to take her case into consideration, as he understood that the Seminole Indian Tiger Tail, had declared that no Indian girl ever appeared as *nude* as the statue. (Roars of laughter.)

Mr. PRATT with great *naiveté*, replied that he would cheerfully go for such a Committee, and would place the Hon Member from Philadelphia at the head of it, as his taste and judgement in such matters was proverbial. (Increased laughter.)

Col. WENTWORTH then presented the following remarkable memorial *from Joe Smith*, which was read amid roars of laughter all round the House.

To the Honorable, the Senate and House of Representatives of the United States of America in Congress Assembled.

Your Memorialist, a free born citizen of these United States, respectfully sheweth: that from his infancy his soul has been filled with the most intense and philanthropic interest for the welfare of his native country; and being fired with an ardor, which floods cannot quench, crowns cannot conquer, nor diplomatic intrigue corrupt, to see those principles, which emanated from the bosoms of the fathers of seventy-six, and which cost the noblest talents and richest blood of the Nation, maintained inviolate, and perpetuated to future generations; and the proud Eagle of American freedom soar triumphant over every party prejudice, and local sinistry; and spread her golden pinions over every member of the human family, who shall stretch forth their hands for succor from the lion's paw, or the oppressor's grasp: and firmly trusting in the God of Liberty, that he has assigned universal peace and good will, union and brotherly love to all the great family of man, your memorialist asks your honorable body to pass the following bill:—

A BILL for the Protection of Citizens of the United States emigrating to the adjoining Territories, and for the extension of the principles of Universal Liberty.

PREAMBLE.

Whereas, many of the citizens of these United States have migrated, and are migrating to Texas, Oregon and other lands contiguous to this nation; *and whereas*, Texas has declared herself free and independent, without the necessary power to protect her rights and liberties; *and whereas*, Oregon is without any organized government, and those who emigrate thither are exposed to foreign invasion and domestic feuds; *and whereas*, the Oregon, by geographic location and discovery, more rightly belongs to these United States than to any other general government; *and whereas*, it is necessary that the emigrants of that newly settling territory should receive protection; *and whereas*, the Texan goverment has petitioned the United States to be received into our Union, but yet retains her national existence; *and whereas*, the United States remember with gratitude the seasonable support they received, in a like situation, from a Lafayette; *and whereas*, the United States desire to see the principles of her free institutions extended to all men, especially where it can be done without the loss of blood and treasure to the nation; *and whereas*, there is an almost boundless extent of territory on the west and south of these United States, where exists little or no organization of protective government; *and whereas*, the lands thus unknown, unowned, or unoccupied, are among some of the richest and most fertile of the continent; *and whereas*, many of the inhabitants of the Union would gladly embrace the opportunity of extending their researches and acquirements, so soon as they can receive protection in their enterprise, thereby adding strength, durability and wealth to the nation; *and whereas*, the red man, the robber and the desperado have frequently interrupted such research and acquisition without justifiable cause; *and whereas*, Joseph Smith has offered, and does hereby offer these United States: To show his loyalty to our confederate Union, and the constitution of our republic: To prevent quarrel and bloodshed on our frontiers: To extend the arm of deliverance to Texas: To protect the inhabitants of Oregon from foreign aggression and domestic broils: To prevent the crowned nations from encircling us, as a nation, on our Western and Southern borders, and save the Eagle's talon from the Lion's paw: To still the tongue of slander, and show the world that a Republic can *be*, and not be ungrateful: To open the vast regions of the unpeopled West and South to our enlightened and enterprising yeomanry: To protect them in their researches: To secure them in their locations, and thus strengthen the government and enlarge her borders: To extend her influence. To inspire the nations with the spirit of freedom, and win them to her standard: To promote intelligence: To cultivate and establish peace among all with whom we may have intercourse as neighbors: To settle all existing difficulties among those not organized into an acknowledged government, bordering upon the United States and territories: To save the national revenue in the nation's coffers: To supercede the necessity of a standing army on our Western and Southern frontiers: To create and maintain the principles of peace, and suppress mobs, insurrections and oppression in Oregon, and all lands bordering upon the United States, and not incoporated into any acknowledged national government: To explore the unexplored regions of our continent: To open new fields for enterprize to our citizens, and protect them therein: To search out the antiquities of the land, and thereby promote the arts and sciences, and general information: To amalgamate the feelings of all whom he may have intercourse, on the principles of equity, liberty, justice, humanity and benevolence: To break down tyranny and oppression, and exalt the standard of universal peace: *Provided*, he shall be protected in those rights and privileges which constitutionally belong to every citizen of this republic: Therefore, that the said memorialist may have the privilege; and that no citizen of these United States shall obstruct, or attempt to obstruct or hinder so good, so great, so noble an enterprise, to carry out those plans and principles, as set forth in this preamble, and be shielded from every opposition by evil and designing men.

SEC. 1. *Be it enacted by the Senate and House of Representatives of the United States of America in Congress Assembled*, That Joseph Smith, of the city of Nauvoo, in the State of Illinois, is hereby authorized and empowered to raise a company of one hundred thousand armed volunteers, in the United States and Territories, at such times and places, and in such numbers as he shall find necessary and convenient for the purpose specified in the foregoing preamble, and to execute the same.

SEC. 2. *And be it further enacted*, That if any person or persons shall hinder or attempt to hinder or molest the said Joseph Smith, from executing his designs in raising said volunteers, and marching or transporting the same to the borders of the United States and Territories, he or they so hindering, molesting or offending, shall be punished by a fine not exceeding one thousand dollars each, for every offence; or by hard labor on some public work not exceeding two years, or both at the discretion of the nearest District Court of the United States where the hindrance or offence shall be committed having jurisdiction.

SEC. 3. *And be it further enacted*, The more fully to remove all obstructions and hindrances to the raising, enlisting and marching the volunteers as aforesaid, the said Joseph Smith is hereby constituted a member of the army of the United States, and is authorized to act as such in the United States and Territories, and on all lands bordering upon the United States and Territories for the purposes specified in the foregoing preamble: provided said land shall not be within the acknowledged jurisdiction of any acknowledged National Government.

SEC. 4. *And be it further enacted*, That nothing in this act, shall be so construed, by any individual, or nation, as to consider the volunteers aforesaid, as constituting any part of the army of the United States; neither shall the said Joseph Smith, as a member of the United States army, disturb the peace of any nation or government, acknowledged as such: break the faith of treaties between the United States and any other Nation, or violate any known law of nations, thereby endangering the peace of the United States.

SEC. 5. *And be it further enacted*, That the said Joseph Smith, shall confine his operations to those principlese of action specified in the preamble to this act, the perpetuity of which shall be commensurate with the circumstances and specifications which have originated it.

And your memorialist will ever pray, &c.

JOSEPH SMITH.

CITY OF NAUVOO, Illinois, March 26th, 1844.

Dr. DUNCAN then moved that the House go into Committee of the Whole and take up the Oregon Bill. Refused—ayes 79, noes 86.

The House then went into Committee of the Whole, and took up the Private Callender, and passed several Bills in Committee, which were laid aside to be reported to the House.

From the Nauvoo Times and Seasons.

GENERAL CONFERENCES IN THE UNITED STATES, FOR 1844.

Quincy,	Ill,	Sat. and Sunday,	May	4 & 5
Princes Grove,	"	"	"	11 12
Ottowa,	"	"	"	18 19
Chicago,	"	"	"	25 26
Comstock, Callaman co. Mich	"	"	June	1 & 2
Pleasant Valley	"	"	"	8 9
Franklin, Oakland co	"	"	"	15 16
Kirtland, Ohio	"	"	"	22 23
G A Neal's, six miles w. Lockport, N. Y	"	"	"	29 30
Batavia,	"	"	July	6 & 7
Portage, Allegany co.	"	"	"	13 14
Hamilton, Madison co.	"	"	"	20 21
Oswego	"	"	June	29 30
Adams, Jefferson co.	"	"	July	6 7
London, Caledonia co.	"	"	June	15 16
Northfield, Washington co. ten m. s. of Montpelier, at Lyman Houghton's	"		"	29 39
Fairfield, Essex at elder Tracy's	"		July	13 14
Boston,	"	"	June	29 30
Salem	"	"	July	6 7
New Bedford	"	"	"	13 14
Peterboro, N H	"	"	"	13 14
Lowell, Mass.	"	"	July	27 28
Searboro, Me.	"	"	"	6 7
Vinal Haven	"	"	"	12 14
Westfield Mass.	"	"	"	27 28
Farmington, Conn.	"	"	Aug	3 4
New Haven	"	"	"	10 11
Canaan,	"	"	"	17 18
Norwalk,	"	"	"	24 25
N Y City	N Y	"	"	17 18
Philadelphia,	Pa.	"	Aug	31 & Sept 1
Dresden, Weekly co. Tenn.	"	"	May	25 26
Eagle Creek, Benton co	"	"	June	8 9
Dyer co. C H	"	"	"	22 23
Ruthford co. C H.	"	"	July	20 21
Lexington, Henderson co	"	"	Aug	3 4
New Albany, Clinton co.	Ky.	"	June	29 30
Alquina, Fayette county	Ia.	"	"	1 2
Pleasant Garden	"	"	"	15 16
Fort Wayne	"	"	"	29 30
Northfield, Boon county	"	"	July	13 14
Cincinnati,	Ohio	"	May	18 19
Pittsburgh,	Pa.	"	June	1 2
Leechburgh	"	"	"	15 16
Running Water branch Noxuble co	Miss.	"	June	1 2

Washington City D. C. Sept 7, 8, 9, 10, 11, 12, 13 .14, 15.

☞ ANOTHER CITY UNDER WATER.—THE DRY LAND A SEA.—The flood in Red River broke through the levee at Alexandria about 18th inst., flooding the whole city and surrounding country. Loss of property estimated at one and a half millions of dollars. The whole country was one vast sea, as far as the eye could reach.—[Ex. Paper.

☞ As the important particulars, and incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, subjects of enquiry, we shall insert, for the benefit of those who are not acquainted with the coming forth of the above named work, one of a series of letters, each week until all are published.

O. COWDERY'S LETTERS TO W. W. PHELPS.

LETTER III.

Dear Brother:—

After a silence of another month, agreeable to my promise, I proceed upon the subject I proposed in the first No. of the Advocate. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who are the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the "Acts of the Apostles," and the ancient saints. But such facts as are within my knowledge, will be given without any reference to inconsistencies, in the midst of others, or impossibilities, in the feelings of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures:

Upon the propriety, then, of a narative of this kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind who have heard but a rumour, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the gospel began to proclaim its heavenly precepts and call upon men to embrace the same, than they were vilified and slandered by thousands who never saw their faces, and much less knew aught derogatory of their characters, moral or religious—Upon this unfair and unsaint like manner of procedure they have been giving in large sheets their own opinions of their incorrectness of our system, and attested volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given, and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendency, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of those scurrilous reports which have inundated our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before Him I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first number of the Messenger and Advocate, that this history would necessarily embrace the life and character of our esteemed friend and brother, Joseph Smith Jr., one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper. I shall, therefore, pass over that, till I come to the 17th year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time. One Mr. Lane, a presiding Elder of the Methodist church, visited Palmyra, and vicinity. Elder Lane was a talented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life.—Large additions were made to the Methodist, Presbyterian, and Baptist churches—Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to move in a harmonious manner, but, as the excitement ceased or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Saviour, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians.—This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or the professions of truths, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess Godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others were wrong—If to another, the same was heard from those. All professed to be the true church; and if not, they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

If one professed a degree of authority or preference in consequence of age or wright, and that superiority without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon farther reflecting, that the Savior had said that the gate was straight and the way narrow that leads to life eternal, and that few entered there; and that the way was broad, and the gate wide which leadeth to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that assurance which the Lord Jesus has so freely offered in his word to man, and which so beautifully characterizes his whole plan of salvation, as revealed to us.

THE CONVERSION OF ISRAEL.

The distinguishing goodness of God has been illustriously displayed in his dealings with the children of Abraham. From the time when He appeared to the patriarch in "Mesopotamia, before he dwelt in Charran," down through the long lapse of ages which have since intervened, the history of this people beautifully exemplifies the doctrine of a special providence, and places in the most attractive light the long-suffering and sovereign mercy of God. It is a record of human depravity, displaying deep forgetfulness of the way in which they were continually led, and tells of their invincible ingratitude to God for his abundant goodness and many wonderful interpostions in their favor and in giving into their hands nations greater and stronger than they. Throughout, it is one continued display of Heaven's love and man's rebellion—of the most signal manifestions of divine interference in their behalf, followed by the most criminal departure from their gracious Deliverer.

In studying the annals of Israel, we see that although their perversity of disposition and untowardness of character often call forth the chastisements of Heaven, still the loving-kindness of the Lord is not withdrawn, and renewedly is his favor manifested towards them. If He takes vengeance on their devices, it is still in measure, and by his love he again woos them to himself. Various kinds and degrees of punishment have at different times been meted out to them for ther awful apostacies from the living and true God; but their last, and longest, and most severe affliction has been that which followed their arrival at the summit of rebellion, in the crucifixion of the Lord of glory, and which they still continue to endure. But even from the guilt of this, Prophecy declares, they will yet be cleansed—being washed in the blood they so wantonly shed. Although, in His righteous displeasure, the Lord has long left them to wander in the vain imagination of their own hearts, he has not forsaken them altogether. They shall yet be converted and healed; they shall yet be restored to purity and peace, to holiness and happiness. Then shall they see and acknowledge the enormity of their sin, in having "denied the Holy One and the Just," and in having "killed the Prince of life." "I will cleanse them," says the Lord, "from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have transgressed against me." Jer. xxxiii. 8. "Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezek. xxxix. 29. This conversion is, therefore, to be followed by no future apostacy; and, accordingly it is here said, "So the house of Israel shall know that I am the Lord their God, from that day and forward." ver 22. "And I will give you the land of Israel; and they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes and keep mine ordinances, and do them; and they shall be my people, and I will be their God." Ezek. xi. 17—20. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and them." Ezek. xxxvi. 25—27.

This conversion of Israel is secure in covenant: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.—This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." Jer. xxxi. 31—33. "And they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 38—40. "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not de forgotten." Jer. 1. 4, 5. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgments, and by the spirit of burning." Is. iv. 3, 4. Their mourning shall at once be general and particular. The praise of the Redeemer is, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon, [where, on the death of good king Josiah, all Judah and Jerusalem made great lamentation, 2 Chron. xxxv. 24, 25.] And the land shall mourn, every family apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and they wives apart; the family of Shimee apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleaness." Zech. xii. 10—14. xiii. 1. Their national conversion will be sudden and general, when it takes place. But as many have already been converted to the faith of the gospel—and individual conversion we trust shall be greatly increased—so does Prophecy foretell great future destruction as still awaiting them. In the appointed time, however, God's gracious promise will be fulfilled;—"I will remove the iniquity of that land in one day." Zech. iii. 9 "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return even the remnant of Jacob, unto the mighty God." Isaiah x. 20, 21. "Neither shall they defile themselves any more with their idols, nor with detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God." Ezek. xxxvii. 23. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation with God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou will keep him in perfect peace whose mind is stayed on thee because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." Isaiah xxvi. 1—4. The 12th chapter of Isaiah is a similar song of joy and salvation, prepared to be sung by them at the same time: "And in that day [in the day spoken of in the concluding verse of the preceding chapter, when 'there shall be an highway for the remnant of his people which shall be left, from Assyria, like as it was Israel in the day that he came up out of the land of Egypt.' 1—And in that day thou shall say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall we draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel."

Although we learn from the prophetic scriptures that their national conversion will be preceded by great and important events, still we trust it is to be realized at no distant day. Those strong prejudices against Jesus of Nazareth, which formerly prevented their examination of the evidence for the truth of Christianity, are passing rapidly away; and the Hebrew New Testament is now diligently perused by multitudes, with candor. From the numerous instances in which there inquiries have been followed by a perception of its heavenly origin and inestimable value, we look forward to the time, as near at hand, when the love of God shall be more generally shed abroad in their hearts, preparing them for the joyful welcome of the Saviour, "Blessed is he that cometh in the name of the Lord." Mat. xxiii. 39. Then the harp so long unstrung, or only waked to breath forth Israel's plaint, shall again be attuned to the heavenly melody of the Redeemer's praise—infidelity shall give place to a lively faith—and instead of their proverbial covetousness, "Holiness cnto the Lord" shall be inscribed on all their gains.

BEAUTIES OF PHILANTHROPY.

BY BRANAGAN.

Where is the inhabitant of the air, from the moth to the eagle, or of the sea, from the shrimp to the whale, or of the earth, from the mouse to the man moth, that ever deviates from the laws of nature? I answer, not one, man only excepted. Yet man is the Lord of the creation:—in him are united both beauty and intelligence. He only can view the harmonies between each species of planets and of animals, and the utility of minerals and fossils; he can, with his lens, see in a grain of sand a globe in miniature, and with his telescope behold millions of globes in magnitude on the milky-way; he can measure the distances of the planets from each other; and from the sun, the centre of the solar system, he can calculate the exact period that an eclipse will take place, even an age before the time, and not miss a minute in his calculation. He only, of all animals, can command fire, wind, and water to obey him, the wild beasts to fear him, the tame ones to serve him. The vegetable as well as the animal creation is likewise subject to his dominion; he is sensible of these and innumerable other advantages, and yet, of all animals, he is the most ungrateful to the divine author of his mercies; he well knows that it is his duty to be kind to others, as God is kind to him, yet of all monsters he is the most cruel. he sees the harmonies, beauties, and benefits of this terrestial globe, and enjoys the countless favors and blessings resulting from the variation and contrasts of the seasons, yet scarce ever bows with grateful acknowledg'ts to the benevolent Being who supports him and the earth on which he crawls, as it were, in the palm of his hand. Spring crowns him with flowers, summer with yellow sheaves, autumn, with purple fruit, and winter with ventilating storms and healthful snow. The seas and lakes are stored with fish, the valleys with medicinal herbage, the woodlands with spontaneous fruit, wine, oil, and honey, for the aliment of man.

When force begins, free agency ends. What truth can be plainer than this? yet who believes it? I will add if we are not free agents, but animal machines, without liberty or will, we cannot be rewardable for any virtue, or punishable for any vice. But it is necessary not only to see, but to obey the truth. As the good spirit can and does hold up the light of truth before our intellectual eyes, but cannot see for us, so likewise, even if we do see the truth, we must obey it for ourselves; he cannot do it for us; the thing is impossible. God has made my mouth, but he cannot eat for me, he has given me corporeal and intellectual eyes and ears, but he can neither hear or see for me; if he did, the reasoning would be his own, and not mine. He exhibits the natural light of truth, before the intellectual eyes of every man that cometh into the world, Sage and Savage, Pagan and Christian, Turk and Jew, Clergyman and Layman.

But what seems to me the greatest misfortune of all, is the improbability of any person, who is a bigoted member of a corps or sect, ever listening to any other reasoning but what is sanctioned and supported by his party. In the different corps or societies, philosophical, political and religious, there are a diversity opposite opinions interests, and hypotheses; but in no party are opinions so diametrically opposite, advanced and confuted, supported and censured, as on the subject of revealed religion. Millions of books have been written, and sermons preaced by each party which tended to destroy instead of supporting true religion; I mean supreme gratitude to God, and corresponding affection to his creatures, both animal and human. But a contrast in opinion is not confined to religious controversalists. In philosophy, also we often find a perfect contrast in opinion among its votaries; but happily this diversity of opinion does not produce animosity, hatred, calumny, rack, the halter, the fire, the faggot, as it has done among religious controversalists, to the disgrace of all moral virtue, true religion, and even common humanity.

I am astonished out of measure when I see people, and poor people too, in America, attempting to vindicate the rights of the right honorable and right reverend tyrants, to oppress their fellow men, and grind the face of the poor. I think at times, they deserve to feel the iron hand of despotism themselves; then they would know better. When I contemplate the natural dignity of man, who was made in the image of God, and at the same time view a vast mass of them degradingly thrown back in the human picture, to bring forward with greater glare, the state and magnificence of a set of the most dissapated, unjust and ungenerous mortals. I can scarcely avoid beein irritated at these imposters, and disgusted at those who suffer themselves to be thus imposed on. This inequality is not confined to politics. Religion also is made a pack-horse for tyrants to ride to hell upon, and a cloak to hide the ecclesiastical oppressors cloven foot with which he tramples upon the superstitious crowd, and even kiss the foot that spurns them. Many horrible instances might be given of this: one must suffice. A nominal religious man, called Archbishop, in Christianized countries, is allowed a salary of forty thousand pounds per annum, to preach the gospel of the self-denying Redeemer. He will perhaps officiate twice a year, his curate two hundred times, who is a real religious man; yet he is only allowed forty pounds per year to support a large family of children upon. This cannot be contradicted.

I must confess, I am pointed in my animadvertions, but they are only applicable to political and clerical impostors; and those who are offended with me for exposing the villany of king-craft and priest-craft are their advocates, and of course enemies of man, and virtually infringe the rights of God. I do not exhibit any honest man, or set of men, to popular animadversion and contempt; I only exhibit criminals, let not the innocent think that I implicate them; I do not, I dare not do it. I need not, I do not expect either affection or favor from lordly and crafty priests, or tyrannical and treacherous kings or rulers, or from their father the devil; and much less from priest-ridden, political-ridden, or devil-ridden people.

To be continued.

MILL TAX.

Table (prepared for the Tribune) showing the amount of Mill Tax, with interest, from 1842 to 1850, to be paid by several of the Counties of this State:

	Amt. of Tax and Int.	Reps. in Assem.
New-York,	$2,301,970	13
Richmond,	12,374	1
Kings,	295,630	2
Queens,	109,095	1
Suffolk,	55,620	2
Westchester,	95,289	2
Rockland,	22,227	1
Putnam,	28,572	1
Dutchess,	190,557	3
Orange,	115,662	3
Ulster	51,337	2
Sullivan	16,631	1
Greene,	29,765	2
Deleware,	32,408	2
Columbia,	87,241	3
Tatal,	3,444,378	39
Total to be paid by all other Counties	2,554,258	89
Amt. of tax and int.	5,998, 636	128

This statement shows that the City of New-York pays over one-third of the whole Tax; while about one-third of the remaining amount paid by the whole State is levied on the Counties situated on Long Island, Staten Island, the North River, or adjacent to the latter—Counties whose agricultural interests are considered, by many, as injuriously affected by the very internal improvements which they are unnecessarily and unjustly taxed to sustain.

The table also shows the great disproportion between Taxation and Representation as apportioned among the above Counties.—[Tribune.

BRSUH FACTORY.

WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stenail, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

BRUSH FACTORY.—WM. J DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also; Aliotas Hair Brushes. The above articles he has on hand for sale at the lowest prices. 118 Nassau st. [je—1:4w

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Ever'asting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Courch of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES

Published at No. 6 Church st., Manchester. For Sale at the Prophet Office.

BOOK AND JOB WORK, Done neatly and Expeditiously by E. J. BEVIN, at No. 7 Spruce-st.

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AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

WHO WANTS BOOTS AND SHOES?—The greatest reduction in price ever known, Only think of gentlemen's fine dress Calf stitched boots, of the most fashionable shape, $2 75 to $3. Also, dress pegged boots, $1 50 to $2 and $2 50 per pair. Ladies' fancy colored, city made gaiters, $1 50 to 1 75 a pair; and all the fashions for 1844, for gentlemen, ladies and children, from thirty to forty per cent cheaper than ever, 179 Hudson, corner of Canal. STEWART & SAUL je—c

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—c

PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J R will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No 532 Pearl st near Broadway. je—c

WILSON'S REAL ESTATE AND LOAN OFFICE.

For the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N. Y.

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

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Dress Coats, Blue, Black or Olive, from			$13	to $20
Pants,	do.	do.	5	9
Vests,	do.	do.	2	5
Frock and Dress Coats made to mersure,			8	0
"	"	" Extra trimed,	9 50	0
Pants,	do.	do	1 75	2

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THE "BIBLE OF NATURE," 2v. 1200 pages, price $1.25

THE ELEMENTS OF ANIMAL MAGNETISM, by a Practical Magnetiser, price 12½ cts.

Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

WRIGHT, WARNER & CO.—Phœnix Soap Factory, Broadway and Twenty Third Street, New York.

N B Plain and Fancy Soaps on Liberal Terms

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county, Illinois. Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

THE TIMES AND SEASONS,

Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No. 7 Spruce street, New-York.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

THE SHARE HOLDERS OF THE "SOCIETY FOR THE DIFFUSION OF TRUTH," are requested to pay in their first instalment immediately at their office, 7 Spruce-Street.

By order of the Board,

G. T. NEWELL, Sec'y.

New-York, May 23d.

S. T. JONES & CO, 12 Pine and 15 Nassau street, are now offering the following very desirable goods in lots to suit purchasers, viz.—

Cloth and Cassimeres, of different styles and shades,
Beavers and Pilots, low priced to very superior
Vestings—London styles
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M de Laines and Crape M de Laines—New styles
Merinos and Alpatcas; Moleskins and Cords
Velvet and Velveteens; Red Paddings—3-4 and 6-4
Kentucky Jeans, of all the different colors
Roll'd Jaconetts and col'd cambrics
Apron and furniture Checks
Woolen Shawls—All sizes and qualities
Silk and Cotton pocket Hdkfs
Linen and Imitation L C Hdkfs
Blankets—Chelmsford, Whitney Mills, Rose, Radical Duffl's, Bath and Cradle
Quilts and Counterpanes; Cambrics of different widths
Jaconetts, do do; Cambrick and furniture Dimityo
Fancy check stripe and plain Muslins
Petticoats, Robes and Skirts
English and American long Cloths

ECONOMY IS WEALTH, Franklin.—Hunt's improved Patent Napoleon Boot Soles, Taps, &c., manufactured by R. B. RUGGLES, 60 Gold street, New York.—Country Merchants, Shoe Dealers and others visiting the City of New York are invited to call at the above establishment and secure among their most profitable purchases a supply of Hunt's improved Napoleon Soles, which are warranted a saving to the consumer of more than 'fifty per cent,' over the common article, for both coarse and fine Boots, &c.

Mr. Hunt's improvement consists in the introduction of screw rivets inserted in rows in said soles, instead of plain plugs as patented by Mr. Jurisch, in France. This manufactory, the only one in the world of the kind, is operated wholly by new and ingenious machinery propelled by steam power.

R. B. RUGGLES, Proprietor,
60 Gold street, between Fulton and Beekman.

N B The public are cautioned to observe that the articles are stamped Hunt's Patent Screw Rivets Aug 17th 1843—as many are making soles with smooth wire rivets which are liable to drop out.

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and 26 Merchants' Exchange, Boston.

FARMS FOR SALE.—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State.

Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property.

Apply at No. 30 Pine street, back-office, over the Bank Coffee House.

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MONTROIS'S LOTION, for softening, soothing, cleansing and purifying the skin. This wash refines the skin, imparting to it a fair soft appearance; it removes freckles and pimples, making the skin as clear and smooth as any child's: it is an eradicator of all cutaneous eruptions, such as Salt Rheum, Scrofula or King's Evil, and it is a certain cure for Scalds, Burns, &c. This lotion is particularly serviceable as an article for the toilet; no one should be without it after shaving, as it produces a cooling delightful sensation subsequent to the use of the razor, or being exposed to the sun. It dispels heat and imparts a lively and agreeable hue to the skin. For sale wholesale and retail, at the new commission store, No. 20 Ann-st, New-York.

A CARD.—The inhabitants of New York and its vicinity are respectfuly informed that every description of new and second hand BOOKS are received and offered for sale on the most satisfactory terms, at the New Book and Periodical Depot, No. 20 Ann-st, two doors west of Nassau

Individuals having any kind of Books which they may wish to dispose of will find it advantageous to call at this establishment, as the proprietor being fully aware of the sacrifices that are so frequently made by selling Books, &c. at auction, proposes this plan for the accommodation of the public as a safer alternative.

All Books, &c. left for sale will be freely advertised, and sold for the price affixed by the owners, and paid for accordingly, (minus a trifling amount charged for commission) or returned without any expense whatever. Consignments from Booksellers meet with prompt attention at No. 20 Ann-st., New-York. istf

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PLUMBE'S Daguerrian Gallery of Patent Premium Colored Photographs, No. 251 Broadway, above Murray street, New York—awarded First Premium and Highest Honor by American and Franklin Institutes, for the most beautiful colored Daguerreotypes ever exhibited.

"Professor Plumbe, the 'American Daguerre,' whose fame as the first Photographer in the world, is familiar not only here but in Europe, and whose laurels have recently been increased by the public testimony of the American and Franklin Institutes, declaring his colored Photographs the most beautiful ever exhibited, has, from a liberal desire to place his superb portraits within the reach of all, just reduced his terms to the lowest rates of the most indifferent artists in the city. We advise all to examine his fine gallery of specimens, which the world cannot equal, 251 Broadway."—New York Express.

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WHERE Likenesses are taken in the best style of the art, at prices from $1,50 to $5, including case or frame. In gold plated lockets, from 3 dollars to 5,50 each. If colored, from 25 to 50 cents extra.

Instructions carefully given to those who wish to learn the art. Terms moderate.

Apparatus, Chemicals, Plates, Cases, and every article used in the Daguerreotype art, for sale.

Pictures taken in clear, cloudy, or stormy weather.

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WHOLESALE AND RETAIL STRAW HAT MANUFACTORY,
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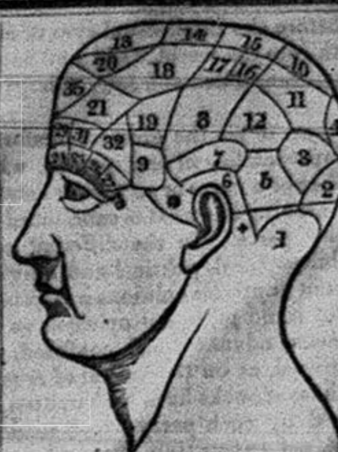
m25:c.] THOS. YOUNG.



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*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. GOOD, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

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IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office, 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect, even small buildings. He was led to this opinion on carefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he alwas affixes two rods; to larger buildings, a greater number. The number of rods necessary to insure protection, and their proper position, depend on the size and form of the building, the location of the chimneys, the position and height of neighboring objects, &c. &c. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

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	From N. York.	From Havre
ARGO, C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	Mar. 24
SULLY, W. C. Thompson,	June 16	Aug. 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W Pell,	June 24	Aug. 8
	Oct. 24	Dec. 8
	Feb. 24	April 8

OLD ESTABLISHED
PASSAGE OFFICE,
100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, Second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
S'tph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND, The Provincial Bank, and branches.
The Ulster Bank, do.
The National Bank, do.

All Drafts payable at sight, at either of the obove banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London.
P W. Byrnes, & Co Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to.

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

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In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S.—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

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VIA STONINGTON AND NEWPORT.

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(24 Hours in advance of the Bay Line)

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Leave N. Y. at 9 A M Arrive in Philadelphia at 3 P M.
Leave Phila at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M
Leave Rich. at 4 P M arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M arrive in Wel. N C at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

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No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

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Gospel Reflector. History of the Priesthood.
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Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

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Mew-York, May 19, 1844. [m18:c.

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THE PROPHET.

We contend for the Truth

VOL. I.—NO. IV. NEW-YORK, SATURDAY MORNING, JUNE 8, 1844. SINGLE COPIES 3 CTS

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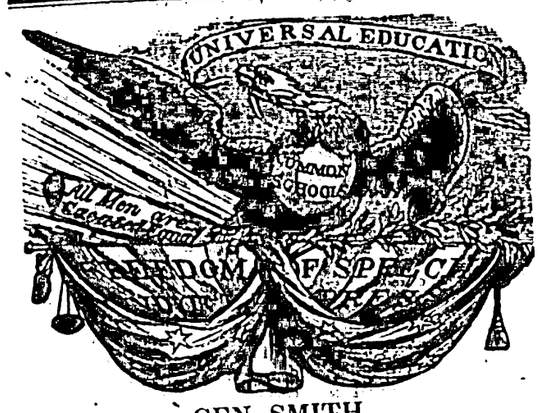


GEN. SMITH

ON THE POWERS AND POLICY OF THE GOVERNMENT OF THE UNITED STATES.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity. My cogitations like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths "to be self evident; that all men are created equal: that they "are endowed by their Creator, with certain unalieanable "rights; that among these are life, liberty, and the pursuit "of happiness," but at the same time, some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin than ours: and hundreds of our own kindred for an infraction, or supposed infraction of some over-wise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penetentiary gravitation of mercy in a nut-shell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage, find a more congenial clime by flight.

The wisdom, which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays: and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all: black, or white, bond or free; for the best of books says, "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Our common country presents to all men the same advantages; the same facilities; the same prospects; the same honors; and the same rewards: and without hypocrisy, the Constitution when it says, "We, the People of the "United "States, in order to form a more perfect union, establish "justice, ensure tranquility, provide for the common defence, "promote the general welfare, and secure the blessings of "liberty to ourselves and our posterity, do ordain and es-"tablish this Constitution for the United States of Ameri-"ca," meant just what it said, without reference to color or condition: ad infinitum. The asperations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a character of equal rights, as appears in said Constitution, ought to be treated, by those to whom the administration of the laws are intrusted, with as much sanctity, as the prayers of the saints are treated in heaven, that love, confidence and union, like the sun, moon and stars should bear witness,

"(For ever singing as they shine,)
"The hand that made us is divine!"

Unity is power, and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties, to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power, or restrictions of right, which too often appear as acts of legislators, to pave the way to some favorite political schemes, as destitute of intrinsic merit, as a wolf's heart is of the milk of human kindness: a Frenchman would say, "prosque tout aimer richesses et pouvoir:" (almost all men like wealth and power.)

I must dwell on this subject longer than others, for nearly one hundred years ago that golden patriot, Benjamin Franklin, drew up a plan of union for the then Colonies of Great Britain that now are such an Independent nation, which among many wise provisions for obedient children under their father's more rugged hand, had this:—"they have "power to make laws, and lay and levy such general duties, "imports, or taxes, as to them shall appear most equal and "just, (considering the ability and other circumstances of "the inhabitants in the several colonies,) and as such as "may be collected with the least inconvenience to the peo-"ple; rather discouraging luxury, than loading industry "with unnecessary burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union—but the sentiment remains like the land that honor'd its birth, as a pattern for wise men to study the convenience of the people more than the comfort of the cabinet.

And one of the most noble fathers of our freedom and country's glory: great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen, the illustrious Washington, said in his first inaugural address to Congress: "I behold the surest pledges that "as, on one side, no local prejudices or attachments, no sepa-"rate views or party animosities, will misdirect the compre-"hensive and equal eye which ought to watch over this "great assemblage of communities and interests, so, on "another, that the foundations of our national policy will "be laid in the pure and immutable principles of private "morality; and the pre-eminence of free government be ex-"emplified by all the attributes which can win the affections "of its citizens, and command the respect of the world." Verily, here shines the virtue and wisdom of a statesman in such lucid rays that had every succeeding Congress followed the rich instruction, in all their deliberations and enactments, for the benefit and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina; no rupture in Rhode Island; no mob in Missouri expelling her citizens by executive authority; corruption in the ballot boxes; a border warfare between Ohio and Michigan: hard times and distress: outbreak upon outbreak in the principle cities: murder, robbery, and defalcation, scarcity of money, and a thousand other difficulties, would have torn asunder the bounds of the union: destroyed the confidence of man with man; and left the great body of the people to mourn over misfortunes in poverty, brought on by corrupt legislation in an hour of proud vanity, for self-aggrandizement The great Washington soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that "among the many interesting objects which "will engage your attention, that of providing for the com-"mon defence will merit particular regard. To be prepared "for war is one of the most effectual means of preserving "peace." As the Italian would say: Buono aviso, (good advice.)

The elder Adams in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile and rejoice, that patriotism in the rulers, virtue in the people, and prosperity in the union, once crowned the expectations of hope; unveiled the sophistry of the hypocrite and silenced the folly of foes: Mr. Adams said, "If national pride is ever justifiable, or "excusable, it is when it springs, not from power or riches, "grandeur or glory, but from conviction of national inno-"cence, information and benevolence." There is no doubt such was actually the case with our young realm at the close of the last century; peace, prosperity, and union, filled the country with religious toleration, temporal enjoyment and virtuous enterprize; and grandly, too, when the deadly winter of the "Stamp Act," the "Tea Act," and other close communion acts of royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address, made more than forty years ago, shews what a beautiful prospect an innocent, virtuous nation presents to the sage's eye, where there is space for enterprize; hands for industry, heads for heroes: and hearts for moral greatness. He said, "A rising nation, spread over a wide "and fruitful land, traversing all the seas with the rich pro-"ductions of their industry, engaged in commerce with "nations who feel power and forget right, advancing rapidly "to destinies beyond the reach of mortal eye; when I con-"template these transcendant objects, and see the honor, the "happiness, and the hopes of this beloved country commit-"ted to the issue and the auspices of this day, I shrink "from the contemplation, and humble myself before the "magnitude of the undertaking." Such a prospect was truly soul-stirring to a good man, but "since the Fathers have fallen asleep," wicked and designing men, have unrobed the government of its glory,—and the people, if not in dust and ashes, or in sack cloth, have to lament in poverty, her departed greatness: while demagogues build fires in the north and south, east and west, to keep up their spirits till it is better times: but year after year has left the people to hope till the very name of Congress, or State Legislature, is as horrible to the sensitive friend of his country, as the house of "Blue Beard" is to children: or "Crockett's" Hell of London, to meek men. When the people are secure and their rights properly respected, then the four main pillars of prosperity, viz: agriculture, manufactures, navigation, and commerce, need the fostering care of government: and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast; the productions, the timber, the minerals; and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades, and calculations, it certainly is the highest point of supervision to protect the whole northern and southern, eastern and western, centre and circumference of the realm, by a judicious tariff. It is an old saying and a true one, "if you wish to be respected, respect yourselves."

I will adopt, in part, the language of Mr. Madison's inaugural address, "To cherish peace and friendly inter-"course with all nations, having correspondent dispositions; "to maintain sincere neutrality towards belligerent nations; "to prefer in all cases amicable discussion and reasonable "accommodation of differences to a decision of them by an "appeal to arms; to exclude foreign intrigues and foreign "partialities, so degrading to all countries, and so baneful to "free ones; to foster a spirit of independence too just to in-"vade the rights of others, too proud to surrender our own, "too liberal to indulge unworthy prejudicies ourselves, and "too elevated not to look down upon them in others; to "hold the union of the States as the basis of their peace "and happiness; to support the constitution, which is the "cement of the union, as well as in its limitations as in its "authorities; to respect the rights and authorities reserved "to the States and to the people, as equally incorporated "with, and essential to the success, of the general system; "to avoid the slightest interference with the rights of con-"cience, or the functions of religion, so wisely exempted "from civil jurisdiction; to preserve in their full energy, the "other salutary provisions in behalf of private and personal "rights, and of the freedom of the press;" as far as intention aids in the fulfillment of duty, are consummations to big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocation, friendly alliances, wise legislation, and honorable treaties.

The government has once flourished under the guidance of trusty servants; and the Hon. Mr. Munroe in his day, while speaking of the Constitution: says, "our commerce "has been wisely regulated with foreign nations, and between "the states; new states have been admitted into our union; "our teritory has been enlarged by fair and honorable treaty, "and with great advantage to the original states; the states "respectively protected by the national government, under a "mild paternal system against foreign dangers, and enjoying "within their separate spheres, by a wise portion of power, "a just portion of the sovereignty, have improved their "police, extended their settlements, and attained a strength "and maturity which are the best proofs of wholesome law "well administered. And if we look to the condition of "individuals, what a proud spectacle does it exhibit? who "has been deprived of any right of person or property? who "restrained from offering his vows in the mode in which he "prefers, to the Divine Author of his being? It is well "known that all these blessings have been enjoyed in their "fullest extent; and I add, with peculiar satisfaction, that "there has been no example of a capital punishment being "inflicted on any one for the crime of high treason." What a delightful picture, of power, policy and prosperity! Truly the wise man's proverb is just: Sedaukauh teromain goy, veh-ka-sade le-u-meem khahmaut." Righteousness exalteth a nation, but sin is a reproach to any people.

But this is not all. The same honorable statesman, after having had about forty years experience in the government under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the magna charta to answer its great end and aim: To protect the people in their rights. "Such, then, is the happy govern-"ment under which we live; a government adequate to "every purpose for which the social compact is formed; a "government elective in all its branches, under which every "citizen may, by his merit, obtain the highest trust recog-"nized by the constitution; which contains within it no "cause of discord; none to put at variance one portion of "the community with another; a government which protects "every citizen in the full enjoyment of his rights, and is "able to protect the nation against injustice from foreign "powers."

Again, the younger Adams in the silver age of our country's advancement to fame, in his inaugural address, (1825) thus candidly declares the majesty of the youthful Republic, in its increasing greatness "The year of jubilee since the "first formation of our union has just elapsed; that of the "declaration of Independence is at hand. The consumma-"tion of both was effected by this constitution. Since that "period, a population of four millions has multiplied to "twelve. A territory, bounded by the Mississippi, has been "extended from sea to sea. New states have been admitted "to the union, in numbers nearly equal to those of the first "confederation. Treaties of peace, amity and commerce, "have been concluded with the principle dominions of the "earth. The people of other nations, the inhabitants of re-"gions acquired, not by conquest, but by compact, have been "united with us in the participation of our rights and duties, "of our burdens and blessings. The forest has fallen by the "axe of our woodsmen; the soil has been made to teem by "the tillage of our farmers; our commerce has whitened ev-"ery ocean. The dominion of man over physical nature has "been extended by the invention of our artists. Liberty and "law have walked hand in hand. All the purposes of human "association have been accomplished as effectively as under "any other government on the globe, and at a cost little ex-"ceeding, in a whole generation, the expenditures of other "nations in a single year.

In continuation of such noble sentiments, Gen. Jackson, upon his ascension to the great chair of the chief magistracy: said, "As long as our government is administered for the "good of the people, and is regulated by their will; as long "as it secures to us the rights of person and property, liberty "of conscience, and of the press, it will be worth defending; "and so long as it is worth defending, a patriotic militia will "cover it with an impenetrable ægis."

General Jackson's administration may be denominated the acme of American glory, liberty and prosperity, for the national debt, which in 1815, on account of the late war, was $125,000,000, and lessened gradually, was paid up in his golden day; and preparations were made to distribute the surplus revenue among the several states: and that august patriot, to use his own words in his farewell address, retired leaving "a great people prosperous and happy, in the full en-"joyment of liberty and peace, honored and respected by "every nation of the world."

At the age, then, of sixty years our blooming Republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition; thirst for power, pride, corruption, party spirit, faction, patronage; perquisites, fame, tangling alliances; priest-craft and spiritual wickedness in high places, struck hands, and reveled in midnight splendor. Trouble, vexation, perplexity and contention, mingled with hope, fear and murmuring, rumbled through the union and agitated the whole nation as would an earthquake at the centre of the earth the world, heaving the sea beyond its bounds, and shaking the everlasting hills. So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition, were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, till General Harrison appeared, as a star among the storm clouds, for better weather.

The calm came; and the language of that venerable patriot, in his inaugural address, while descanting upon the merits of the constitution and its framers, thus expressed himself. "There were in it features which appeared not to "be in harmony with their ideas of a simple representative "democracy or republic. And knowing the tendency of "power to increase itself, particularly when executed by a "single individual, predictions were made that, at no very "remote period, the government would terminate in virtual "monarchy. It would not beconie me to say that the fears "of these patriots have been already realized. But as I sin-"cerely believe that the tendency of measures and of men's "opinions, for some years past, has been in that direction, it "is, I conceive, strictly proper that I should take this occa-"sion to repeat the assurances I have heretofore given, of my "determination to arrest the progress of that tendency if it "really exists, and restore the government to its pristine "health and vigor." This good man died before he had the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth or not: with acting president Tyler's three years of perplexity and pseudo whig democrat reign, to heal the breaches, or show the wounds, secundum artum, (according to art.) Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn to the whole, go to show, as a Chaldean might exclaim: Beram etai elauh beshmayauh gauhah rauzeen: (Certainly there is a God in heaven to reveal secrets.

No honest man can doubt for a moment, but the glory of American liberty, is on the wane; and, that calamity and confusion will sooner or later, destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo priesthood will plausibly push abolition doctrines and doings, and "human rights," into Congress and into every other place, where conquest smells of fame, or opposition swells to popularity. Democracy, Whigery and Cliquery, will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty driven to despair, like hunger forcing its way through a wall, will break through the statutes of men, to save life, and mend the breach in prison glooms.

A still higher grade, of what the "nobility of nations" call "great men," will dally with all rights in order to smuggle a fortune at "one fell swoop:" mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping: and should an humble honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's fingers with finer rings, to have the judgment of his peers, and the honor of his lords, as a pattern of honesty, virtue and humanity, while the motto hangs on his nation's escutcheon: "Every man has his price!"

Now, oh! people! people! turn unto the Lord and live; and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least one half. Two Senators from a state and two members to a million of population, will do more business than the army that now occupy the halls of the National Legislature. Pay them two dollars and their board per diem; (except Sundays,) that is more than the farmer gets, and he lives honestly. Curtail the offices of government in pay, number, and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your state legislatures to pardon every convict in their several penitentiaries: blessing them as they go, and saying to them in the name of the Lord, GO THY WAY and sin no more. Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue; and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. Imprisonment for debt is a meaner practice than the savage tolerates with all his ferocity. "Amor vincit omnia." Love conquers all.

Petition also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire him to labor like other human beings; for "an hour of virtuous liberty on earth, is worth a whole eternity of bondage!" Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with this instruction, that his country will never trust him again; he has forfeited his honor. Make honor the standard with all men: be sure that good is rendered for evil in all cases: and the whole nation, like a kingdom of kings and priests, will rise up in righteousness: and be respected as wise and worthy on earth: and as just and holy for heaven, by Jehovah the author of perfection. More economy in the national and state governments, would make less taxes among the people; more equality through the cities, towns and country, would make less distinction among the people; and more honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of the community; and open, frank, candid decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any state or from any country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim: the very name of "American" is fraught with friendship! Oh! then, create confidence! restore freedom! break down slavery! banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law: the law was made for transgressors: wherefore a Dutchman might exclaim: "Ein ehrlicher name ist besser als Reichthum, (a good name is better than riches.)

For the accommodation of the people in every state and territory, let Congress show their wisdom by granting a national bank, with branches in each state and territory, where the capital stock shall be held by the nation for the mother bank: and by the states and territories, for the branches: and whose officers and directors shall be elected yearly by the people with wages at the rate of two dollars per day for services: which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The nett gain of the mother bank shall be applied to the national revenue, and that of the branches to the states and territories' revenues. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities as brokerage; and leave the people's money in their own pockets.

Give every man his constitutional freedom, and the president full power to send an army to suppress mobs; and the states authority to repeal and impugn that relic of folly, which makes it necessary for the governor of a state to make the demand of the president for troops, in cases of invasion or rebellion. The governor himself may be a mobber, and instead of being punished, as he should be for murder and treason, he may destroy the very lives, rights and property he should protect. Like the good Samaritan, send every lawyer, as soon as he repents and obeys the ordinances of heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine; a learned priesthood is certainly more honorable than "an hireling clergy."

As to the contiguous territories to the United States, wisdom would direct no tangling alliance: Oregon belongs to this government honorably, and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty give her the right hand of fellowship; and refuse not the same friendly grip to Canada and Mexico; and when the right arm of freemen is stretched out in the character of a navy, for the protection of rights, commerce and honor, let the iron eyes of power watch from Maine to Mexico, and from California to Columbia; thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land; they have burst the chains of oppression and monarchy; and multiplied its inhabitants from two to twenty millions; with a proportionate share of knowledge: keen enough to circumnavigate the globe; draw the lightning from the clouds; and cope with all the crowned heads of the world.

Then why? Oh! why, will a once flourishing people not arise, phœnix like, over the cinders of Martin Van Buren's power, and over the sinking fragments and smoking ruins of other catamount politicians; and over the wind-falls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doctors, and cheerfully help to spread a plaster and bind up the burnt, bleeding wounds of a sore but blessed country? The southern people are hospitable and noble: they will help to rid so free a country of every vestige of slavery, whenever they are assured of an equivalent for their property. The country will be full of money and confidence when a national bank of twenty millions, and a state bank in every state, with a million or more gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker.

The people may have faults but they never should be trified with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the king and ministry of England should pursue to the then colonies, of the now United States, might be a genuine rule of action for some of the breath made men in high places, to use towards the posterity of that noble daring people:

"Be to her faults a little blind:
"Be to her virtues very kind."

We have had democratic presidents whig presidents; a pseudo democratic whig president; and now it is time to have a president of the United States; and let the people of the whole union, like the inflexible Romans, whenever they find a promise made by a candidate, that is not practised as an

officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field, with a beast's heart among the cattle.

Mr. Van Buren said in his inaugural address, that he went "into the presidential chair the inflexible and uncompromising opponent of every "attempt, on the part of Congress, to abolish slavery in the District of Columbia, against the "wishes of the slave-holding states; and also a "determination equally decided to resist the slightest interference with it in the states where it "exists." Poor little Matty made this rhapsodical sweep with the fact before his eyes, that the state of New York, his native state, had abolished slavery, without a struggle or a groan. Great God, how independent! From henceforth slavery is tolerated where it exists: constitution or no constitution; people or no people; right or wrong; vox Matti; vox Diaboli; "the voice of Matty" —"the voice of the devil;" and peradventure, his great "Sub-Treasury" scheme was a piece of the same mind: but the man and his measures have such a striking resemblance to the anecdote of the Welchman and his cart-tongue, that, when the constitution was so long that it allowed slavery at the capitol of a free people, it could not be cut off; but when it was so short that it needed a Sub-Treasury, to save the funds of the nation, it could be spliced! Oh, granny, granny, what a long tail our puss has got! As a Greek might say, hysteron proteron: the cart before the horse. but his mighty whisk through the great national fire, for the presidential chesnuts, burnt the locks of his glory with the blaze of his folly!

In the United States the people are the government; and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentlemen that should be honored; at home and abroad; on the land and on the sea: Wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom: I would walk in the tracks of the illustrious patriots, who carried the ark of the government upon their shoulders with an eye single to the glory of the people: and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted: and give liberty to the captive; by paying the southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed! When the people petitioned for a national bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means; and when the people petitioned to possess the territory of Oregon or any other contiguous territory; I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprize of a free people from the east to the west sea; and make the wilderness blossom as the rose: and when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, come! yea come Texas: come Mexico; come Canada; and come all the world—let us be brethren: let us be one great family; and let there be universal peace. Abolish the cruel custom of prisons, (except certain cases,) penitentiaries, and court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yea I would, as the universal friend of man, open the prisons; open the eyes; open the ears and open the hearts of all people, to behold and enjoy freedom, unadulterated freedom: and God, who once cleansed the violence of the earth with a flood; whose Son laid down his life for the salvation of all his father gave him out of the world; and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

THE EDUCATION OF DEAF MUTES.

We have received a communication from G. C. W. Gamage, a pupil in the New York Institution for the Deaf and Dumb, giving an account of the exercises, &c. of that admirable establishment. No better evidence of the excellence of the system of instruction practiced there could be desired, than the letter of our young friend now before us: the whole of which we would willingly publish if we had not already laid before our readers, in another form, some of the information it conveys. The following extract is interesting, not only as showing the plan of education followed in the Asylum, but as illustrating its practical effects in the moral and religious tone of the writer's mind, and in the clearness and simplicity with which he expresses himself. As he well remarks, New York has good reason to be proud of the benevolent institution of which he is a member.—*True Sun.*

"The pupils, in general, are making commendable progress in a variety of studies, and are advancing in a knowledge of such branches as will render them happy and agreeable in the society of others. In connection with their intellectual pursuits, they also devote themselves to the acquisition of some trade well suited to the taste of each one, every morning till school time at nine o'clock, and every afternoon after school at four, till tea. The trades, which are five in number, are tailoring, bookbinding, shoemaking, cabinet-making and gardening. These afford a very good and healthful exercise, and contribute to the formation of mechanical habits for life.

"A Temperance Society holds its meetings in the Chapel, and speeches are delivered by worthy and experienced orators on the effects of intemperance. The officers of the society are a President, Vice-President and Secretary. I can assure you that the pupils, as well as the other Temperance Societies in the United States, warmly espouse the cause of the Temperance Reformation.

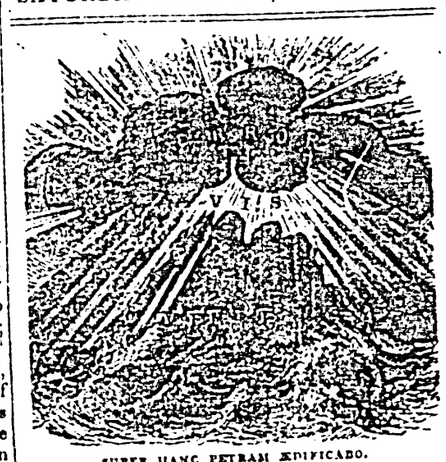
"On Sundays, the pupils are in the habit of assembling twice in the Chapel to worship God and attend to one of the teachers who lectures on the various subjects of the Bible. On Sabbath evenings the male pupils usually meet again in the Chapel, and the females in the girls' sitting room, to think and converse respecting religion, in which they, for the most part, are interested. A moderate sum is collected for the purpose of diffusing tracts and Bibles abroad to evangelize the world. This important object is particularly to enlighten the benighted heathens in the destitute parts of the world and to promote their acquirement of the knowledge of the living God and Christ the merciful Redeemer of all penitent sinners.

"Thus, the institution now under the continued patronage of the Legislature of New York, forms one community of deaf mutes. It has a great many social and religious privileges.

"In conclusion, I would say that the New York Institution for the Instruction of the Deaf and Dumb has been regarded with increasing favor, and the Legislature and the Empire State may both feel proud of this most flourishing establishment, that has enjoyed the confidence and kindness of the community in which it is located."

THE PROPHET.

SATURDAY MORNING, JUNE 8, 1844.



SUPER HANC PETRAM ÆDIFICABO.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

OF NAUVOO, ILLINOIS.

"A Western man, with American principles."

OUR POSITION.

We contend for principles, unbiassed by party, sect, or local prejudices. Our movement is locked upon as ridiculous—why? Simply because we have the moral courage to step out of the beaten track of party hacks and sectarian demagogues, and think for ourselves, or use the reason that God has given us to direct us. We hold "that all men are created equal;" if so, we are bound by the laws of reason to act and think for ourselves, and not as mere machines follow the footsteps of our predecessors" any further than accords with our own views of right, or allow ourselves to be used as tools by men whose only aim is self-exaltation Would to God that our citizens, one and all, would take the same stand, and we would then select officers for the good of the country, and not for the especial advancement of a faction Would we could invoke the Spirit that animated those who bled for the privilege which our citizens as a body seem not to appreciate, and let it rest on their descendants—we would then have no occasion to record the delinquency of men high in authority, as it is very often our painful duty now—but men would be selected with a view to the best interests of the country. What true lover of his country can look at the two great political parties without shedding a tear for the tarnished honor of his beloved country—parties contending not for principle, but for the emoluments of office—"is this the Spirit that animated the framers of our glorious Declaration of Independence? No! They pledged "their lives, fortunes and sacred honor" to sustain their principles, and did not pledge their principles to sustain their "fortunes and party names" as is done by party demagogues in this enlightened age and in the most "enlightened country on the Globe." Oh! Freemen why will ye sleep? awake from your leathargy, the spirit of a Washington calls upon you—let it not it be said that we are slaves—that we are machines for the exaltation of ambitious tyrants, who have no other claim upon you than that of having tarnished the honor and glory of our once happy country and sold their country for office. Read Gen. Smith's views on the policy of government and judge for yourselves, whether he is a fit candidate for your suffrage, you may find it on our first page.

The Tribune, of Wednesday last copies two articles from the Warsaw, Ill. Signal, respecting the Mormons. The Tribune professes to be neutral in religion, but shows its consistency, in the publication of the articles refered to, which are condemnatory of a religious people, and refusing insertion in its columns of the defence of the accused; if the principle of the Great Whig Party, is the same as its organ in this City, the less we have to do with it the better—or per chance Mr Greely's great zeal for *Fourier* reformation of society, will not allow him to award justice to a more fortunate rival. "Oh! consistency thou art a jewel."

The Boston Olive Branch deserves our thanks for their neat notice of the "Prophet," so scarce is this feeling of awarding credit for merit in a religious opponent that we feel bound to notice it.

GREAT WORK ACCOMPLISHED.—The Akron Beacon announces that the great work which has been for several years in process of construction by the Portage Canal and Manufacturing Company, of bringing the water of the Cuyahoga river to the brow of the hill just north of Akron to be used for hydraulic purposes, is completed, and the water has been let into the race. The event is one of vast importance to Akron. The fall obtained is 160 feet, immediately adjacent to the Ohio Canal, and capable of driving more than 100 runs of stone. Dr. Crosby, of Akron, was the projector and principal agent in accomplishing the great enterprise.

The result of the late vote in the Territory of Iowa on the question of forming a State Gavernment and demanding admission as such into the Union, was for a State Government 6976, against it, 4181, majority in favor 2795.

Six thousand Prussians have purchased a tract of land in Texas. Prince Charles de Solms, of the Royal Family of Prussia, and M. Bourgeois d'Orvanne, of Paris, arrived on Saturday in the Caledonia from Liverpool, for the purpose of visiting Texas, on behalf of the confederated Princes of Germany. They left here on Tuesday for the young Republic.

The great palace racently built within the Champs Elysees, at Paris, was opened on the first of May, in order to exhibit all the late improvements in the mechanic arts of France, and to award prizes to the inventors,

MADDER.—We learn from an Ohio paper that this important dye and drug is now about to be cultivated in the deep rich soil of that State. A farmer on the Vermillion river in Erie county has gone into its cultivation and found it much more profitable than corn or any other crop.

GOOD PROSPECT FOR THE FARMER.—We have reports from various sections of our country that the crops have never presented a finer appearance. Fruit will also be abundant. The season appears to be three or four weeks in advance of the usual time.

The Roman Catholic Bishop (John Hughes) of New York has addressed letters to Mayors Harper and Scott, (of New York and Philadelphia,) as also to the editor of the New York Herald, and Col. Stone of the Commercial Advertiser, all of which has obtained an extensive circulation through the public press.

SUICIDE.—Mary Atkinson, a young girl who worked at Lowell Mills, put an end to her life by poison, without giving any reasons for so doing. She had a disagreement with an intimate acquaintance.

PHILADELPHIA TAXES.—Last year the amount of money raised by tax, for county purposes, was $562,750 50. This year the amount required and to be raised is $623,720 65, being $121,000 15 more than that of last year.

SICILY.—Great excitement prevailed at Palermo on the 25th April, in consequence of intelligence received from Messina and Catania. In the first of these two cities, there was said to prevail a contagious malady, which carried off the people by thousands. At Catania serious events were believed to have transpired; which rumor shaped into a popular movement—the outbreak of a conspiracy having extensive ramifications.

ANOTHER MANUFACTORY IN THE SOUTH.—A very extensive Oil Cloth Manufactory has just commenced operations in Norfolk, Virginia.

A Railroad is now in operation from this city to Somerville, N. J., forty miles. An effort is about to be made to extend it to Easton, Pa. The whole distance from New York to Easton by this road will be about eighty miles, which can be run in four hours.

A bill chartering the company for the building of a rail road to pass from New-Haven to New York, through Bridgeport to the west line of the State, has passed both houses of the Legislature. It passed the Senate last week, and the House this morning.—*Northern Palladium.*

☞ The house No 105 John street was entered on Wednesday night, and robbed of $300 in notes, watches and jewelry.

☞ Four persons were severely injured last evening at the Hotel Gurni by the explosion of a quantity of camphene, while lighting some lamps.—*True Sun.*

There was a slight frost in some places in the vicinity of Boston, on Tuesday morning last.

☞ To PRINTERS.—Gentlemen of the Press are respectfully solicited to turn their eyes to our advertising page, where they will find the card of Messrs. WEBB & WELLS Printers Furnishing Ware House. These gentlemen do business on the Cash system, and those wishing Printing Materials, would do well to give them a call before purchasing elsewhere.

Brother Hyde's Communication arrived too late for insertion in our last number, it may be found in our columns to day.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday morning.

O, P. Q. is too lengthy for insertion in the Prophet.

M. T. must alter his diction, as we will not publish any scurrilous articles.

Miss C. S.'s lines on "Babylon" partake too much of Babylon; a little more attention to "time and measure" would not be amiss

We would refer P. to the extracts in to day's paper from Gen. Smith's views of the Policy of Governments.

"Storrs" can get the information desired at the "Prophet Office."

LATER FROM CARDENAS.—By the schooner Orozembo, Capt. Sergeant, nine days later from Cardenas, Cuba, we learn that the country in that neighborhood was suffering severely from drouth, there having been no rain for nine months. The inhabitants were unable to get in their crops on account of the inability of the cattle to draw. The cattle were dying off daily for want of food and water. There was no vegetation whatever. Freights were dull and no business.

There was plenty of molasses in the country, but none in Cardenas; there were, however, no means of getting it to the seaports.

In Cardenas Harbor, the brig Harriet, bound to Boston, in the act of getting under way, came in contact with the brig Casco, and carried away both of her masts—(the mainmast was broken in three pieces)—and stove in the hull. The C. was at anchor at the time.

THE WESTERN WATERS.—The St. Louis Reporter of the 25th ult. says:

The river has fallen opposite here nearly a foot; and as the rivers above are now falling, there is no doubt that the water will continue to recede until it is confined within its usual channel.

About four feet water is reported on the St. Charles roap over the Missouri Bottom.

On the 22d, the river opposite St. Louis was about nine miles wide.

☞ Travelling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ The CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS at Brooklin, hold their meetings regularly in Jay st., three doors below Sand st., at the Academy, Sunday half-past 10 o'clock A. M. 3 o'clock P. M. and at half-past 7 in the evening.

THE PEOPLE ARE MOVING.—A newspaper has been started in Bellville, St. Clair county, (Ill.,) called the "Politician." It advocates the claims of Gen. Joseph Smith to the Presidency. Our good wishes, Mr. "Politician." "A long pull—a strong pull—and a pull altogether"—and success will attend our exertions.

Elder ORSON PRATT will address the Saints to morrow (Sunday) at the usual hours at the Marion Temperance Hall, 183 Canal street.

Elder S. BRANNAN, will lecture at the District School-House No. 3, at Williamsburg in the morning at half-past 10 o'clock, and in the afternoon at 3 o'clock at the Academy, Corner of Jay an Sand streets, Brooklyn.

JEFFERSONIANS ATTEND!!

"We contend for principles unbiased by party sect, or local prejudices."—*Wright.*

The friends of Gen. Joseph Smith of Nauvoo Illinois, will meet at the Military Hall, (Bowery) on Tuesday evening next, 11th. inst. at 8 o'clock; to select delegates to the great State Convention at Utica N. Y. on 23d Aug. and take such other measures as will secure his election to the highest office in the gift of a free and enlightened people.

By order of the Committee of Arrangement.

Sam'l. Brannan, Sec'y

From the Nauvoo Times and Seasons.

CONFERENCE MINUTES.

Conference met pursuant to appointment, on Saturday the 6th of April, 1844.

Present, President *Joseph Smith, Hyrum Smith, Sidney Rigdon* and *William Marks,*

Of the Twelve, *Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, John Taylor,* and *George A. Smith,*

The members of the High Council, and an immense number of elders, and an innumerable concourse of people.

SATURDAY, April 6. 1844.

Presidents Joseph, and Hyrum Smith, came to the stand at 1-4 past 10 o'clock, when the meeting was called to order by elder Brigham Young. The choir sung a hymn, after which President Joseph Smith rose to state to the congregation the nature of the business which would have to come before them. He stated that it had been expected by some that the little petty difficulties which have existed, would be brought up and investigatied before this conference, but it will not be the case; these things are of too trivial a nature to occupy the attention of so large a body I intend to give you some instruction on the principles of eternal truth, but will defer it until others have spoken, in consequence of the weakness of my lungs. The elders will give you instruction, and then, (if necessary) I will offer such correction as may be proper to fill up the interstices. Those who feel desirous of sowing the seeds of discord, will be disappointed, on this occasion. It is our purpose to build up, and establish the principles of righteousness, and not to break down and destroy. The great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour; I feel in closer communion, and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst. I thank God for the glorious day that he has given us. In so large a congregation, it is necessary that the greatest order and decorum be observed; I request this at your hands, and believe that you will all keep good order.

Prayer was offerd by W. W. Phelps, after which the choir sung a hymn.

Elder Sidney Rigdon then rose and said, It is with no ordinary degree of satisfaction, I enjoy this privilege this morning; want of health, and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected, that when the violence of sickness having used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a conference for the last five years in my true character. I shall consider this important privilege sacred in my family history, during life. I hardly promise myself lungs to make this congregation hear me, I shall do the best I can, and the greatest can do no more. The circumstances by which we are now surrounded points out the principles of my discourse—the history of this church which I have known from its infancy: my text is, "Behold the church of God of the last days," I do not know that I can find it in the Bible; I do not think it necessary to have Paul to make a text for me; I can make a text for myself; I recollect in the year 1830, I met the whole church of Christ in a little old log house about 20 feet square, near Waterloo, N. Y. and we began to talk about the kingdom of God as if we had the world at our command; we talked with great confidence, and talked big things, although we were not many people, we had big feelings; we knew fourteen years ago that the church would become as large as it is to-day; we were as big then, as we shall ever be; we began to talk like men in authority and power—we looked upon the men of the earth as grass hoppers: if we did not see this people, we saw by vision, the church of God, a thousand times larger; and when men would come in, they would say we wanted to upset the government, although we were not enough to well man a farm, or meet a woman with a milk pail; all the elders, all the members, met in conference in a room 20 feet square. I recollect elder Phelps being put in jail for reading the Book of Mormon. He came to see us, and expressed great astonishment, and left us apparently pondering in his heart; he afterward came to Kirtland, Ohio, and said he was a convert. Many things were taught, believed, and preached then, which have since come to pass; we knew the whole world would laugh at us, so we concealed ourselves; and there was much excitement about our secret meetings, charging us with designs against the government, and with laying plans to get money &c. which never existed in the heads of any one else, and if we had talked in public, we should have been ridiculed more than we were, the world being entirely ignorant of the testimony of the prophets, and without knowledge of what God was about to do; treated all we said with pretended contempt, and much ridicule; and had they have heard all we said, it would have made it worse for us; we talked about the people coming as doves to the windows, that all nations should flock unto it; that they should come bending to the standard of Jesus, saying, our fathers have taught falsehood, and things in which there is no profit; and of whole nations being born in one day: we talked such big things that men could not bear them, and they not only ridiculed us for what we did say in public, but threatened and inflicted much personal abuse, and had they heard all we said, their violence would have been insupportable. God had great things to say for the salvation of the world, which, if they had been told to the public, would have brought persecution upon us unto death; so we were obliged to retire to our secret chambers, and commune ourselves with God.

[He here referred to the prayer of Elder Phelps concerning our having arrived at the age to choose our own guardian.] If we had told the people what our eyes behold this day, we should not be believed; but the rascals would have shed our blood, if we had only told them what we believed. There we sat in secret and beheld the glorious visions, and powers of the kingdom of heaven pass and repass; we had not a mighty congregation to shelter us—if a mob came upon us, we had to run and hide ourselves to save our lives. The time is now come to tell why we held secret meetings. We were maturing plans fourteen years ago which we can now tell; were we maturing plans to corrupt the world, to destroy the peace of society? Let fourteen years experience of the church tell the story. The church never would have been here, if we had not done as we did in secret. The cry of false prophet and impostor rolled upon us. I do not know that that anything has taken place in the history of this church, which we did not then believe; it was written upon our hearts, and never could be taken away; it was indelibly engraved, no power beneath yonder heavens could obliterate it. This was the period when God laid the foundation of the church, and he laid it firmly, truly, and upon eternal truth. If any man says it is not the work of God, I know they lie.

Some of you who know you have a house, how long would it take to make you reason yourself into a belief that you have no house, where you now reside with your family? Neither have we any power whereby we can ever persuade ourselves, that this is not the church of God. We do not care who sinks or swims, or opposes; but we know here is the church of God, and I have authority before God for saying so. I have the testimony of Jesus which is the spirit of prophecy; I have slept with it, I have walked with it; the idea has never been out of my heart for a moment, and I will reap the glory of it when I leave this world. I defy men, and hell, and devils to put it out of my heart: I defy all, and will triumph in spite of them. I know God, I have gazed upon the glory of God, the throne, visions and glories of God, and the visions of eternity in days gone by. What is a man of God to do, when he sees all the madness, wrath and follies of our persecutors. He will do as God does; he will sit and laugh; one breath from the nostrils of God would blow them out of existence to hell. These were the beginning of good days; shut up in a room, eating nothing but dry johnny cake and buttermilk; every man who had a little farm, or clothes, sold them and distributed what he had among the rest, and did the best they could. I had nothing to eat, nothing to wear, and yet it was the beginning of good days. Some say I want plenty to eat, plenty to drink, plenty to wear and a good house to live in, and say they, then I will believe; but God will not give it, until you have proved yourselves to him. No wonder then that we should be joyful to-day. If the people will do as they are told, I will tell you what to do. Get the visions of heaven, and seek not what you shall eat or what you shall drink, but seek the will of God; get into the presence of God, and then you will have johnny cake and milk and water no more. Would you not be astonished if even now, we should tell the glories and the privileges of the saints of God to you, and to the world, we should be ridiculed; and no wonder we shut it up in secret; if we were to tell you when Jehovah looked on, lo it is beauty; it is heaven; it is felicity to look on; I should marvel if it were otherwise; if a man tells you one glory or one message, he is learning another at the same time. Do not be astonished then if we even yet have secret meetings; asking God for things for your benefit. Do not be afraid, go back to the commencement of this church, and see what was concocted then; there was no evil concocted when we first held secret meetings, and it is the same now; has God forgotten to be gracious? to be merciful to mankind? Did he ever concoct anything that was devilish for mankind? He could not do it. I never am afraid of God or man concocting anything to hurt me, I have faith to detect man, even if he did; I would ask God to detect them, and would hold them fast before he should do it. I am not afraid of men or devils. I have none of those fears, jealousies, dreads, forebodings, surmisings, &c.; I put my trust in God, and whatever God does for me, is only for my salvation. A man is a bad teamster who runs his team in the worst road. [And showed how much like the gospel] What I have already said, is only to prepare the way. [Here five of the Pattowottamie tribe appeared with their interpreter, and were assisted to the stand by the president,] I am going to tell of something that surprised me at the beginning of the church; I have handled, heard, seen and known things which I have not yet told. After the church began to grow, it was favored with monstrous wise men; they had so much wisdom that they could dispute what God said, and what his servant said. They were opposed to virtue; they would say they had revelations and visions, and were as certain that God had given it, as I was that the devil had. He referred to the children of Israel who were snivelling and murmuring about their leeks and onions, &c. &c., and so it is in these last days, some men are always yelling about what the church believes, and opposing every good thing. I want devils to gratify themselves, and if howling, yelling, pelping, will do you any good; do it till you are all damned. If calling us devils, &c, will do you any good, let us have the whole of it, and you can then go on your way to hell without a grunt. We hear these things ever since the church existed, they have come up with us, they have had so much more wisdom; they knew all about the kingdom before God revealed it; and they know al things before they are heard; they understand more than God knows. We gather of all kinds, if we get all nations, we get all wisdom, all cunning, and everything else. The sectarians cannot be as wise as we are, for they have only got the plans of man for salvation, but we have got man's plans, the devil's plans, and the best of all, we have God's plan. I do not know whether there are any of these wise men here this morning; I have merely given this as a part of the history of this church. I am disposed to give some reasons why salvation only belongs to the kingdom of God, and to that alone. I will endeavor to show why salvation belongs to us more peculiarly, in contradistinction of all other bodies; will this be clear enough? I discover one thing, mankind have labored under one universal mistake about this, viz: Salvation was distinct from government; i. e.; that I can build a church without government, and that thing have power to save me. When God sets up a system of salvation, he sets up a system of government; when I speak of a government I mean what I say; I mean a government that shall rule over temporal and spiritual affairs Every man is a government of himself, and infringes upon no government. A man is not an honorable man if he is not above all law, and above government. I see in our town we have need of government, some study law, only for the purpose of seeing how many feuds, how many broils they can kick up, how much they can disturb the peace of the public, without breaking the law, and then say: "I know my rights and will have them;" "I did not know it was the marshal, or I would not have done it." He is no gentleman, gentlemen would not insult a *poor* man in the street, but would bow to him, as much as those who appear more respectable. No marshal, or any one else should pull me up; we ought to live a great way within the circle of the laws of the land. I would live far above all law. The law of God is far more righteous than the laws of the land; the laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itself by its own laws.

(To be Continued.)

INTOLERANCE.

A great deal is said and written, and declaimed at the present day, about the intolerance of which the last age has been proved guilty in two or three notable instances.—Tirades have been written by the score, against the suspension of witches, and the persecution of the Baptists and Quakers, and our fathers have been branded as the most intolerant self conceited bigots that ever set up their own doctrines and opinions, to the exclusion of every other.—With all these conspicuous and barbarous examples before us, and barbarous we admit them to be—we still hesitate not to affirm that there is quite as much intolerance in the world, and among ourselves even, at the present moment, as ever existed in any former period of the world's history—This may seem a bold assertion to those who look only at the mask and superficies of society; but he who has sounded the depths and shoals of human nature, will find, if we mistake not, this error the deepest fixed, and the last to be eradicated, of all which lurk and thrive in that sea of depravity—proud, selfish, wealth-seeking, error-loving man.—True, the ordeal and the stake no longer exist as its prime ministers; these belonged to an age and custom that has passed away; yet the principle remains as strongly predominant as when those symbols figured and blazed on every common. Mankind, ever the slave of custom, obeys implicitly the changing forms of society, and models his practice according to the age in which he lives.

To illustrate more particularly the force of these remarks, —how many are there, who denounce unheard, every new science, or doctrine, or theory, for the sole reason that they conflict with their accustomed views and prejudices. How many who are not even capable of understanding the claims of a system, much less of weighing them by the principles of sound reason, scout at once the profoundest theories as visionary and absurd, and libel their advocates

with the foulest epithets of derision and reproach. One would suppose that such persons were possessed of extraordinary insight and powers of reasoning; that they could penetrate, and were familiar with the remotest laws of nature and mind; yet come to enquire into the causes of their far-sighted wisdom, and plenty of gall and tirade, and declamation you shall see showered on all sides, but no one word of reason. What one man out of five hundred, who takes a side in politics, and rants and declaims so vehemently, understands thoroughly one fundamental principle of government or political economy?

Is this the age of toleration? Show us one liberal, honest-minded man, who is not the slave of opinion or prejudice, and who weighs every subject by the impartial dictates of enlightened reason, and you have found a jewel which the world, alas, too seldom contains.

Intolerance is not only unjust, but foolish and impolitic. It more than any other, is a zeal which defeats its own end. Every speculative system, like the shield of olden fable has its golden, as well as its dark side. No error even, that boasts of many advocates, but has some 'show' of truth; and the surest, indeed the only way of convincing an opponent, is by meeting him on his own grounds, by showing him that you have seen the disputed subject in the same point of view as himself, and are capable of appreciating the good as well as the evil of his system. Above all, convince by 'reason.' For no other purpose was this best and holiest faculty bestowed upon man, but to sift error and discover the true and the right; and he who neglects or refuses to employ this high attribute, has already sold his birthright, and is no longer worthy of the name of man.

COMMUNICATIONS.

ARCHITECTURE OF THE UNITED STATES.

Mr. Editor.—The above is the heading of a critique in the North American Review, for April 1844. The writer is a person of unquestionable talent, and well acquainted with the great masters of the architectural school, the beauty of his diction, is unexceptional, and his keen cutting quotations are strikingly Byronical, yet, like that ill-star'd poet's "English Bards and Scotch Reviewers," he has heaped contumely on the architectural talent of this city, by magnifying small faults to a magnitude that puts "Samavil Vellers Double Million Mycroscope" to the blush.

"Nothing extenuate, or set down aught in malice," should be the critic's motto: yet from his own writings and other proofs, shall I prove, his critique should not detract from the acknowledged talent of our New England Architects. The Edinborough Reviewers' critic did not lessen the fame of Byron, neither did Byron's critic diminish the merits of the authors it traduced; therefore, I shall give the opinion of this reviewer (in his own words) on the ill-star'd public buildings and their architects, which has fallen under his peculiar malediction. Of the new Custom House, he affirms it to be "one heterogeneous mass of architectural blunders" there is material enough in it to build three houses of the same dimensions. The inside half columns are absurd, the windows too plain, the halls too large, with faults too numerous to mention, and the dome he says will be the fool's-cap on this piece of architectural stupidity.

"Its deformities and blunders, he affirms, are not small,
The dome, the dome! its crowning folly lays the cap
stone of them all."

Of the new Exchange in State street, he says: "it contains many faults, with few real beauties to counterbalance them; the front capitols are too bold, and lacks ornament; for fluted columns, the entablature too plain, &c. &c., and where ornamental sculpture is introduced on the front, like Obadiah, it had better been a league off, as it puts Hogart's prospective to the blush: the "Almighty dollar" expanded to the size of a dinner plate; the mast of a merchantman diminished to a walking cane; the great globe itself like a portly pumpkin; the national Eagle full size,

"And bales of cotton on a quarter scale."

The rotunda, with its white walls, scaglioli columns, plaster caps and cracked ceiling, he pronounces to be "a miserable failure;" that the architect could not even borrow with judgment, but went strutting about dressed in his peacock feathers, in the most unpeacock-like manner imaginable." In relation to Mr. Bond's plan of the High-street School in Bedford street, he says: "I have never seen so many architectural deformities crowded together in so small a space. The basement front is according to that vicious French school, looking like weak places in the masonry; the upper story has not facings to the windows; it has no door in front; its new-fashioned pediment, raking cornice, minus entablature, mouldings savagely Grecian, &c. &c. crowns this piece of architectural deformity."

The Tremont Temple, our reviewer affirms to be at present, "the remains of vandalic spoliation." The inside, a room full of seats; the walls, one monotonous view of dirty white; and with a sigh, he exclaims, "The glory of the Tremont is departed."

Mr. Kirk's Church in Somerset Place our critic has likened to a religious hypocrite, with its fair face to hide the meanness and crying sins of its "body and parts." He quotes many authors to prove that deception, merely to catch the eye, should be strictly avoided in houses of worship, as it holds the mirror up to nature, and shows the spirit of the projectors; "by their fruit shall ye know them:" it is the sign-board of the spirit that works within.

Trinity Church, in Summer street, "where all are so bad," says our architectural genius, "this is the best, yet it has many faults. The nave too wide, the roof too low, the galleries too heavy, the pillars too slight; and were the centre arch of the roof stone, as it seems to be, it would, without a shadow of doubt, precipitate all its imperfections on the heads of a devout congregation, as there is not yet discovered any properties of the arch that could support it, and nothing but a direct miracle could. The front of the organ and organ gallery are the finest pieces of Gothic tracery in the United States. The chancel also is very good. Upon the whole, the interior has a very pleasing effect. All its deformities he places on the shoulders of the "Building Committee," "that inexorable tribunal of taste, from whose authoritative decision there is no hope of appeal," and in a very waggish manner seems to intimate that the aforesaid "Committee" was fitted neither by nature or education to comprehend, much less to control, the designs of a building; or in plain terms, they would not know a church from a hay-stack, when drawn on a sheet of fool's-cap.

"Bowden-square Church," exclaims our critic, "is a nondescript pile of rough granite." He agrees with Candidus, in his note book, that "it is the consummation of all that is beggarly and miserable, and thinks that if the architect had any spirit, he would have hanged himself as soon as it was completed. His idea is this: that if all the architectural deformities in the United States were collected in one heap, he would place Bowden-square Church on the top, as the crowning absurdity of them all. This waggish critic seems to intimate that if certain long-eared quadrupeds, possessing brains, study, parts and contemplation, were to elect a President or Prince, that the Architect of Bowden-square Church would be elected without a dissenting voice.

"That the muses in Council, on far-famed Parnassus,
Would crown that Count Blunder, the Prince of jackasses."

The Church on the corner of Bedford and Summer-streets, the steeple of which he pronounces to be "very good." The inside of Brattle street Church is also "good." The old Kings Church corner of School and Tremont-streets is good, but not faultless, in fact all our public building are faulty, and are not justified in the sight of this omnipotent self-constituted judge. His critic on Mr. E. Shaw's book on "Rural Architecture, &c." is "the unkindest cut of all," and in my opinion not borne out by a shaddow of tangable proof, 'tis true, Mr Shaw is not a Barry or a Vitruvius, yet the work in question possesses much Architecturel talent. Plates 9 and 10 in the above work of an attic surmounting a Grecian temple, is not as our critic affirms, "original," neither is it an "invention of ugliness," as I have met with three similar designs in England, two in France, and one in Italy, which had a very pleasing effect. Also in many English works, there are similar designs, namely, Pain's, Chamber's, Brooks's and Bradshaw's. Of Mr. Shaw's ability to design, no Bostonian can have a doubt, when they have seen his beautiful plans of the North church in Hanover street; also his exquisite design of a Gothic Cottage to be erected this summer in Chelsea, for Mr. Slade Luter, Mr. Shaw deserves much credit for his works on Architecture, as they have been the means of introducing a taste for something like respectable dwellings in the vicinity of Boston. I am astonished how men of talent can be so devoid of feeling and justice as to traduce the professional ability of unpretuming merit. "He takes my house, who takes the prop that doth sustain my house. He takes my life who takes the means whereby I live," also "who steals my purse steals trash, 'tis something, nothing, 'twas mine, 'tis his, and has been a slave to thousands, but he that filches from me my good name, robs me of that which will not enrich him, and makes me poor indeed," this is the sublime reasoning of "Avon's Bard," and our critic should not be guilty of that "deadly sin" not even "on compulsion" The emblem our critic brings forward to typefy our New England Architects, although villainously misapplied, is too ludicrously comical to be omitted.

Its motto is "Cœcus nil luce juvatur," it represents an owl standing in broad sunshine, with a pair of spectacles on its beak, a lighted candle on each side of him and a blazing torch in each claw—and the more light there is the less is the owl able to see." In my humble opinion, this learn'd critic possesses more of the spirit of Eugene Sue's "one eye'd owl" than any quadruped whose name may be selected from the extensive nomenclature of modern zoology—and I am egregriously mistaken if the sum total of his criticism does not amount to "the skin of a lion, on the body of an ass," as his lond braying has evidently unmasked the deception. But (a trace with satire) in "honest plainness" his inconsistency speaks "trumpet tongued," he must admit, and has admitted by his quotations, that any architect has the same right to the invention of any design as any of the ancient or modern architects, however absurd they may appear in the eyes of this classic and Gothified genius of Architectural criticism. "Every eye forms a beauty," says the old proverb; and what may please a man of more constructive genius than our critic, when viewed through his "double million magnifying microscope" of critical satire, may seem incongruous and absurd Mr Loudon observes, that an architect who has not the imagination or invention to produce a structure in which novelty and originality are combined, will never rise above the rank of an imitative builder. Mr Brooks observes, also, "According to general opinion, the national architecture must not be blended with each other; or, in other words, there must be no attempt at improvement. *This is an error* which seems to pervade society in reference to architecture Men who have received their notions from the usual method of expression employed by architectural writers, and *self constituted judges*, entertain the firm conviction, that the introduction of any member or detail not used by the Grecians would render a structure, however closely it might otherwise be to an imitation of the style adopted by that people, a bastard composition.

The importance of removing *this erroneous opinion* can not be over-rated; for if a servile copying of the ancients be forced upon modern architects, what can be expected but a continued series of failures." Mr. Charles Barry, in a letter to George Richard Pain, dated April 5th, 1831, remarks "I can see no life in Grecian architecture, 'tis like a beautiful woman cut in marble, wanting that life-giving spirit which takes captive the heart and mind; in my opinion, dear George, this servile copying should be abolished, and the sooner the axe is laid at the root of that lifeless tree the better." Mr. Pain says, "I would have but an humble opinion of an architect who would not have genius enough to erect an edifice without being trammelled by Grecian details." I could quote many more authorities to prove that our architects have only followed the opinion of the first architectural talent of modern times, and the only facts this critic has established are, that the architects of Boston have departed from the servile copying of the ancients—and instead of sullying their fame, he has only tended to place them higher in the estimation of men of sound judgment, Thus I hope "this even handed justice" will commend the ingredients of this poisoned chalice of criticism to the reviewer's own lips.

I remain sir, your obliged servant and

ARCHITECTONIC.

Philadelphia, May 30th, 1844.

BRO. PIERCE:—You may think strange in receiving a letter from me; but a sense of duty urges me to take my pen in hand to drop you a line or two as the present juncture of affairs.

Since I left Nauvoo, I have had many dreams and visions of things in the west, besides some things that have reached me through other means. The formation of a new Church in our city I have learned of; its originators I know, and the foundation on which it stands I know. I saw a number of workmen very busily employed in erecting a building. It had for its foundation old rotten wood, brush, leaves, mixed with dirt; where were also, the putrid carcases of many beasts, and buzzards feeding upon them. When this building, became partly erected, the foundation gave way, and it fell, and the timbers became rotten. Is not this the interpretation thereof? The new Church in Nauvoo is the building, its foundation is the supposed errors, wickedness, and corruptions of the saints; the buzzards are the apostates and carthagenian mob, "who eat up the sins of my people, as they eat bread." Can any building stand upon such a foundation as this? I am sure it cannot! Christ said, "upon this *rock will I build my Church*, &c" not upon the filth, errors and devices of men, either real or imaginary.

With regard to Messrs. Laws, I would say; that when I saw them descend to a beastly transaction, to fall upon a poor labouring man, and cripple at that; and beat him like a dog, when he was contending for his just right, yet would have been most unmercifully beaten by the cripple in the end, if Hyram Smith had not interfered and taken him off. I then said: "these men have laid the foundation for a future temptation, and as they have condescended to a beastly act, like the beasts, they will go down to destruction."

Now Bro. P. do you not recollect that when in Chester co. Pa. I forewarned you of a danger to which you were exposed, and having heard some things of late in relation to yourself, I have felt it my duty, in a friendly manner, once more to remind you of your danger. When in Missouri, I also yielded to temptation, and did and said things which have ever since been looked upon by me with sorrow and regret. Thos. B. Marsh, was in company with me at that time. During our temptation, David W. Patten, was shot by the enemy, and several days afterwards, while Thos B. and myself were sitting in a log cabin together in silent meditation, some being smote him on the shoulder, and said, with a countenance full of the deepest anxiety and solicitude, "Thomas! Thomas! why have you so soon forgotten?" Thomas told me it was David W. Patten, with whom, he not long before, had made a covenant to remain true and faithful until the end. So I would say to you; Robert! Robert! have you so soon forgotten what I told you in Chester county?

I have eaten the fruits of disobedience and infidelity, and drunk the bitter cup of charging God and his servants with folly; knowing therefore, the fatal consequences of a cause of this kind, and the friendship wich I bear to you and your family, I am stimulated to raise my warning voice in the name of Jesus Christ my master, and give you this last friendly admonition, to lift not your hand or voice against the Lords anointed; but let your mind reflect on this saying, "all that seek to destroy that Seer, shall be confounded."

God has never chosen Messrs. Laws, neither Dr. Foster nor any of their Satellites, to reform or save the Church When the wolf enters the fold and begins to tear, rend and devour the sheep; know ye that the good Shepherd never sent him. These men are determined to rend and tare in pieces, and in all their profession of holy zeal and sanctified exertions, a Jackson county, and a Carthagenian mob can lend them their warmest sympathies. Joseph Smith is not a fallen prophet, Man might as well talk to me about a fallen sun, as to talk about a fallen prophet. A cloud may come over the sun and hide its rays for a time from some portion of the Earth, but it will shine again. So perhaps the prophet has turned the dark side out to drive away such as have been faltering for a long season

God has said, "gather first the tares and bind them in bundles." Well, I cannot say that God has not permitted Messrs. Laws, and Foster, to have power enough to gather around them all who are of their spirit, and draw them out from the Church, in consequence of having in store for the faithful blessings which he is unwilling to pour out upon the tares and wheat while together. Before Joseph would make himself known to his brethren in Egypt, he said, "cast out all the strangers," and when the Egyptians were all cast out, and none present but his real brethren. He then said to them, "I am Joseph whom ye sold into Egypt! Does my father yet live?" And perhaps Messrs Laws and Foster, are calling out the strangers, the Egyptians. God knows how to draw the line, and he also knows whom he hath chosen Joseph Smith will shine forth like the sun, and be loved by millions, when his present opposers will be compelled to come and worship at his feet, and to know that God hath loved him Although his enemies may kill him, (if God permit,) and the dark cloud of death obstruct his rays for a time; yet the spirit of life from the Almighty, will animate his sleeping ashes, and cause him to shine forth with an additional lustre.

With sentiments of love and good will, I take the liberty to subscribe myself your obedient servent,

ORSON HYDE.

P S. As this letter may be equally applicable to others as yourself, you will pardon me if I take the liberty to address it to you through the columns of the Prophet, as above. O. H.

JEFFERSONIAN CONVENTION.

At a large meeting of the Jeffersonian Convention, held at Franklin Hall in the city of Boston on Friday and Saturday, 24th and 25th of May 1844,

Parley P. Pratt, Esq. was unanimously called to the Chair—and

J. Carter Little, Esq. was chosen Secretary.

The Chairman stated the object of the meeting, which will be seen by the following resolutions. And after transacting much important business relative to the welfare and honor of the nation; the following preamble and resolutions were read and unanimously adopted. viz:

"Whereas, The spirit of Liberty and Independance which began to germ in the minds of a Washington, a Jefferson, a Hancock and a Warren, the fathers of this (should be) republic, has become extinct as far as the official character of the nation is concerned; and whereas divisions, contentions, oppression and misrule are the order of the day, and Democracy, Whiggery &c are only other names for mob-ocracy; and whereas, in the face of our glorious Constitution, and under the shade of the "Stars and Stripes" of our free republic, American citizens are exiled from their native States, dispossessed of their property, and men, women and children, butchered in cold blood, solely on account of their religious sentiments, (as was the case with the Latter Day Saints,) and abolitionists are mobbed and shot, and their Halls burned: or Catholic churches, convents and libraries, are burned and destroyed—black men burned at the stake or tree, and white men hung—all, without the shadow of law; and when the authorities are applied to for redress of wrongs and justice in the premises; they are met with the *very* consoling and democratic response "*Your cause is just, but we can do nothing for you*," (as was the case with the Saints,) or, "*You commenced the disturbances; so help yourselves, there is no Government for you*," (as was the case with the Catholics and abolitionists.) and

"Whereas these acts conclusively show, that the people of these United (*distracted*) States are entirely destitute of an effective and energetic government, possessing the disposition or ability to administer the laws in equity, and execute justice to its own citizens, and spread the broad folds of the constitution over its own children; and whereas, General Joseph Smith of Illinois, has declared in favor of universal liberty and equal rights, and is evidently a man of knowledge, wisdom, philanthropy, and energy sufficient for the just and equitable administration of the government—Therefore

Resolved,

1st. That we will by all lawful ways and means endeavor to reform the abuses of trust and power in every department of the government, and rear the fallen standard of equal rights and universal liberty to every soul of man,

2nd. Resolved, That to advance thus our purpose, we will recommend to the people of these United States, to erect, and uphold by their influence and votes, an independant candidate for the Presidency, who will neither be a Whig, a Democrat, or pseudo democratic President, but a President of the United States; not a Southern man with Northern principles, or a Northern man with Southern principles; but an independant man with American principles.

3d. Resolved, That General Joseph Smith of Illinois, is a gentleman of independance and integrity, possessing the qualifications requisite to exalt the nation, (if the people will give him an opportunity,) and to restore her departed glory, check the progress of corruption in the administration of government, and preserve the honor of our republican institutions.

4th. Resolved, Therefore that we will uphold General Smith for the Presidential chair of this Republic, at the ensuing election.

5th. Resolved, That the Jeffersonian Democracy of Massachusetts who are in favor of "free trade and sailor's rights," protection of person and property, are requested to assemble in State convention by their delegates on Monday the 1st day of July 1844 at Faneuil Hall in the city of Boston.

6th. Resolved, That as the name of Gen. Joseph Smith has been placed upon our banner as a candidate for the Presidency of the United States; and as it is of the utmost importance that we "hang our banner on the outer wall," as the press is a most potent engine to enlighten the public mind; therefore, we hail with much satisfaction, the appearance of a new paper published in New York called the "Prophet" in addition to the "Times and Seasons" and the "Nauvoo Neighbor" to effect the above object, and we will do all in our power to circulate and increase the subscription lists of them all.

7th. Resolved, That the several papers throughout the United States, as well as the "Prophet," "Times and Seasons," and the "Nauvoo Neighbor" be requested to publish the foregoing preamble and resolutions.

Parley P. Pratt, Chairman.

J. Carter Little, Sec'y.

☞ As the important particulars, and incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, subjects of enquiry, we shall insert, for the benefit of those who are not acquainted with the coming forth of the above named work, one of a series of letters, each week until all are published.

O. COWDERY'S LETTERS TO W. W. PHELPS.

LETTER III.

ear Brother:—

In my last, I apologized for the brief manner ih which I should be obliged to give; in many instances, the history of this church. Since then yours of Christmas has been received. It was not my wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellow-men, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are, in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 17th year of our brother J. Smith, Jr.'s age. This brings the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are lead away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefited, our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.—And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said, long since, and his word remains steadfast that to him who knocks it shall be opened, and whosover will, may come and partake of the waters of life freely.

To grant a humble penitent sinner a refreshing draught of this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labour and are heavy laden, and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said, by the mouth of the prophet—"Ho, every one that thirsts, come ye to the waters," without passing it as a firm decree at the same time, he that should be filled with a joy unspeakable. Neither did he manifest by the Spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosover would, might take the water of life freely," to the remotest ages of time while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day as being given, either to another people, or in a figurative form, and consequently require spiritualizing, notwithstanding they are as conspicuously plain, and are meant to be understood according to their literal reading, as those passages which teach us of the creation of the world, and of the decree of its Maker to bring its inhabitants to judgment. But to proceed with my narrative:

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance, of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least difficulted to look upon him; but from John" description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where angels appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The statute of this personage was a little above the common size of men in this age: his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to naught things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvellous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a byword among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the Lord, to obtain, and translate the same by the means of the Urim and Thummin, which were deposited for that purpose with the record.

"Yet," said he, "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and to show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ.

A YOUNG WOMAN DROWNED.—On Wednesday last, says the Hempstead [L. I.] Inquirer, Miss Letta Ann Abrams daughter of Mr. Samuel Abrams, of Near Rockaway, was drowned by the upsetting of a boat by a squall of wind in the South Bay. The deceased was about twenty years of age, and was, we understand, engaged to be married. Two other persons, her sister and her sister's husband, were also in the boat at the time of the deplorable accident. Her body has not been recovered.

☞ A large cotton factory is to be erected in Newburgh.

An adjourned meeting of the Share Holders of the "Society for the Diffusion of Truth," will be held at the "Prophet" office, No. 7 Spruce-St. on Monday evening next, at half-past 7 o'clock. Punctual attendance is requested as business of importance will be laid before the meeting. S. BRANNAN, Clerk.

BRUSH FACTORY.—WM. J. DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Shoetas Hair Brushes. The above articles he has on hand or sale at the lowest prices. 118 Nassau st. [je—1:4w

BOOK AND JOB WORK, Done neatly and Expeditious ly by E. J. BEVIN, at No. 7 Spruce street.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16 h. and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

		From N York.	From Havre.
ARGO. C. Anthony, Jr.,	March	8	April 24
	July	8	Aug. 24
	Nov.	8	Dec. 24
FRANCOIS 1st, Ainsworth,	March	16	May 1
	July	16	Sept. 1
	Nov.	16	Jan. 1
BURGUNDY, D. Lines,	March	24	May 8
	July	24	Sept. 8
	Nov.	24	Jan. 8
EMERALD, Howe,	April	8	May 24
	Aug.	8	Sept. 24
	Dec.	8	Jan. 24
RHONE, J. A. Wotton,	April	16	June 1
	Aug.	16	Oct. 1
	Dec.	16	Feb. 1
VILLE DE LYON, C. Stoddard,	April	24	June 8
	Aug.	24	Oct. 8
	Dec.	24	Feb. 8
ALBANY, Watson,	May	8	June 24
	Sept.	8	Oct. 24
	Jan.	8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May	16	July 1
	Sept.	16	Nov. 1
	Jan.	16	Narch 1
LOUIS PHILLIPPE, J. Castoff,	May	24	July 8
	Sept.	24	Nov. 8
	Jan.	24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June	8	July 24
	Oct.	8	Nov. 24
	Feb.	8	March 24
SULLY, W. C. Thompson,	June	16	August 1
	Oct.	16	Dec. 1
	Feb.	16	April 1
IOWA, W. W. Pell,	June	24	Aug. 1
	Oct.	24	Dec. 8
	Feb.	24	April 8

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and their proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades
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Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

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Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre

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WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1ic]

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PROSPECTUS

OF A

WEEKLY NEWSPAPER.

TO BE ENTITLED

THE PROPHET.

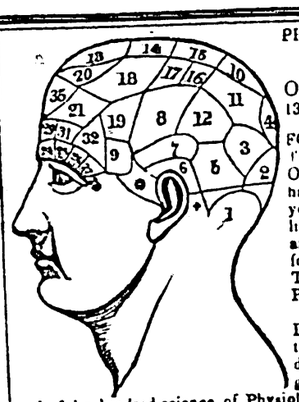
The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocacy and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

Terms.—"THE PROPHET," will be issued Saturday Morning the 18th instant, on an Imperial Sheet, at No. 7 Spruce Street, New-York, and will appear regular thereafter, on that day, at One Dollar per annum, invariably in advance.

☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York. G. T. LEACH, Pres't.

By order of the Board.

New-York, May, 17, 1844.



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☞ SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Goon, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisetments, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, o the Am. Phren, Journal Office.

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[m25:c] THOS. YOUNG.

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The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

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OLD ESTABLISHED

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Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
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Mew-York, May 19, 1844. [m18:c.

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By order of the Board,
G. T. NEWELL, Sec'y.

New-York, May 23d.

THE PROPHET.

WE CONTEND FOR THE TRUTH.

VOL. I.—NO. V. NEW-YORK, SATURDAY MORNING, JUNE 15, 1844. SINGLE COPIES 3 CTS.

THIS PAPER IS PUBLISHED BY THE BOARD OF CONTROL OF THE "SOCIETY FOR THE DIFFUSION OF TRUTH," EVERY SATURDAY MORNING, AT NO. 7, SPRUCE ST., NEW-YORK, AT ONE DOLLAR PER ANNUM, INVARIABLY IN ADVANCE.

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WOMEN.

THEIR CONDITION AND INFLUENCE, BY MARY WOLESTONECRAFT.

The neglected education of my fellow creatures is the grand source of the misery I deplore; and the woman in patricular are rendered weak and wretched by a variety of concurring causes originating from one hasty conclusion. The conduct and manners of woman, in fact evidently prove, that their minds are not in a healthy state; for, like the flowers that are planted in too rich a soil, strength and usefulness are sacrificed to beauty; and the flaunting leaves, after having pleased a fastidious eye, fade, disregarded on the stalk, long before the season when they ought to have arrived at maturity.

If, by "masculine women," men mean to inveigh against their order in hunting, shooting, and gaming. I shall most cordially join in the cry; but if it be, against the imitation of manly virtues, or, more properly speaking, the attainment of those talents and virtues, the exercise of which ennobles the human character, and which raises females in the scale of animal being, when they are comprehensively termed mankind—all those who view them with a philosophical eye must, I should think, wish with me, that they may every day grow more and more masculine.

Men, in general, seem to employ their reason to justify prejudices, which they have imbibed, they cannot trace how, rather than to root them out. The mind must be strong that resolutely forms its own principles; for a kind of intellectual cowardice prevails which makes many men shrink from the task, or only do it by halves. Yet the imperfect conclusions thus drawn, are frequently very plausable, because they are built on partial experience, on just, though narrow views.

The civilization of the bulk of the people of Europe, is very partial; nay, it may be made a question, whether they have acquired any virtues in exchange for innocence, iquivalent to the misery produced by the vices that have been plastered over unsightly ignorance, and the freedom which has been bartered for splendid slavery. The desire of dazling by riches, the most certain preeminence that man can obtain, the pleasure of commanding flettering sycophants, and many other complicated law calculations of doting self-love, have all contributed to overwhelm the mass of mankind, and make liberty a convenient handle for mock patriotism.

Nothing can set the regul character in a more contemptable point of view, than the various crimes that have elevated men to the supreme dignity. Vile intrigues, unnatural crimes, and every vice that degrades our nature, have been the steps to this distinguished eminence; yet millions of men have supinely allowed the nerveless limbs of the posterity of such rapacious prowlers, to rest quietly on their ensanguined thrones.

For all power intoxicates weak man; and its abuse proves, that the more equality there is established among men, the more virtue and happiness will reign in society. But this, and any similar maxim deduced from simple reason, raises an outcry—the church or the state is in danger, if faith in the wisdom of antiquity is not implicit; and they who, roused by the sight of human calamity, dare to attack human authority, are reviled as despisers of God, and enemies of man. These are bitter calumnies, yet they reached one of the best of men, Dr. Price, whose ashes still preach peace.

A standing army, for instance, is incompatible with freedom; because subordination and rigor are the very sinews of military discipline; and despotism is necessary to give vigor to enterprises that one will directs. A spirit inspired by romantic notions of honor, a kind of morality founded on the fashion of the age, can only be felt by a few officers, whilst the main body must be moved by command, like the waves of the sea; for the strong wind of authority pushes the crowd of subalterns forward, they scarcely know or care why, with headlong fury.

Soldiers acquire a little superficial knowledge, snatched from the muddy current of conversation, and, from continually mixing with society, they gain, what is termed a knowledge of the world; and this acquaintance with manners and customs has frequently been confounded with a knowledge of the human heart. But can the crude fruit of casual observation, never brought to the test of judgment, formed by comparing speculation and experience, deserve such a distinction? Soldiers, as well as women, practice the minor virtues with punctilious politeness. Where is then the sexual difference, when the education has been the same; All the difference that I can discern, arises from the superior advantage of liberty which enables the former to see more of life.

Strengthen the female mind by enlarging it, and there will be an end to blind obedience; but, as blind obedience is ever sought for by power, tyrants and sensualists are in the right when they endeavor to keep women in the dark, because the former only wants slaves, and the latter a play-thing.

If all the faculties of woman's mind are only to be cultivated as they respect her dependence on man; if, when she obtains a husband she has arrived at her goal, and meanly proud, is satisfied with such a paltry crown, let her grovel contentedly, scarcely raised by her employments above the animal kingdom; but, if she is struggling for the prize of her high calling, let her cultivate her understanding without stopping to consider what character the husband may have whome she is destined to marry. Let her only determine, without being to anxious about present happiness, to acquire the qualities that ennoble a rational being, and a rough inelegant husband may shock her taste without destroying her peace of mind. She will not moddle her soul to suit the frailties of her companion, but to bear with them; his character may be a trial, but not an impediment to virtue.

I love man as my fellow; but his sceptre real or usurped, extends not to me, unless the reason of an individual demands my homage; and even then the submission is to reason, not to man. In fact, the conduct of an accountable being must be regulated by the operations of its own reason; or on what foundation rests the throne of God?

Liberty is the mother of virtue, and if women are, by their very constitution, slaves, and not allowed to breathe the sharp invigorating air of freedom, they must ever languish like exotics, and be reconed beautiful flaws in nature; let it also be remembered, that they are the only flaws.

At the argument respecting the subjection in which the sex has ever been held, it retorts on man. The many have always been enthralled by the few; and, monsters who have scarcely shown any discernment of human excellence. have tyranized over thousands of their fellow creatures. Why have men of superior endowments submitted to such degradation? For, is it not universally acknowledged that kings, viewed collectively, have ever been inferior, in abilities and virtue, to the same number of men taken from the common mass of mankind—yet, have they not, and are they not still treated with a degree of reverence, that is an insult to reason?—China is not the only country where a man has been made a God. Men have submitted to superior strength, to enjoy the impunity the pleasure of the moment—women have only done the same. and therefore till it is proved that the courtier, who servilely resigns the birth right of a man, is not a moral agent, it cannot be demonstrated that woman is essentially inferior to man, because she has always been subjugated.

Till women are more rationally educated, the progress of human virtue and improvement in knowledge must receive continual checks. And if it be granted, that woman was not created merely to gratify the appetite of man, not to be the upper servant, who provides his meals and takes care of his linen, it must follow, that the first care of those mothers or fathers, who really attend to the education of females, should be, if not to strengthen the body, at least, not to destroy the constitution by mistaken notions of beauty and female excellence; nor should girls ever be allowed to imbibe the pernicious notion that a defect can, by any chemical process of reasoning become an excellence.

But should it be proved that woman is naturally weaker than man, whence does it flow that it is natural for her to labor to become still weaker than Nature intended her to be? Arguments of this cast are an insult to common sense, and savor of passion. The divine right of husbands, like the divine right of kings, may, it is to be hoped, in this enlightened age, be contested without danger, and though conviction may not silence many boisterous disputants, yet when any prevailing prejudice is attacked, the wise will consider, and leave the narrow minded to rail with thoughtless vehemence at innovation.

It is time to effect a revolution in female manners, time to restore to them their lost dignity, and make them, as part of the human species, labor by reforming themselves to reform the world. It is time to separate unchangeable morals from local manners.

Supposing a woman, trained up to obedience, be married to a sensible man, who directs her judgment, without making her feel the servility of her subjection, to act with as much propriety by this reflected light as can be expected when reason is taken at second hand, yet she cannot ensure the life of her protector; he may die and leave her with a large family.

A double duty devolves on her; to educate them in the character of both father and mother; to form their principles and secure their property But, alas! she has never thought, much less acted for herself. She has only learned to please men, to depend gracefully upon them; yet encumbered with children, how is she to obtain another protector; a husband to supply the place of reason? A rational man, for we are not treading on romantic ground, tho' he may think her a pleasing docile creature, will not choose to marry a family for love, when the world contains many more pretty creatures. What is then to become of her? She either falls an easy prey to some mean fortune-hunter, who defrauds her children of their paternal inheritance, and renders her miserable; or becomes the victim of discontent and blind indulgence.

In the middle rank of life, men, in their youth, are prepared for professions, and marriage is not considered as the grand feature of their lives; whilst women, on the contrary, have no other scheme to sharpen their faculties. It is not business, extensive plans, or any of the excursive flights of ambition, that engross their attention; no, their thoughts are not employed in rearing such noble structures. To rise in the world, and have the liberty of running from pleasure, to pleasure, they must marry advantageously, and to this object their time is sacrificed, and their persons often legally prostituted. A man, when he enters any profession, has his eye steadily fixed on some future advantage (and the mind gains great strength by having all its efforts directed to one point) and, full of his business, pleasure is considered as mere relaxation; whilst women seek for pleasure as the main purpose of existence.

How many women pass their days, or, at least their evenings, discontentedly. Their husbands acknowledge that they are good managers, and chaste wives; but leave home to seek for more agreeable, may I be allowed to use a significant French word, piquant society; and the patient drudge who fulfils her task, like a blind horse in a mill, is defrauded of her just reward; for the wages due to her are the carresses of her husband; and women who have so few resources in themselves, do not very patiently bear this privation of a natural right.

Yet, if love be the supreme good let women be educated to inspire it, and let every charm be polished to intoxicate the senses; but if they are moral beings, let them have a chance to become intillegent; and let love to man be only a part of that glowing flame of universal love, which, after encircling humanity, mounts in grateful incense to God

In Forster's Accounts of the Isles of the South Sea, after observing that of the two sexes among animals, the most vigorous and hotest constitution always prevails, and produces its kind; he adds. "If this be applied to the inhabitants of Africa, it is evident that the men there, accustomed to polygamy, are enervated by the use of so many women, and therefore less vigourous; the women on the contrary, are of a hotter constitution, not only on account of their more irritable nerves, more sensative organization, and more lively fancy; but likewise because they are deprived in their matrimony of that share of physical love which in a monoganous condition, would all be heirs; and thus for the above reasous, the generality of children are born females."

The necessity of polygamy, therefore, does not appear; yet when a man seduces a woman, it should I think, be termed a left-handed marriage, and the men should be legally obliged to maintain the woman and her children, unless adultry, a natural divorcement, abrogated the law. And this law should remain in force as long as the weakness of woman caused the word seduction to be used as an excuse for their frailty and want of principle; nay, while they depend on men for a subsistence, instead of earning it by the exercise of their own hands or heads.

Still, highly as I respect marriage, as the foundation of almost every social virtue, I cannot avoid feeling the most lively compassion for those unfortunate females who are broken off from society, and by one error torn from all those affections and relationships that improve the heart and mind. It does not frequently even deserve the name of error; for many innocent girls becomes the dupes of a sincere affectionate heart, and still more are, as it may be emphatically termed, ruined before they know the difference between virtue and vice: and thus prepared by their education for infamy, they become infamous. Asylums and Magdalens are not the proper remedies for these abuses. Personal attachment is a very happy foundation for frienship; yet when even two virtuous young people marry, it would, perhaps, be happy if some circumstance checked their passion; if a prior attachment, or disapointed affection, made it on one side, at least, rather a match founded on esteem. In that case they would look beyond the present moment, and try to render the whole of life respectable, by forming a plan to regulate a friendship which only death ought to dissolve. Their reason will never acquire sufficient strength to enable it to regulate their conduct, whilst the making an appearance in the world is the first wish of the majority of mankind. To this weak wish the natural affections and the most useful virtues are sacrificed. Girls marry merely to better themselves to borrow a significant vulgar phrase, and have such perfect power over their hearts as not to permit themselves to fall in love, till a man with a superior fortune offers.

Says Rousseau, "women have or ought to have but little liberty; they are apt to indulge themselves excessively in what is allowed them. Addicted in every thing to extremes, they are even more transported at their diversion than boys."

The answer to this is very simple. Slaves and mobs have always indulged themselves in the same excesses, when once they broke loose from authority. The bent bow recoils with violence. when the hand is suddenly relaxed that forcibly held it: and sensibility, the plaything of outward circumstances, must be subject to authority, or be moderated by reason.

ODDS AND ENDS.

SQUARE TOES.—In the reign of Queen Mary, of England, square toed-shoes were in fashion, and the men wore them of so prodigious a breadth. that there was a proclamation came out, "that no man should wear his shoes above six inches square at the toes."

GROTESQUE.—Benvenuto Cellini, describing various designs for the imbellishment of silver and steel work, says:—These folinges (refering to ornaments of the flower kind, worked on metal) have received that name (grotesque) from the moderns, because they are found in certain caverns in Rome, which, in ancient days, were chambers baths, studies, halls, and other places of the like nature. The curious happened to discover them in these subterranean caverns, which being commonly called grottos, they have thence acquired the name of "grotesque."

CHRISTIAN ERA.—The venerable Babe, the English historian, who published the ecclesiastical history in the year 731, is the most ancient author whom we find using the modern date Anno Domini. It was adopted in France under King Pepin, and fully established in the reign of Cherlemagne. The custom of begining the year on the first of January, commenced in France in the year 1564.

EPITAPH.—The following simple, beautiful and appropriate metaphor was inscribed upon the tombstone of an infant:—

"It sparkled, exhaled, and went to Heaven!"

But the blundering compositor of an obscure paper, in printing it, made the following typographical error:

"It sparkled, exhaled an went to Havana!"

RATHER POINTED.— An exchange paper says—"E B. Doolittle is in the habit of robbing our hen-roost and stealing our nearest neighbour's pigs in the night. If he does not desist, we shall publish his name."

SECRETS.—Mr. P. Sidney says—"What is mine, even to my life, is hers I love; but the secret of my friend is not mine." What a delightful state of social system would exist if every body thought and practised with Sidney! Fewer heart-burnings and jealousies, and vexations would have place among men. If also all men were to keep a secret; then were all men as near a state of perfection as may be desirable in this wicked world,

This is equal to a minister at camp meeting, who said, "If the lady with the blue hat, red hair, and cross eyes don't stop talking she will be pointed out to the congragation."

APPEARANCE.—I became poor, and my apparel soon evinced it—I was universaly avoided—I passed through the street as through a desert. I had three old hats—I gave them all for one new one, put it on, and went out—I was immediately accosted by dozens. My wife contrived to get up one tolerable coat out of two old ones—I put it on also, and went out—every one now recognised me, and I was shaken hands with at every corner. —Those that have unfortunately more brains than Bank notes, can apply the moral.

LOVE—is certainly a very fine thing; but it may be well to call to mind, when we feel its first approaches, that it has sometimes terminated in sorrow, shame and pain; in profligacy, in madness, and in suicide! Those only who possess a fine imagination feel this passion to a violent excess. It is to imagination that love generally owes the perfections of its object—Love is a sunshine, which sheds a delightful brilliancy on every common pleasure—While we are young, love is essential to our happiness. Without it, the heart resembles the spring of a watch, which is becoming rusty from not having been set in motion—Nothing confers a more lasting sweetness to the temper than love, when it is fortunate: nothing more effectually sours it, than the rancours of disappointed love—This passion would never break the heart of any one, if they did not call in the aids of solitude and idleness—The grossness of love is never destroyed but by the refinement of sentiment—Perhaps there is no creature, however sour, prudish, unamiable, ugly, stupid, poor, dirty, or despised, who has not, at some period of life, had a secret sentimental love affair, and sighed over an unfortunate attachment.

LAUGHTER.—The first sign of a broken heart is a total incapacity for laughter—When we laugh, we experience a sensation of delight, and a sense of superiority, sometimes real, sometimes imaginary.—The character may, in a measure, be discovered by the idea or the object which chiefly excites our laughter. The malevolent laugh from pleasure in the misfortunes of their neighbors; the benevolent, from sympathetic mirth; the intellectual, from a keen insight into the ridiculous; and the foolish, from an excess of folly.

DESCENT.—Francis the First, having asked Castellan, Bishop of Orleans, whether he was of noble extraction.—"Sire," replied he, "Noah had three sons in the ark, I cannot say from which of them I am descended."

Ask thy purse what thou shalt buy.

A bad wound heals, a bad name kills.

A bitter jest is the poison of Friendship.

Bad books are the public fountains of vice.

Lying is the vice of a slave.

Promise little and do much.

Self conceit is the attendant of Ignorance.

Intolerance is the parent of Bigotry.

Jests like sweet meats have oft sour sauce.

Let another's shipwreck be your sea-mark

Goodness always enriches the possessor.

Fortitude without wisdom is but rashness.

Envy, cannot see; Ignorance cannot judge.

That which opposes right must be wrong.

The first step to greatness is to be honest.

Truth scorns all kinds of equivocation.

Who is bad to his own, is bad to himself.

He, who attempts everything, accomplishes nothing.

Modesty has more charms than beauty.

The mob has many heads but no brains.

DAY AND NIGHT.—A fellow, found guilty of burglary before justice Day, in Ireland observed, "that his fate was singular, as he lost by DAY what he got by night."

One day—I had it from a hasty mouth
Accustom'd to make many blunders daily;
And therefore will not name, precisely, South,
Herschell, or Bally—
But one of those great men who watch the skies,
With all their rolling, winking eyes,
Was looking at that orb whose ancient God
Was patron of the Ode, and Song, and Sonnet.
When thus he musing cried—"It's very odd
That no astronomer of all the squad
Can tell the nature of those spots upon it!"
"Lord, master," muttered John, a liveried elf,
To wonder so at spots upon the sun!
I'll tell you what he's done—
FRECKLED HISSELF!"

THE DEVIL TO PAY.—This phrase doubtless originated in a printing office, on some Saturday night's settlement of weekly wages. "John," says the publisher to the book-keeper, "how stands the cash account?" "Small balance on hand, sir." "Let's see." rejoins the publisher, "how far will that go toward satisfying the hands?" John begins to figure arithmetically—so much due to Potkins, so much to Typus, so much to Grubble and so on through a dozen dittos. The publisher stands aghast. "Here is not money enough by a jugful." "No, sir, and besides there is the devil to pay."

☞ Let justice, justice, be your theme,—
Then Devils won't trouble you in your dreams!

THE FARMER.

SELECTIONS FOR THE FARMER.

The fleece of the Alpaca, a species of the Lama of Peru, which inhabits the Cordilleras of the Andes, in South America, has already become an artical of commerce. They are shorn about every third year, in April, when the wool is about eight inches long. They are about to introduce this animal into the elevated parts of England and Scotland, on account of the superiority of its wool, which is calculated to supply the manufacturer with another raw material of home growth, applicable, by its fine quality and glossiness to the purposes of silk. Why not introduce this hardy, good fleshed animal into the United States? Sheep husbandry must soon become a profitable and important business in the United States. Mr. Reynolds, a wool grower in Delaware, has a flock of one thousand Leicester sheep, from which he clipped eight thousand pounds of good wool last season.

Corn, according to Mr. Teschemachers' valuable discovery, grown by the application of guano contains fifty per cent. more of phosphate in it than that raised on the same land without guano; and its product may be doubled on a poor soil by the use of a few dollars' worth of this powerful fertilizer per acre. Guano is at present too dear for general adoption, until Government abolishes the duty and it can be brought directly to our own ports. This manure is best adapted for poor soils; for rich or highly manured land it would be of little benefit. One to two hundred pounds per acre is enough, according to the opinion of the able and practical editor of the American Agriculturist, A. B. Allen. It should be mixed under cover from rain in thin layers of earth; and after a short time toss over the compost pretty minutely, then apply it to the crops.

Although feeding silk worms at the West has, for the past year or two, been chiefly in sheds and tents, yet at Economy, Pa., they have fed from ten to twelve years, and have used enclosed buildings, and are always succesful. Last year, have fed twenty-three crops and made between five and six hundred pounds of reeled silk, of first quality. The secret of their success is, that they clean their worms every day. There seems to be much more danger from heat than cold, especially hot, sultry, confined weather, unless the air can be entirely changed in a very short time by flash-fires in chimneys, with brush, straw, &c.

Apples for exportation should be carefully picked and placed by hand in baskets, then carried by men and put in an open barn, for the purpose of sweating fifteen or twenty days. They should then be put in barrels having a few holes boared in each head with an inch and a half auger, with no straw, sand, &c. among them. They should always be shiped on deck; and very carefully handled, without rolling, jolting, or jaring.

A real well bred shepard's dog, of the best kind used in Great Brittan, would be of great value to sheep raisers in this country, particularly on prairies.

Sour milk, to wet their food, is recommended for young turkies. Let them have sour milk also in a vessel at all times. Corn meal is good for them.

The Poland breed of fowls seems to be a particularly valuable breed for laying, according to the testimony of those who have kept them. They are of medium size, have on their heads a large white crown of feathers, nearly a hand's width, covering and hanging down around the head. They are not inclined to sit, giving no trouble on this account. Their flesh is good. They lay about a middling sized egg. Their form is very handsome.

A quantity of ashes, put into the hog pen and sprinkled over with salt, assists much the fattening of hogs—they eat it greedily. It is also good for the health of cattle and horses.

Heating hog's lard to boiling heat, and inserting each hoof of a horse in a vessel filled three or four inches with the oil, causing it to hiss upon the hoof—together with copious bleeding—is an excellent remedy for founder.

GLUTTEN IN GRAIN.

The quantity of glutten in wheat, rye, and barley, is very different; and they contain nitrogen in varying proportions. Even in samples of the same seed the quantity varies; and why? Evidently because one variety has been fed with its own appropriate fertilizer, than another which has been reared on a soil less acurately adapted by artificial means for its growth. French wheat contains 12 per cent of glutten; Bavarian, twenty-four per cent. Sir H. Davy obtained nineteen per cent. from winter, and twenty-four from summer wheat; from Sicilian twenty-one, from Barbary wheat nineteen per cent. Such great differences must be owing to some cause: and this we find in the different methods of cultivation. An increase of animal manure gives rise not only to an increase in the number of seeds, but also to a remarkable difference in the proportion of glutten which those seeds contain. Among manures of animal origin there is great diversity. Cow dung contains but a small proportion of nitrogen. One hundred parts of wheat grown on a soil to which this material was applied, afforded only eleven parts of glutten, and sixty-four of starch; while the same quantity of wheat, grown on a soil fertilized with human urine, yielded thirty-five per cent of gluten, and, of course, a smaller proportion of less valuable ingredients.—Smith's Productive Farming.

A GOOD ROTATION FOR GARDENING CROPS.

Celery gives a good preperation for carrots, turnips, parsneps, onions, and early cauliflowers, or for peas, with potatoes and winter greens, or broccoli between the rows. Autumn-sown onions may be succeeded by spinach, lettuce, &c., and early cauliflowers by autumn onions. Spring sown onions will be advantageously succeeded by cabbages in beds, with scarlet runners between; and if the cabbages stand all summer and next winter, the ground will come in, in the spring, along with broccoli-ground, from celery, potatoes and peas, the early potatoes being planted in the trenches, and the peas sown on the ridges.

THE PROPHET.

SATURDAY MORNING, JUNE 15, 1844.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

OF NAUVOO, ILLINOIS.

"A Western man, with American principles."

We are astonished that men should be so easily intimidated by the threats of a few swaggering politicians, who are only known by the noise they make with the venal and corrupt political press of the country. It reminds us of men waking from a sleep, by the pop of a ginger beer bottle, and fancying they hear the roar of cannon: like the pop of a bottle, they make much noise and little execution —"Truth is mighty and must prevail," and we would say by way of encouragement, that we are daily receiving accession to our numbers.—American Citizens, your country demands your energy, there was never a time since we have obtained a standing as a nation, that the call for your fearless action has been louder. Your country, your firesides, your posterity, your God, your present and future happiness demands your action. Agitate! agitate! let the people read and reflect—preserve your Constitution by giving the people intelligence—let it not be said that in the land of liberty, and the home of the oppressed, that American citizens can look on with apathy and see their fellow-citizens deprived of the rights of a free expression of opinion—shot down like dogs, and that you have no disposition to inquire into their injuries. Tell it not in despotic Russia, that in a Government professedly democratic, men women and children, may be murdered without trial, for merely exercising a right (professedly) guaranteed by their Constitution. Be careful, fellow-citizens, that your posterity may not reap the ill-effects of your cowardice. Moral courage is an attribute of a "True American Citizen;" let us exercise it. If there is (and who can doubt it) any ground for redress of injuries by the Government of these United States, petition and instruct your legislators, that our case may be inquired into. Do not place men in authority who are disposed to hush the cry for justice, even if it should come from the "Mormons." Are we not citizens? have we not paid our monies in common with you, to support our Government? have we not in all cases, as a body, been obedient unto the "powers that be?" are we not required to act as militia? If we bear the burden in common with you, why not reap the benefits in common with you? We have petitioned State Legislatures—we have petitioned Congress—we have petitioned the President, but in vain—and we now appeal to the free American people for redress of our wrongs—bleeding innocence cries for justice. Could we obtain the ears of our legislators, "we could a tale unfold that would harrow up their very soule." Seek information on this subject, and you shall find it—let your voices cease not to cry till this foul blot has been wiped from our national escutcheon by redressing the wrongs of a much injured people—award them justice. If they have violated the laws of the land, try them by those laws; if guilty, let them suffer the penalty; if innocent, acquit them. In either case give them justice, and you will lay a precedent for your children to act upon; you will reflect honor on our laws, and have the satisfaction of saying that "no man's blood stains my skirt, I have been faithful, true and just."

We deny the statement made in the "Tribune" of Wednesday, that at the political meeting of the Jeffersonians, at Military Hall on Tuesday evening, "reference was made to our peculiar opinions upon religious tenets," unless he refers to this passage in Isaiah, 58th chap. 6th verse, which was quoted. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

We also deny that Mr Pratt denounced Henry Clay or any other men as murderers because they would not pledge themselves to support "OUR PRETENSIONS"

He denounced those only as murderers who have aided or abetted murder in Missouri by fellowshipping that State, and refusing just and lawful redress and protection, when, as officers of this Republic, it was in their power to have done otherwise; and said, that the authorities of Missouri had been guilty of the murder of men, women and children, and that the law would hang them if it was enforced, and the President and members of Congress were accessaries to these crimes by fellowshipping Missouri and refusing redress.

"Joe Smith, the Mormon Prophet, has petitioned Congress for permission to raise 100,000 men, and arm and equip them for the propagation of Christianity, and the arts and requirements of civilized society, in the western wilderness."

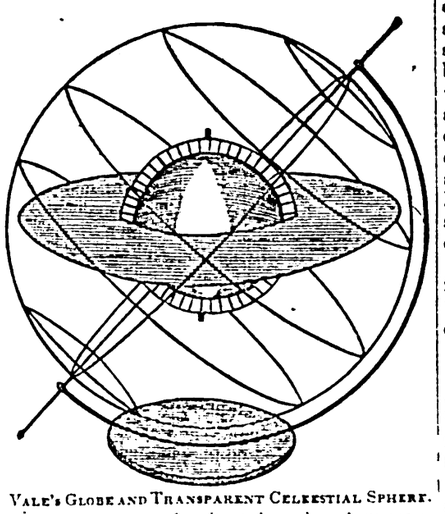
The above paragraph we copy from the "Boston Olive Branch." We refer the editors of that paper to the third number of the "Prophet" for correct information upon that subject, which he will find under the head of Congressional news. We rely upon the honesty and integrity of the Rev. T. F. Norris to correct this misrepresentation, as the tendency of such statements in the public prints is to engender a spirit of persecution amongst our opponents.

We have received the fourth number of the Cleaveland Republican, edited by Emanuel Fisher. This paper is devoted to the advocacy of the claims of John Tyler to the Presidency of the Union. We mean to say that we shall contest his claims, as well as all others to the Presidency of this Republic, by setting before the people the name of Gen. Joseph Smith, of Nauvoo, Illinois, as a man who, if elected, will administer the Government in righteousness, and who will not tamely submit to have our glorious Constitution trampled under foot by political demagogues. We will give our opponent credit in saying, however, that his paper is a respectable looking sheet, and appears to be conducted with ability.

Mr. Bennet of the New York Herald has given a sketch of the speech of Parley P. Pratt Esq, at the Jeffersonian Meeting on Tuesday evening; perhaps, in justice to the speaker, he will copy it, as we have published it in our notice of the meeting, as it is corrected under the speaker's own supervision.

During the early age of Methodism in this country, a Methodist preacher, an enlightened man, addressed the good people of New Haven. Among the audience were several of the students of Yale College, who, in order to show their superior knowledge of the dead languages, delegated one of their number to wait on the preacher and propound certain queries to him in Latin, while they waited with anxiety the result. The student asked his questions in Latin, and was answered in Dutch (the mother tongue of the preacher.) On his return to his colleagues, he was asked what the preacher said: "Ah," said he, "he is too hard for me, for I asked him in Latin, and he answered in Hebrew."

Vale's Globe and Sphere in in its original form, (it is now covered by the Celestial Globe in transparent sections, and has a swivel motion.)

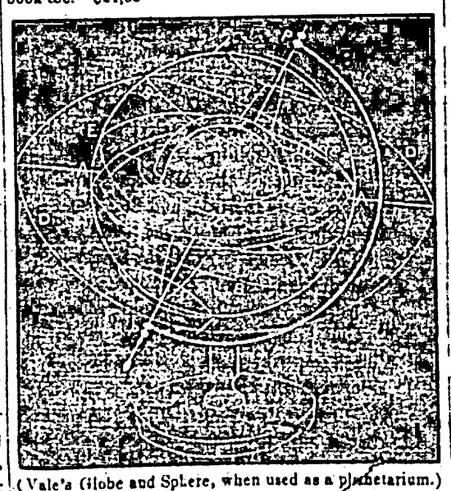


VALE'S GLOBE AND TRANSPARENT CELEESTIAL SPHERE.—Astronomy was our favorite study, and we have consequently paid some attention to its principles: this study has qualified us to examine, and we believe to judge accurately of one of the prettiest and most useful instruments we have ever seen. We refer to Mr Vale's Globe and Sphere, of which we have had a private inspection. It is a model of nature and as simple in its construction and movements; and its merit consists in effecting what has been a desideratum. In its first aspect, and in its simplest form it is the Armillary sphere, but with the most important addition of an artificial traveller on the Earth, with an artificial horizon which moves as he (the traveller) moves,—but we shall describe the instrument.

In the centre is a common terrestial globe, having on it a small figure representing a traveller or ship; at a quarter of a circle, or 90 degrees distance all round, is a broad circular brass plane, standing horizontally, and extending to the outer frame of the instrument, and representing our natural horizon, where the earth and heavens appear to touch; this broad surface divides the frame of the instrument which represents the heavens, and consists of the principle astronomical circle, into two equal parts; the visible and invisible portion to the artificial traveller or ship: on this framework of the heavens, consisting of the Equator, the Ecliptic, the Meridian the Tropics &c. &c., Mr. Vale suspends the complete Celestial Globe in transparent quarter segments on this framework, using one or more segments at pleasure: on these transparent sections, the place of the sun can be marked, and the moveable bodies, the moon and planets, can be put on from tables in the Nautical Almanac: then the whole face of the heavens can be represented naturally for any space and time: the traveller can be placed within the arctic circle, in the torrid zone, or near the south pole, and his horizon moves with him as in nature: when the traveller is placed near the north pole the phenomena of the heavens in such a situation can be seen: the north star will be over head, or nearly so, and all the other stars in the northen hemisphere, together with the planets which may be there, will revolve horizontally: the sun, which during the summer traverses the part of the Ecliptic which lies in the Northern hemisphere, would be found not to set during that period, nor to rise during the remaining half year: for that part of the Ecliptic which lies between Autumn and Spring, viz. from Libra to Aries, would be found to be below the horizon; and consequently the sun would not rise during that period. The whole instrument is suspended in a large brass circle, supported on pivots by pillars, by this simple arrangement, a swivel motion can be given it, and as a figure is placed opposite the traveller to represent the antipode, the phenomena both in the Northern hemisphere and Southern can be seen in immediate succession. The rising of the sun and its bearings, and length of the day can be easily exhibited, and all the phenomena appertaining shown — By a slight change in the instrument, the broad horizon becomes the boundary of the rays of light, and the sun is then supposed to be stationary: the earth is then made to revolve within the heavens, and all the same phenomena shown from this real motion of the earth as was shown from the apparent motion.

Besides this, the instrument is perfect as a universal sun dial, and by the addition of a few wires it becomes a very good planetarium; in the higher branches of astronomy it is also used: indeed, as a model of nature it seems important to represent all nature's phenomena.

N. B. The simple manner by which the various motions and evolutions are effected, must be seen rather than described. Those who have an opportunity should see it, or rather have it explained, and we believe no school or literary establishment should be without one. It can be had of Mr. Vale 94 Rosevelt st. N. Y., at $22,00 or packed with book &c.—$24,00.



(Vale's Globe and Sphere, when used as a planetarium.)

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday morning.

THE GREAT ROBBERY—DETECTION OF THE THIEF AND RECOVERY OF NEARLY ALL THE MONEY.

It appears that Daly arrived here on Saturday last, went to the house of a notorious courtezan and after staying there a short time, left with one of the women, of the establishment, and put up at a respectable Hotel in Washington street, as man and wife. Officer E. G. Sweet and other members of the Police, placed themselves at the various steamboat landings. Just before the departure of the Boston boat yesterday afternoon, the officers arrested Daly and his mistress, Elizabeth Hanson, as they were about to leave for the East.

After having a short interview with the prisoners, the officers were about to leave the boat, to visit their late quarters in Washington street to search for the money, when up came an elegant blue carriage with footman and backman in livery, which turn-out may be seen in Broadway occasionally. In this carriage was found the identical carpet bag, containing all of Mr. McKee's money, except about five or six hundred dollars. The amount recovered is about nine thousand four hundred. The money missing has no doubt been squandered by the culprit in debauchery with courtezans.

Officer Sweet deserves great credit for the efficiency displayed upon this important occasion. We are glad to know that he will not be unrewarded for his arduous and unremitting exertions.—*Sun.*

PIRATE—The Post learns from a passenger who arrived on Monday afternoon in the brig Star Capt. Pittman, from Grenada and St. Croix, that a British brig, loaded with lumber, was robbed of provisions and water off Grenada, about 15th May, by a lateen rigged ship. A vessel answering that description was seen hovering off St. Croix, immediately after the arrival of the Star at that port, and as it was generally known that the S. had specie on board, (about $5000) it was supposed that she followed her. The governor of St. Croix immediately ordered a government brig to cruise after her, but being a dull sailor, did not succeed in overhauling her. He also states that the British schr. Pique had brought two slavers into Grenada, with a small number of slaves on board.

BRUTAL OUTRAGE.—On the night of the first day of June instant, between the hours of nine and ten o'clock, Polly Mellins, a married lady of Germantown, in this county, while going home on the highway, was violently assaulted by Henry Ladu, a near neighbour and a brother-in-law to Polly. Ladu's wife was unwell, and by his request, Polly had called at his house to remain with his wife during his absence from home a short time. Ladu returned a little before ten o'clock in the evening, and appeared to be intoxicated; soon after which Polly started to go home a distance of a quarter of a mile and had not gone but a few rods when Ladu came out of his house hailed her, and said they wished her to come again on the morrow to bake,; he then suddenly came up to her, caught hold of her and attempted to throw her upon the ground. Failing in this, he struck her, then took a pocket or jack knife from his pocket and cut her throat in a frightful manner. In this condition she went home, a distance of forty or fifty rods. Her husband and children had gone to bed. The husband hearing a noise at the door opened it and he met his wife covered with blood, and bleeding profusely. The above is the substance of Polly's statement taken on oath about six o'clock the next morning, in presence of Ladu, who sternly denied having committed the crime or any knowledge of the transaction. Dr. P. H. Knickerbacker was called and Drs. Calkins and Van Orden were present and aided in dressing the wound. The wound was transverse, from three to four inches in length. The traches or windpipe was entirely severed, and the œsophagus or gullet, much cut or wounded, so much so that fluids when swallowed passed out at the wound. Ladu, when arrested about three o'clock the next morning, was at home in bed. He expressed surprise on hearing of the transaction. Blood was found in different places on his clothes. He is now in jail.—Hudson Gaz.

UNFORTUNATE.—On Sunday evening, as Milton W. Leach, mate of the ship Rialto, lying near Post No. 16 opposite the Orleans Cotton Press, was ascending the staging to go on board, one of the planks gave way and threw him down below. In his fall he struck one of the piles that support the wharf above, broke his collar bone, and was so stunned from the blow that he no sooner reached the river than death ended his sufferings by drowning.—N. O. Pic. June 4th.

MORE POISONING BY THE PIE PLANT.—Two children of O. B. Van Wormer were taken violently sick on Sunday last. Medical aid was called, and it was the opinion of the physicinn that their sickness was caused by poison. The evening previous the mother of the little girls had prepared the stems of the pie plant for tea, and they had eaten of the leaves, which had caused the sickness. They are in a fair way to recover, though one of them remains quite ill.—Black River Journal.

WOOL.—It is computed that twenty thousand pounds of wool, of the growth of Illinois, have been sent from Chicago to the New York market the present season. If the articles comes from other parts of the Union in the same proportion, "Jack-Frost" will have little chance to operate next winter.

BLACK BAND ORE.—Several specimens of the celebrated Black Band Iron Ore, it is stated in the Miners' Journal, have been discovered in the white ash coal measures in that region which induces the belief that it exists in considerable quantities. If so it will be of incalculable value to the region.

THE WHEAT CROP.—In our former notice of the Wheat crop we have spoken of it as looking very fine, and so does much of it—but the fly is certainly making much greater ravages than we anticipated; never has this section experienced so great destruction from the fly before—whole fields are entirely destroyed—how much it will effect the aggregate crop is difficult to say; the quantity on the ground is doubtless greater than any former year.—Massillon Gazette.

"A Northern man with Southern feelings," is said by the New Orleans Crescent to be "a Yankee with the yellow fever."

COMMUNICATIONS.

A NEW PHRASE OF MORMONISM, OR "HOLY" THEATRICALS.

MR. EDITOR:—The above is the heading of a caption to an extract from the "Warsaw (Ill.) Signal, published in the Boston Daily Bee, of June 7th, 1844, in which the editor expresses the following opinion. It seems that the "Nauvoo Theatre" is an establishment got up by the Prophet for the purpose of enabling him to pay off some of his more pressing debts through the *benefit* of the *acts* of a company of players, exotic and indigenous. Such is the opinion of Mr. Bee. As to the "Warsaw Signal's" account, it is too ludicrous for comment. The following is an extract from that talented production:—

"On Friday evening the first performance came off according to appointment. At an early hour His Highness, the Prophet, accompanied by his attendants made his appearance, and took his seat in the chair of State, which was made expressly for the *convenience* of his Royal Highness. He seemed highly gratified at the able and dignified manner in which the performance was conducted by the Reverend Gentlemen who took the leading characters in the play. Among the most conspicuous of the performers I noticed Elders B. Young and G. A. Smith of the "Twelve," and Rev. G. J. Adams, of "Spiritual Wife" memory: also Elder Thos. A. Lyne, late supernumerary in the Park Theatre of New York, who sustained the part of Rolla in a manner becoming the conspicuous place he lately occupied, &c. &c.

Thus, Mr. Editor, is the *acts* of the *Apostles* translated from the original Greek by the buzzing of our busy Bee, who had much better have taken Iago's advice, and "look to *his house, his mother*, and his bags," and not sting with his "*second edition*" of slander his former friend and agent, Elder G. J. Adams. It is assuredly a mercy for human kind that they all have not their wits ready sharpened, and wide awake as weazels! Above all, it is providential that we are so much more accessible to lachrymose than ludicrous impressions; more prone to sighs and science than to broad grins or crowing-like chanticleer; for, while at a royal or imperial establishment, one fool has generally been deemed sufficient. It seems indispensable in this day and generation that every person who enthrones himself in an editorial chair must play the zany or buffoon to give circulation to such antic gibberish and nonsense; that nine-tenths of our breed, if their fancies were at all ticklesome, must needs die of ruptured spleen, bursted blood-vessels, split sides, or shattered diaphragms. Yes, nine-tenths of the species would go off in a jiffy, like the ancient who lost his breath in a cachination at seeing an ass eating figs. For truly the donkey was nothing to the donkeys, nor his freak worth one of his figs, compared to the farcicalities which our editorial donkeys, in the fullness of their ideality, compel the Mormons to act. What, I ask, has not "Joe Smith" been guilty of, or what absurdities were not perpetrated by the "Mormons?" Were half the stories true, they would so magnetize the organ of mirthfulness in persons with a keen perception of the ludicrous that they must have died, strangled in convulsion fits of inextinguishable laughter, or perhaps jaw-locked by a collapse of the over strained visible muscles. Surely it would have been quite enough to shatter the tender lungs and midriff of a precocious humorist: "but let that rest." I hold it to be a glorious "phase of Mormonism" to uphold the drama, that mirror of human nature, and what I ask is more calculated to uphold it in its purity, than the countenance and guidance of our moral and religious instructors—herein is combined amusement, instruction and charity—here, I am proud to say, is no hypocrisy. These are not reverend gentlemen denouncing the temple of Thespius as pandemonium, and condemning all its votaries to everlasting fire and brimstone, and then, when the name is changed to "Museum," our pious, puritanical priesthood, with their long faces, turn up their eyes in heavenly admiration of the performance enacted by the immaculate actresses and pious pilgrimatic actors, forgetting in their holy excitement that "that which is called a rose by any other name will smell as sweet."

"So museum would, were it not museum called,"
"Oh shame where is thy blush!" mawworms, mawworms,
act the hypocrites.

What more abounds in moral sentiments than the drama; what can give such just and elevated views of *man*, and of *that providence* which sustains, guides and protects him, from the cradle to the grave. Never has *philosophy* been more nobly employed than in enforcing those great and important truths—the existence of a *supreme*, and the *immortality* of the soul. *Such* was the philosophy of the sages of antiquity, of Plato and of Cicero, and of the no less glorious lights of "later days"—of Bacon, of Newton, of Addison, and of Shakspeare. To authorities like these what have we to oppose? The absurd and contradictory doctrines of Atheists, who have been the reproach of other countries and our own—for it would be difficult to point out to the indignation and scorn of mankind, a race more hateful for their profligacy, or more contemptible for their ignorance, than this modern school of infidels. It is indeed improbable that Shakspeare, who has worked up the various materials with wonderful skill and effect, might have consulted different authorities, that he was well acquainted with Italian literature, no matter whether original or translated, can be proved beyond a doubt. He possessed a singular active and enquiring mind, and though not as he describes Cardinal Woolsey, "a scholar, and a ripe and good one," he had learning sufficient to answer the purpose of general information. His writings abound with historical and classical allusion, and without being amply versed in "all such reading as was never read," he was so far acquainted with the language, the manners and customs of antiquity, as to stamp his scenes with an absolute reality that we in vain look for in the writings of any other poet.

I remain Sir, respectfully yours, &c. &c.

ARCHITECTONIC.

THY KINGDOM COME, THY WILL BE DONE, ON EARTH AS IT IS DONE IN HEAVEN.

The above is an earnest request the Saviour taught his disciples to make of the Father when they prayed; the same is doubtless made by some of every sect in Christendom, and often expressed in harmony with the most sincere emotions of the heart; yet how inconsistent this appears in view of those tenets which is the rule of their faith and practice, when considering the true import of the Savior's words. Jesus spoke of a kingdom to come upon the earth, wherein the will of his Father was to be done as it was then done in Heaven; but these individuals consider the kingdom is within such persons, who, by their confession and practice, agreeable to such creeds, are converted disciples of Christ. John the Baptist, a little prior to the Saviour, told the people to repent, for the kingdom of Heaven was at hand. Christ made use of the very same words, but subsequent to that, when surrounded by the different sects of his own nation, he told the Pharisees the kingdom of Heaven was within them; having organized his church or kingdom, they being Jews, of course, he meant within them as a nation; we cannot for a moment suppose it was within them, as many professors of this age suppose it is within the converts to the different creeds, a people who rejected the counsel of Jehovah against themselves, neither can we allow John and the Saviour made an assertion void of intelligence; but upon cool reflection look at John appointed by the wisdom of Heaven to prepare the way of the Lord; as such an one, we see him fulfilling the prophecy, "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight:" here he gives us to understand Immanuel was about to make his appearance among them, and would not walk in their paths, at the same time telling them to make them straight, howbeit, could he not have come and had the kingdom within him? and hailed their sincerity, as righteousness; or like a Calvin, a Luther, or a Wesley, been independent without acknowledging any particular one as being the only authorized individual unto whom he could come in righteousness: John cuts the string with which men would tie Heaven and earth together. No says the forerunner, the axe is laid at the root of the tree, all your planting has been barren, you once had straight paths, but now "you must repent and be baptized for the remission of your sins, that ye may be prepared for the time of refreshing from the presence of the Lord," teaching them some of those paths from which they had strayed; who, as well as all the sects then in existence, were walking in bye and forbidden paths; therefore it could not be said they had the kingdom within them in any light, neither were they in the Saviour's glorious kingdom; who taught, except ye are born of the water, and of the Spirit, ye cannot enter the kingdom of Heaven. He beheld them all as having erred from the ordinances of God, yet he came not with earthly pomp; behold me as Jehovah's great ambassador in state; hear your Prince declare his laws, and mark the authority of Heaven; setting John in the shade, and blazing forth with a sense of his princely greatness. No, his kingdom came not with observation; one appointed of God came to open his way, and humble as a little child he went to that individual, requesting baptism at his hands; John, impressed with a sense of his greatness, in modest meekness, as if losing sight of his own mission to prepare his way, said he had more need to be baptized of him, but Jesus, who knew his Father's will, said, suffer it to be so now, for thus it becometh us to fulfil all righteousness; by this we learn that John had made the paths straight, and it was God's righteousness, and thus it became Christ only, not us, to fulfil all righteousness; how did Heaven acknowledge the act? Mark says, "and straightway coming up (UP) out of the water he saw the Heavens opened, and the Spirit, like a dove, descending upon him, and there came a voice from Heaven saying, thou art my beloved Son in whom I am well pleased. Had Jesus passed by this ordinance, and told John it was a non-essential, what a difference in the scene! could the Heavens have gazed with admiration and delight? would Jehovah from his habitation have declared he was well pleased with his Son? or could John, upon reflection, believe he had prepared the way of Jesus? but in the inimitable humility of Christ, the words of the prophet were fulfilled, the mind of Heaven satisfied, and the Prince enter his lawful kingdom here below, by his lawful servants opening unto him: soon after, Jesus says, repent, for the kingdom of Heaven is at hand: follow him a little further, and you hear him calling to the fishermen of Galilee to officiate as his officers, to be fishers of men, to bind on earth and in Heaven; some time after this we hear the Saviour declare, from the days of John the Baptist until now, the kingdom of Heaven suffers violence, and the violent take it by force; could he mean the violent obtain by force that which is within a man? again the violent would not care for it, for it is contrary to his nature, inasmuch as it is a principle or part of holiness. O! but, says some, it is a struggling in mighty prayer to God, it is the wrestling of the Spirit, the determination to possess the kingdom on the part of a sinner; whence this imaginary doctrine? Has God refused to accept the sinner until he has arrived at a certain degree of excitement? has Satan power to control the will of such as would turn to the light? repentance is the privilege of man, and requirement is the voice of Heaven; God acts not with hypocrisy, requiring nothing, but what man can easily perform if so disposed: when there was no eye to pity, and no arm to save, his eye had compassion, and his arm brought salvation; and all his servants has said upon the subject, amounts to this, turn ye and live, and God says why will ye die. John said, repent and be baptized for the remission of sins. Paul, Peter, John and others, required nothing more than for the sinner to believe in Jesus Christ, repent and be baptized, and afterwards they laid their hands upon them for the reception of the Holy Ghost. Again Jesus said seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you; if there was nothing to look for, their seeking was in vain, and to cast their eyes to the habitations of angels was hopeless. All earthly kingdoms at that period, if in order at all, had a king at the head, officers of various grades, a code of laws, and subjects to be governed; he made use of a correct similie to enlighten their understanding. The church or kingdom were only synonymous terms. Jesus was king of this kingdom; his Apostles, Prophets, Evangelists, teachers, helps, &c. were the officers, his gospel the perfect law of liberty, and every faithful believer one of his loving subjects. From the days of John the Baptist this kingdom suffered violence; Herod destroyed John; Jesus suffered under Pontius Pilate; Peter, Paul, Matthew, Mark; and the rest of his officers, suffered the same fate. But Jesus, who could see beyond this awful tragedy, taught them to pray for that kingdom that should never be destroyed. The kingdom spoken of by Daniel, the *little* stone cut out of the mountain without hands, that should roll forth and become a great mountain, and fill the whole earth, that should progress until the saints should possess the kingdom, and the greatness of the kingdom under the whole Heavens. As a king, Jesus established his church with power and authority, and gave his perfect laws, calculated to ensure order, peace and happiness; but where is it now? look for a vestige of his perfect system—the form is gone, the power has vanished, the Constitution is defaced. Again, an angel makes his glorious appearance to empower man, to re-organize, to declare the eternal principles upon which it is based, and mark the spirit of the age, as soon as a Prophet's voice is heard; Satan lets loose his dogs of war think of Missouri, but mark the futile hand that palsied in its effort to destroy. Missouri has done her work, but the kingdom prospers, and all lands learn the salvation of God; and this truth will spread until everlasting righteousness is brought in; therefore, reader, strive to enter in at the straight gate, and when you find a church that has got Apostles, Prophets, Evangelists, teachers, helps, Governments, &c. as the Lord has organized his kingdom, with its subjects possessing those gifts, Jesus continues to be, now, such as faith, wisdom, knowledge, tongues, interpretation of tongues, miracles, gifts of prophecy, and revelation from God; that is Christ's kingdom; therein his servants are ready and willing to introduce you in order.

J. B. M.

RECEIPT FOR HAPPINESS.

Streams of light from the fountain glide
Pure as the pearling river;
Truth expands the mind as wide,
As it onward flows forever.
If all mankind would brothers be
Let them drink of its cheering fountain
'Twill burst their chains and set them free
As the Roe Buck on the mountain.
Minds enlarged by the light of truth,
Will glow with pure affection,
If all mankind would happy be
This is the sure direction.

PARLEY P. PRATT.

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J. B. M.

NESS.

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LEY P. PRATT,

ODE TO FRIENDSHIP.

Say, shall we forever mourning
Wander o'er the Earth's wide waste;
Fortune, fate, and sin deploring,
Friendships pleasures never taste!
No As life is but a bubble
Fading like a morning dream,
Let us sooth each others trouble
With a ray from friendships beam.

PARLEY P. PRATT.

☞ As the important particulars, and incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, subjects of enquiry, we shall insert, for the benefit of those who are not acquainted with the coming forth of the above named work, one of a series of letters, each week until all are published.

O. COWDERY'S LETTERS TO W. W. PHELPS.

V.

Dear Brother:

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following—"God has chosen the foolish things of the world, and things which are despised, God has chosen;" &c. This, I conceive to be an important item—Not many mighty and noble, were called in ancient times, because they always knew so much that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class—Paul proves this fact, when he says, "We are made as the filth of the world—the offscouring of all things unto this day."

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formely was, after all the boast of this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically, what is recorded of their sayings in the holy Scriptures.

You will remember to have read in Daniel—"And at that time, [the last days] shall Michael stand up, the great prince, who stands for the children of thy people;" and also in Revelations—"I am thy fellow servant, and of thy brethren the prophets." Please compare these sayings with that singular expression in Heb "Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask nine questions:

First, are the angels now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly, have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condecension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourthly: If angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation, will they not minister for those heirs? and fifthly, if they do will any one know it?

Sixthly: Will Michael, the archangel, the great prince, stand up in the last days of Israel? Seventhly: will he defend them from their enemies? Eightly: will he lead them, as they were once led, and ninthly, if so, will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that they must be at hand in the heart and mind of every saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This gospel being the same from the beginning, its ordinances were also unchangeable. Men were commanded to repent and be baptized by water in the name of the Lord: and were then blessed with the Holy Spirit.—The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall, man must have remained miserable for ever, after transgressing the the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him by the ministering of angels who delivered it as they were commanded.

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they sought and for which they prayed. Knowing, as they did, that the fall had brought upon them death, and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unkown upon its face, and all enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to its requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them.—The apostles continued to hold forth the same; after the crcifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the Gentiles.

They however labored faithfully to turn that people from error; that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day—to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive these glad tidings, and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindred and and tougues.

But in consequence of their rejecting the gospel the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until the time should be fulfilled.

In the last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his spirit upon all flesh, he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel. This gospel has been perverted and men have wandered in darkness. That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been led by the designing, till there are none to be found who are practising the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which, according to his covenants, the Lord will manifest to the faithful that he is the same to-day and forever, and that the cup of suffering of his people, the house of Israel, is nearly filled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit; for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel.—This was perfectly understood by all ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the works of your hands. Connecting this with a prophecy in the song which follows, which was given to Moses in the tabernacle—remembering the expression—"in the latter days"—where the Lord fortells all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

"I will heap mischiefs upon them; I will spend my arrows upon them. They shall be burnt with hunger, and devoured with burning heat: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs."

But after all this, he will judge their enemies and avenge them of theirs; for he says:

"If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh."

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says: "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

I will give a further detail of the promises to Israel, hereafter, as rehearsed by the angel—Accept assurance of my esteem as ever.

From the Nauvoo Neighbor.

Mr. Editor, before taking my farewell of your beautiful & growing city, I avail myself of a few leisure moments in expressing some of my views and conclusions of the prophet Joe and the Mormons.—In the first place allow me to say that the Mormons as a people have been most wofully misrepresented and abused, and in ninety-nine instances out of a hundred by persons who know nothing of their principles and doctrines. Before visiting this place my mind was very much prejudiced against the Mormons, from reports which I had listened to in travelling through the different states, and I presume if I had never taken occasion to inform myself of their religion and views my mind would have still remained in the same condition. There is not a city within my knowledge that can boast of a more enterprising and industrious people than can Nauvoo, her citizens are enlightened and possess many advantages in the arts and sciences of the day which other cities (of longer standing) cannot boast, in a word Nauvoo bids fair to soon out rival any city in the West.

General Smith is a man who understands the political history of his country, as well as the religious history of the world, as perfect as any politician or religionist I have ever met with.

He advances ideas which, if they could be carried into effect would greatly benefit the nation in point of commerce and finance, and while he maintains, and philosophically shows that our country is approaching a fearful crisis which if not arrested, will end in disgrace to the country, and cause our national banner to hug its mast in disgust and shame, clearly points out the remedy.

Shall the liberty which our fathers purchased at so dear a price be wrenched from the hands of their children? Shall our national banner which floated so proudly in the breeze at the declaration of independence be disgraced and refuse to show its motto? Shall we, as American citizens fold our arms and look quietly on while the shackles of slavery are being fastened upon our hands, and while men only seek office for the purpose of exalting themselves into power; I say, shall we still rush blindly on and hasten to our own destruction by placing men in power who neither regard the interests of the people, nor the prayers of the oppressed! Every American citizen will shout at the top of his voice, NO.

Mr. Smith's "views of the power and policy of the government" manifest a republican spirit, and if carried out, would soon place the nation in a prosperous condition and brighten the prospects of those who now have to toil so incessantly to support the profligate expenditures and luxurious equipage of the present rulers and representatives of our nation.

Joseph Smith is a man who is in every way calculated to make a free people happy, he is liberal in his sentiments and allows every man the free expression of his feeling on all subjects; he is sociable and easy in his manners; is conversant and familiar on all exciting topics expresses himself freely and plainly, on the different methods of administering the government, while he is not ashamed to let the world know his views, and criticise upon his opinions.

I am sir no way connected with the Mormon Church, but am disposed to listen to reason in all cases. I have heretofore been a warm advocate of the measures of the Whig party, but considering General Smith's views and sentiments to be worthy the applause of every citizen of the United States, and especially the yeomanry of the country, I shall in every instance advocate his principles, and use my utmost influence in his favor.

I am, Sir yours in haste,
AN AMERICAN.

Nauvoo Mansion, May 12, 1844.

LOVE OF GOD.

Yes I love thee, and thy holy name
To me is dearer far, than even life;
Thou great Jehovah, even still the same;
In thy calm bosom there's no burning strife:
But in this heart is held a conflict dire,
Between my love for thee, and passions' power;
Passions which burst like Etna's towering fire,
And threaten my destruction in an hour,
And then shoulds't thy lov'd spirit cease to strive—
Where were my hope? no anchor to the soul,
No helm to guide; tempest wild would drive
My tottering bark, beyond weak man's control.
But thou art ever gracious, ever kind:
Thy gentle hand to man is stretch'd out still,
Thy spirit calms the anguish of his mind,
And guides him by thy wise and soverign will;
Compels him not, by arbitrary power,
But gently leads him on his wisdom's ways;
Shows him the errors of his former course,
Illuminates his path by heavenly rays.
Who, but must love the Parent faithful friend
And tho', e'ven life is dear, yet love the more;
Love, praise, and serve thee, always to the end,
And trust in thee, till sorrows are no more.

W. L.

HYMN. C. M.

1 I saw a Lamb that had been slain,
(When mercy's flag was furl'd,);
And yet he lives with seven horns,
The wonder of the world.

2 Our father Adam, as the first,
Possess'd the power of lives;
And rose, arch angel Michael then,
To reign when earth revives.

3 And Noah as the second, walk'd
A perfect man with God;
And, Gabriel like, prepar'd an ark
For living through the flood.

4 And righteous Abra'm rose as third,
Through him the promise run;
And when the sacrifice was ask'd
He took his only son.

And Moses meekly stood as fourth
To show the power of God,
And mighty miracles perform'd
With the eternal rod.

6 Elijah fifth, that holy man,
Destroy'd the priests of Baal,
And soar'd above, in flaming flame,
To dwell within the vale.

7 And Peter sixth, was blest by Christ,
To hold the Kingdom's Keys,
And bind or loose on earth for heaven,
As did the spirit please.

8 And Joseph, seventh, ministers
(Till all things written come,)
To show the world her destin'd end,
And gather Israel home.

9 Eternal truth, this Lamb was Christ
Who won the crown of thorns;
In seven dispensations, too,
Those Prophets stand as horns.

10 For Joseph's horns, like Unicorns,
Must push'd the eleventh hour;
In Jesus' elders always was
The hiding of his power.

A HORRIBLE HOAX.—The Quincy (Ill.) Herald, of the 31st ult. contains an account of the destruction of Nauvoo and the massacre of half its inhabitants, with the loss of about 500 citizens of the surrounding country in the attack on the Mormon City. General Scott, who is now in Washington, is announced as having command of the military.—Tribune.

☞ A Branch of the Church of Jesus Christ of Latter-day Saints, has been established at St. Louis, (Mo.,) containing 107 members

JEFFERSONIAN MEETING.

At a meeting of the friends of General Joseph Smith convened in the Military Hall, (Bowery) pursuant to notice, June 11, 1844. Geo. T. Leach Esq. was called to the chair and Wm. H Miles was appointed Secretary. Garry T. Newell, was called to act as Pres Pro. Tem. until Mr. Leach should arrive at the meeting Parley Pratt, Esq. then arose and said:

Mr. Chairman, and Gentlemen and Ladies, we are met this evening for the purpose of serving God, and this is the service he requires, according to Isaiah, viz:

"THAT WE BREAK EVERY YOKE AND LET THE OPPRESSED GO FREE."

As we have been in bondage in this country for about ten years, and without any Government as a general thing, is it not high time for the people to awake from their lethargy and begin to attend to the *weightier matters of justice, judgment, right and protection*, as well as to pay so much attention to "tythe," "mint" and "cummin." I again repeat that for some years past we have had no Government. My reasons are, that white men have been shot and hung, and negroes burned without trial, judge or jury; abolitionists have been mobbed and shot; Catholic churches, dwellings and convents burned, and fifteen thousand American citizens robbed of millions, and driven from a State, and many of them murdered, and this by executive and legislative authority, without shadow of law or justice, and still there is no redress or protection, though years have past since the perpetration of these horrid crimes: who then shall dare to say there is a Government? If we know it at all, it is only by having to pay taxes occasionally, and not from any protection we receive from it. Is not the Governor of Missouri a murderer and a robber? are not the legislators of Missouri murderers and robbers, in passing acts to pay the criminals for committing these crimes? Would not the laws of their own State hang them, and imprison thousands who were actors or accessors to these crimes? Surely they would if justly administered. Is not Martin Van Buren a murderer by being accessory to these crimes while President of the United States, by fellowshiping Missouri and refusing redress when appealed to by thousands of the sufferers? He is a murderer in this respect, and we can prove it. Are not the members of Congress murderers and robbers, as accessaries after the fact, when, after coming to the knowledge of these things, they still fellowship Missouri and refuse redress? certainly they are murderers in this respect, and can be proved such in law, and so are all the people who knowing of these crimes still uphold such men, or hold their peace while their fellow-citizens are deprived of their rights The fact is, the halls of Congress are stained with the blood of innocence, the chair of the presidency is stained with blood, and the officers of this Government, with a few exceptions, stand with their skirts stained and their hands dripping with the blood of innocent *men*, WOMEN *and children*, the saints and martyrs of this nation.

The cries of innocent blood, and the prayers and tears of the widow, the orphan, and the oppressed, have ascended into the ears of the Almighty, and, "Mene, Mene, Tekel, Upharsin," is written on the capitol. Washington is a stink in my nose, and in the nostrils of God and all good men, and except this nation speedily reform and hurl down such men, and put in men who will execute the laws for the just and equal protection of all, their halls of Congress and their thrones of pride, and the whole Capitol at Washington will soon be a fit and secure residence for the cormorant, the bittern, the owl and the bat.

Some will assert that the general Government had no jurisdiction in the case, that the matter belonged to Missouri only.

But I would ask whether a single State is more independent of the general Government than a foreign power, for instance, Great Britain or France?

Had either of these powers committed a hundredth part of these outrages upon American citizens, the nation would have exhausted all its blood and treasure to obtain redress But Missouri and Carolina are so independent! yes, Missouri is so independent that she may dissolve her political existence and become an organized banditti of murderers and robbers, and it is all just right. Poor little Presidents and Congressmen have no power over such big matters.

Fellow-citizens, we want a Government which will protect our homes, our lives, and our wives and children—these are the weightier matters of justice, judgment, and the law. The tithe, mint and cummin of tariff, bank, and other questions of minor importance, we are not particular about; we are in no wise difficult, almost any Government is better than none at all. We have no fault to find with the laws or the Constitution of the country. Our complaint is that we cannot enjoy the benefit of them, for the want of an efficient administration. Laws are weak and powerless of themselves. The ministers of law are all in all, and without them we have no Government.

Give me a candidate who goes for equal rights and protection of all parties, sects and individuals. Give me the patriot who would spill his blood for the protection of his fellow-citizen, even if he wishes to worship a toad, or if he does not worship at all. It is the security of person, liberty and property for all parties, that is of the first importance; until this is provided for no person is safe. The Catholics may be the sufferers to-day, the Mormons to-morrow, the Abolitionists next day, and next the Methodists or Presbyterians. Where is safety if a popular mob must rule, and the unpopular must suffer. This course is directly calculated to fill the country either with martyrs or hypocrites. Martyrs if they have the courage to be honest, and hypocrites if they have not.

And while there is a man in America, black, white or red, who cannot enjoy his rights, and be protected in his person, property and liberty, or while there is a Martyr's blood to cry, a Widow to lament, or an Orphan to weep, my voice shall be heard in behalf of right, and against oppression, and if I must die for this, my spirit shall cry from under the alter of the martyrs, for vengence on the earth.

While I have a tongue to speak, or an arm to raise in behalf of the injured, I will not rest under so terrible a despotism. The fact is I am an American citizen, and a citizen of New York. My father before me was born there, and my grandfather was a Connecticut man, and his fathers were Pilgrims of Plymoth Rock.

Their noble blood thrills through my veins, and their spirit and love of liberty burns in my bosom. And should I die with my country unredeemed, I will swear my children, and swear them to swear their children to seek the restoration of departed liberty and American glory.

It is well my friends, that Americans have erected a monument or two (like that of Bunker hill) in memory of departed liberty, or very soon (with such rulers as ours) it would be quite forgotten that liberty once was. As it is now dead and buried it needs a monument, sacred to its memory. So that our children (should any of them survive the wreck) may learn perchance that even here in America liberty once existed; although like Jonah's gourd it grew up and perished in a night.

But, fellow citizens, we can bear it no longer. We must—We will revolutionize this corrupt and degraded country, so as to restore the laws and rights of its citizens, or we must and will perish in the attempt. And it matters not whether with many or with few, had I but ten patriots to associate with me I would either restore the country to its rights or leave it and live with the heathens, or sleep with the dead.

Fellow Citizens we once voted for Van Buren. We are sorry for it, we repent of it with all our hearts, we will never do it again. What! vote for a murderer! he who votes for him or his party knowing what we know is a partaker with murderers and robbers.

And we will not vote for Henry Clay. Why! Because, knowing all these outrages he has refused to pledge himself to restore our rights and thus support the constitution, laws and rights of his country. We have no use then for such a servant, and sooner than vote for such men we will dwell in the clefts of the rocky mountains, or turn quakers, and not vote at all.

Who then shall we vote for as our next President? I answer, Gen. Joseph Smith of Nauvoo, Ill.

He is not a Southern man with Northern principles; nor a Northern man with Southern principles. But he is an Independent man with American principles, and he has both knowledge and disposition, to govern for the benefit and protection of ALL. And what is more HE DARE DO IT, EVEN IN THIS AGE, and this can scarcely be said of many others.

Come then, O Americans! rally to the Standard of Liberty.

And in your, generous indignation trample down
The Tyrant's rod, and the Oppressor's crown,
That yon proud eagle to it's height may soar,
And peace triumphant reign for-ever more.

I have spoken

On motion, Resolved, That the following named persons be appointed as Delegates to the Convention of the friends of Gen. Smith, to be held in Utica, Aug. 23d. Dr. Doremus, E. J Bevin, John Leach, S. Lane, N. T. James, Mr. Wyckoff, George T. Leach, William H. Miles, Theo. Curtis, —— Gwatkin, John Schwackhamer, S. Leaver.

Professor Orson Pratt, C. W. Wandell, Esq. and J. B. Meynell, Esq. severally addressed the meeting in very eloquent strains, and concluded their remarks amid the deafening applause of the audience

On motion, Resolved, That a Standing Committee of three be appointed to call meetings in this city.

Resolved, That Messrs. Lane, Wright and Meynell, be said Committee.

Resolved, That the proceedings of this Meeting be published in the "Prophet," (New York), the "Nauvoo Neighbour," the "Nauvoo Times & Seasons," the "Politician," and all papers that are favorable to the cause

On motion, adjourned.

GEO. T. LEACH, Chairman.

WM. H. MILES, Secretary.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 193 Canal st. N. Y.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass, hold their meetings every Sabbath, at 16 Franklin st. Elder John Hardy, presiding. Residence, 91 Commercial st.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. WM. WHARTON, Presiding.

LIST OF AGENTS.

Br. Hardy, Boston. Br. Woodbury, 24 North Wharves, Philadelphia. Elder Wandell, general travelling agent through the State of New York. Br. A. R. Wright, of Bellefontaine, Ohio. Elder William McBride, Waynesville Ohio. All traveling elders are requested to act as agents for the "Prophet."

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.—He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. Edward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

DIED—In the city of Nauvoo, Ill. on the 10th ult, Julia Ann Braley wife of Doc. J. C. Braley late of the City of New York, of Spinal irritation and Dropsy, aged 42 years. N. B. New York Herald please copy.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection: by P P. PRATT. Price 25 cents each or 12 dollars per hundred. To be had at the Prophet office.

TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P P. Pratt Published at Manchester, England. For Sale at the Prophet Office.

BOOK AND JOB WORK, Done neatly and Expeditiously by E. J. BEVIN, at No. 7 Spruce street.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	Narch 1
LOUIS PHILLIPPE, J. Castofl,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb 24	April 8

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street All orders from the city or country will be promptly attended to. The price is reduced in conformity with the times

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and their proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. & Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances

ST. JONES & CO; 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moicakine and Cords
Velvet and velveteens; red paddings—3-4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall at —Directors: Messrs John Brouwer, Samuel S Doughty, Wm G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.
Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths
Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair ramblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre

BRUSH FACTORY.

WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

PROSPECTUS
OF A
WEEKLY NEWSPAPER.
TO BE ENTITLED
THE PROPHET.

The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocacy and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

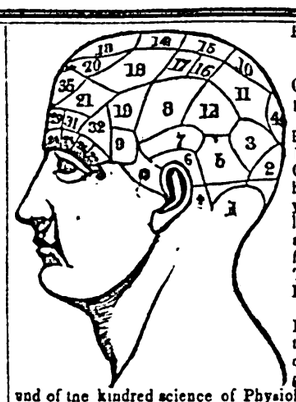
Terms.—"THE PROPHET," will be issued Saturday morning the 18th instant, on an Imperial Sheet, at No. 7 Spruce Street, New-York, and will appear regularly thereafter, on that day, at One Dollar per annum, invariably in advance.

☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York.

G. T. LEACH, Pres't.
By order of the Board.

May. 17, 1844.

BRUSH FACTORY.—WM. J. DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Aliotas Hair Brushes. The above articles he has on hand for sale at the lowest prices. 118 Nassau st. [je—1:4w



PHRENOLOGICAL WORKS
FOR SALE BY
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FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5; or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

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Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

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Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their off prings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimoniel relations To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—pp 276, and a genealogical table with blank paper, for recording family likenesses

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Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, for living together affectionately and happily The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION;

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance dosument put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

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Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet, regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. GOOD, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, o the Am. Phren, Journal Office.

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GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr S R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FIRST PREMIUM.
WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.
Braids of all kinds for sale by the piece.
Hats cleaned and altered.
[m25:c] THOS. YOUNG.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Ever'asting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not fo inded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

OLD ESTABLISHED
PASSAGE OFFICE,
100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage. Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Sthph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co bankers, London. P W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

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AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq
In Toronto, U C. Rogers & Thompson.
In Newark, John McGolgan, Esq.
In Utica, Thomas McQuade, Esq

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delays on their arrival at the different ports where they mean to embark.

P. S—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
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Gives drafts in sums to suit applicants
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Payable in every town in Great Britain:

REGULA MAIL LINE FOR PROVIDENCE AND BOSTON,
VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:
The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey.
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daily, Sundays excepted, from Battery Place, pier No. 1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

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Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Devesy, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

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They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 19, 1844, [m18:c.

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pinest, back office, over the Bank Coffee House.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

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For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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B. W. Wheeler, Union-Building, Providence, R. I.
J. W Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa
L. S Littlejohn, 11 Exchange, Albany, N. Y.
S Clark, 159 River street, Troy, N. Y.
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SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEN TRAVELLERS.
THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE,
VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.
(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M. Arrive in Philadelphia at 3 P M.
Leave Phila at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M. arrive in Wel. N C at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M.
Leave Balt. at 4 P.M. arrive in Washington at 6 P.M
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

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Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18] H. J ROGERS, Ticket Agent.

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THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

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m18:c]

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—
P P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood.
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No 2.
Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: ot which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—c

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THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No 552 Pearl st. near Broadway. j—c

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel Eor Sale at this Office, besides many other valuable works.

WHO WANTS BOOTS AND SHOES!—The greatest reduction in price ever known, Only think of gentlemen's fine dress Calf stitched boots, of the most fashionable shape, $2 75 to $3 Also, dress pegged boots, $1 50 to $2 and $2 50 per pair. Ladies' fancy colored, city made gaiters, $1 50 to 1 75 a pair; and all the fashions for 1844, for gentlemen, ladies and children, from thirty to forty per cent cheaper than ever. 179 Hudson, corner of Canal. STEWART & SAUL je—c

WILSON'S REAL ESTATE AND LOAN OFFICE.

For the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,
je—c. No. 1 Nassau street, N. Y.

ECCALEOBION.
EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.
my25:c]

CHEAP CASH TAILORING ESTABLISHMENT.
J. B. MEYNELL, 603 BROADWAY.

J. B. M. Inventor of the new instrument for ascertaining a correct draft of the human figure, through which he is enabled to produce a most splendid fit. Offers upon the following reasonable terms to execute orders in the neatest and most Fashionable Style, to patronize is to be suited.

Dress Coats, Blue, Black or Olive, from $13 to $20 and upwards.				
Pants,	do.	do.	5	9
Vests,	do.	do.	2	3
Frock and Dress Coats made to measure,			8	0
"	"	" Extra trimed,	9 50	0
Pants,	do.	do	1 75	2

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THE "BIBLE OF NATURE," 2v. 1200 pages, price $1,25

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THE PROPHET.

WE CONTEND FOR THE TRUTH.

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THIS PAPER IS PUBLISHED BY THE BOARD OF CONTROL OF THE "SOCIETY FOR THE DIFFUSION OF TRUTH," EVERY SATURDAY MORNING, AT NO. 7, SPRUCE ST., NEW-YORK, AT ONE DOLLAR PER ANNUM, INVARIABLY IN ADVANCE.

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THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principal part in it, is represented in the form and habit of a shepherd. Irenæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS. in the Lambeth library, and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose.

THE FIRST BOOK OF HERMAS, OR VISIONS.

VISION I.

1 He who had bred me up sold a certain young made at Rome; whom when I saw many years after, I remembered her, and began to love her as a sister. It happened sometime afterwards, that I saw her washing in the river Tyber; and I reached out my hand unto her, and brought her out of the river.

2 And when I saw her, I thought with myself, saying, how happy should I be if I had such a wife, both for beauty and manners! This I thought with myself; nor did I think any thing more. But not long after, as I was walking, and musing on these thoughts, I began to honor this creature of God, thinking with myself how noble and beautiful she was.

3 And when I had walked a little, I fell asleep. And the Spirit caught me away, and carried me through a certain place towards the right hand, through which no man could pass. It was a place among rocks, very steep, and unpassable for water.

4 When I was past this place, I came into a plain; and there, falling down upon my knees, I began to pray unto the Lord, and to confess my sins.

5 And as I was praying, the heaven was opened, and I saw the woman which I had coveted, saluting me from heaven, and saying, Hermas, hail! and I looked upon her, answered, Lady, what dost thou do here? She answered me, I am taken up hither to accuse thee of sin before the Lord.

6 Lady, said I, wilt thou convince me? No, said she; but hear the words which I am about to speak unto thee. God, who dwelleth in heaven, and hath made all things that exist, and hath multiplied them for his holy church's sake, is angry with thee, because thou hast sinned against me.

7 And I answering said unto her, Lady, if I have sinned against thee, tell me where, or in what place; or when did I ever speak an unseemly or dishonest word unto thee?

8 Have I not always esteemed thee as a Lady? Have I not always reverenced thee as a sister?—Why then dost thou imagine these wicked things against me?

9 Then she, smiling upon me, said, the desire of naughtiness has risen up in thy heart. Does it not seem ro thee to be an ill thing for a righteous man to have an evil desire rise up in his heart?

10 It is indeed a sin, and that a very great one, to such a one; for a righteous man thinketh that which is righteous. And while he does so, and walketh uprightly, he shall have the Lord in heaven favorable unto him in all his business.

11 But as for those who think wickedly in their hearts, they take to themselves death and captivity; and especially those who love this present world, and glory in their riches, and regard not the good things that are to come; their souls wander up and down, and know not where to fix.

13 Now this is the case of such as are donble minded, who trust not in the Lord, and despise and neglect their own life.

13 But do thou pray unto the Lord, and he will heal thy sins, and the sins of thy whole house, and of all his saints.

14 As soon as she had spoken these words, the heavens were shut, and I remained utterly swallowed up with sadness and fear; and said within myself, If this be laid against me for sin, how can I be saved?

15 Or how shall I ever be able to entreat the Lord for my many and great sins? With what words shall I beseech him to be merciful unto me?

16 As I was thinking over these things, and meditating in myself upon them, behold a chair was sait over against me of the whitest wool, as bright as snow.

17 And there came an old woman in a bright garment, having a book in her hand, and sat alone, and saluted me, saying, Hermas, hail! And I, being full of sorrow, and weeping, answered, hail, lady!

18 And she said unto me, why art thou sad, Hermas, who wort wont to be patient, and modest, and always cheerful? I answered, and said to her, Lady, a reproach has been laid to my charge by an excellent woman, who tells me that I have sinned against her.

19 She replipd, far be any such thing from the servant of God. But it may be the desire of her has risen up in thy heart? For indeed such a thought maketh the servants of God guilty of sin;

20 Nor ought such a detestable thought to be in the servant of God; nor should he who is approved by the Spirit desire that which is evil; but especially Hermas, who contains himself from all wicked lusts, and is full of all simplicity, and of great innocence.

21 Nevertheless the Lord is not so much angry with thee for thine own sake, as upon the acount of thy house, which has committed wickedness against the Lord, and against their parents.

22 And for that out of thy fondness towards thy sons, thou hast not admonished thy house, but hast permitted them to live wickedly; for this cause the Lord is angry with thee: but he will heal all the evils that are done in thy house.—For through their sins and iniquities, thou art wholly consumed in secular affairs.

23 But now the mercy of God hath taken compassion upon thee, and upon thy house, and hath greatly comforted thee. Only as for thee, do not wander, but be of an even mind, and comfort thy house.

24 As the workman, bringing forth his work, offers it to whomsoever he pleases: so shalt thou, by teaching every day what is just, cut off a great sin. Wherefore cease not to admonish thy sons, for the Lord knows that they will repent with all their heart, and they shall be written in the book of life.

25 And when she had said this, she added unto me, Wilt thou hear me read?—I answered her, Lady, I will.

26 Hear, then, said she; and opening the book, she read, gloriously, greatly, and wonderfully, such things as I could not keep in my memory. For they were terrible words, such as no man could bear.

27 Howbeit I committed her last words to my remembrance: for they were but few, and of great use to us.

28 Behold the mighty Lord, who by his invisible power, and with his excellent wisdom, made the world, and by his glorious counsel beautified his creature, and with the word of his strength fixed the heaven, and founded the earth upon the waters; and by his powerful virtue established his Holy Church, which he hath blessed.

29 Behold, he will remove the heavens, and the mountains, the hills, and the seas; and all things shall be made plain for his elect: that he may render unto them the promise which he has promised with much honor and joy; if so be that they shall keep the commandments of God, which they have received with great faith.

30 And when she had made an end of reading, she rose out of the chair; and behold four young men came, and carried the chair to the east.

31 And she called me unto her, and touched my breast, and said unto me, Did my reading please thee?—I answered, Lady, these last things please me; but what went before was severe and hard.

32 She said unto me, These last things are for the righteous, but the foregoing for the revolters and the heathen.

33 And as she was talking with me, two men appeared, and took her upon their shoulders, and went to the east where the chair was.

34 And she went cheerfully away; and as she was going, said unto me, Hermas, be of good cheer.

VISION II.

1 AS I was on the way to Cuma, about the same time that I went the year before, I began to call to mind the vision I formerly had. And again the Spirit carried me away, and brought me into the same place, in which I had been the year before.

2 And when I was come into the place, I fell down upon my knees, and began to pray unto the Lord, and to glorify his name, that he had esteemed me worthy, and had manifested unto me my former sins.

3 And when I arose from prayer, behold I saw over against me the old woman whom I had seen the last year, walking, and reading, in a certain book.

3 And she said unto me, Canst thou tell these things to the elect of God? I answered, and said unto her, Lady, I cannot retain so many things in my memory, but give me the book and I will write them down.

5 Take it, says she, and see that thou restore it again to me.

6 As soon as I had received it, I went aside into a certain place of the field, and transcribed every letter, for I found no syllables.

7 And as soon as I had finished what was written in the book, the book was suddenly caught out of my hands, but by whom I saw not.

8 After fifteen days, when I had fasted, and entreated the Lord with all earnestness, the knowledge of the writting was revealed unto me. Now the writing was this:

9 Thy seed, O Hermas! hath sinned against the Lord, and have betrayed their parents, through their great wickedness. And they have been called the betrayers of their parents, and have gone on in their treachery.

10 And now have they added lewdness to their other sins, and the pollutions of naughtiness: thus have they filled up the measure of their iniquities. But do thou upbraid thy sons with all these words; and thy wife, which shall be thy sister; and let her learn to refrain her tongue, with which she calumniates.

11 For when she shall hear these things, she shall refrain herself, and shall obtain mercy.

12 And they also shall be instructed, when thou shalt have reproached them with these words, which the Lord has commanded to be revealed unto thee.

13 Then shall their sins be forgiven, which they have heretofore committed, and the sins of all the saints, who have sinned even unto this day; if they shall repent with all their hearts, and remove all doubts out of their hearts.

14 For the lord hath sworn by his glory concerning his elect, having determined this very time, that if any one shall even now sin, he shall not be saved.

15 For the repentance of the righteous has its end: the days of repentance are fulfilled to all the saints; but to the heathen, there is repentance even unto the last day.

16 Thou shalt therefore say to those who are over the church, that they order their ways in righteousness; that they may fully receive the promise with much glory.

17 Stand fast, therefore, ye that work righteousness; and continue to do it, that your departure may be with the holy angels.

18 Happy are ye as many as shall endure the great trial that is at hand, and whosoever shall not deny his life.

19 For the Lord hath sworn by his Son, that whoso denieth his Son and him, being afraid of his life, he will also deny him in the world that is to come.

20 But those who shall never deny him, he will of his exceeding great mercy be favorable unto them.

21 But thou, O Hermas! remember not the evils which thy sons have done, neglect thy sister, but take care that they amend of their former sins.

22 For they will be instructed by this doctrine, if thou shalt not be mindful of what they have done wickedly.

33 For the remembrance of evils worketh death; but the forgetting of them, life eternal.

24 But thou, O Hermas! hast undergone a great many worldly troubles for the offences of thy house, because thou hast neglected them, as things that did not belong unto thee: and thou art wholly taken up with thy great business.

25 Nevertheless, for this cause shalt thou be saved, that thou hast not departed from the living God; and thy simplicity and singular continency shall preserve thee, if thou shalt continue in them.

26 Yea, they shall save all such as do such things; and walk in innocence and simplicity.

27 They who are of this kind, shall prevail against all impiety, and continue unto life eternal.

28 Happy are all they that do righteousness; they shall not be consumed for ever.

29 But thou wilt say, Behold there is a great trial coming. If it seems good to thee, deny him again.

30 The Lord is nigh to them that turn to him, as it is written in the books of Heldam and Modal, who prophesied to the people of Israel in the wilderness.

31 Moreover, hrethren, it was revealed to me, as I was sleeping by a very goodly young man, saying unto me, What thinkest thou of that old woman from whome thou receivedst the book? who is she? I answered, a Sybil.

32 Thou art mistaken, said he; she is not.—I replied, Who is she, then, sir? He answered me, It is the church of God.

33 And I said unto him, Why then does she appear old? She is therefore, said he, an old woman, because she was the first of all the creation, and the world was made for her.

34 After this I saw a vision at home in my own house, and the old woman, whom I had seen before, came to me, and asked me whether I had yet delivered her book to the elders of the church. And I answered, that I had not yet.

35 She replied, Thou hast well done; for I have certain words more to tell thee. But when I shall have finished all the words, they shall be clearly understood by the elect.

36 And thou shalt write two books, and send one to Clement, and one to Grapte. For Clement shall send it to the foreign cities, because it is permitted to him so to do: but Grapte shall admonish the widows and orphans.

37 But thou shalt read in this city with the elders of the church.

PARENTS.—A foolish parant is a liberal dispenser of misery—After their ofspring reach mature reason, parents should let their commands subside into advice—Parents err more from too much than too little attention to their children. They have no idea of instructing them in the science of overcoming difficulties. They will not initiate them in the realities of life; and did not stern necessity throw the children on the bustling theatre of the world, they would be just as much in their parent's strings at forty as they were at six years of age—Parents often mistake their own mercenary and ambitious feeling for their children's good They long for the pretty toy of a title, or a fine estate, and they will have it, even if they break the hearts of the poor being who is to be exchanged for it.

PRIDE—The virtuous are not so proud of their virtues, as the vicious are of thetr vices. Many people talk of proper pride, in which they include all the resentments condemned by the New Testament. There is no such a thing as a proper pride. A judicious estimation of one's own character has nothing to do with it.—If there is one sight which must be more rediculous than another in the eyes of superior intelligences, it must be to behold a poor worm of the human race looking down with insolent hauteur on his fellow worms; and they glancing at him with reverential awe, because he happens to have a musty old peice of parchment in his possession, called a pedigree.

DEPRAVITY.—If there is one truth in Scripture, which agrees more with universal experience than another, it is the Fall. All men who have gained a knowledge of the world, concur in having the worst opinion of human nature.—The corruptions of the heart are like the impetuosity of an overwhelming flood: if they are dyked up on one side, they will overflow the opposite bank.

POETRY.

JUDAH'S RETURN.

The chosen ones of Israel, are scattered far and wide,
Where flows the lordly Tiber, where rolls the Atlantic tide;
By Danube's winding waters, and Hudson's crystal springs,
Dwells the myri'd descendants, of the Prophets and the Kings.

Abroad along the valies, are their habitations found,
They'r hunters in the forest, they are tillers of the ground;
Amid the old world's crowded cities, and the prairies of the new;
Unchang'd amid all changes, to their faith forever true:

Ye mourn your lasting exile, and your temple strown in dust,
Yet forget ye not the promise, of the Rrighteous and the Just;
Ye know ye shall be gathered, from every clime and shore,
And be again the chosen, of Jehovah evermore.

From Assyria, Egypt, Elam, from Pathos, Cush, Shina,
From Harmath and the islands, of foreign seas afar;
From all the earth's four corners, where the sons of Israel roam,
Shall the dispersed of Judah, throng to their long promis'd home.

And again, like some high mountain, whose tops are crown'd with snow,
Shall the temple's thousand turrets, in the golden sun-set glow;
And again, around their altars, shall the congregation stand,
On thy plain O lov'd Jerusalem, the happy holy land.

"And it shall come to pass," that the remnant in that day,
Upon the Lord of Hosts above, the Great I AM shall stay,
"And the dispersed of Jacob," from the paths which they have trod,
Shall return to him that smote them, to their father's mighty God.

WRITTEN FOR THE ALBUM OF MRS. LYDIA SNOW, OF WOONSOCKET, R. I.

Many authors grace the page
With themes of childhood, youth and age
And love, and friends to mem'ry dear;
But lines prophetic scarce appear.

Permit a prophet to relate
The destinies of Church and State,
To unfold the scenes of future years,
As to his view the scene appears.

Dark scenes of strife, and war, and blood,
Will sweep the earth as with a flood,
Till sects shall cease, and tyrants fall,
And Jesus Christ be Lord of all.

An end of Church! an end of State!
An end of parties, small and great!
An end of pain, an end of woe,
An end of sin and sorrow, too!

A single grain of mustard seed,
Upstarting from its lowly bed,
Becomes a tree whose branches fill
The earth, and cover every hill.

Pure truth shall then the earth pervade,
And nations dwell beneath its shade;
While love shall dwell in every breast,
And earth enjoy its final *Rest*.

'O Lydia! wouldst thou share a part;
Let Mormon truth expand thy heart.
Obey, and thus be freed from sin,
And to this kingdom enter in—

For ere the frost of age shall throw
Its silver mantle o'er thy brow:
Events fulfilled will clearly show
I've told the truth to Lydia Snow.

P. P. PRATT.

THE PRESS.

BY WM. OLAND BOURNE.

A million toogues are thine, and they are heard
Speaking of hope to nations, in the prime
Of Freedom's day, to hasten on the time
When the wide world of spirit shall be stirred
With higher aims than now—when men shall call
Each man his brother—each shall tell to each
His tale of love—and pure and holy speech
Be music for the soul's high festival!
Thy gentle notes are heard, like choral waves,
Reaching the mountais, plain, and quiet vale—
Thy thunder-tones are like the sweeping gale,
Bidding the tribes of men no more be slaves;
And earth's remotest island hears the sound
That floats on ether wings the world around!

Columbian Mag.

THE FLIGHT OF TIME.

BY. J. G. PERCIVAL.

Faintly flow, thou falling river,
Like a dream that dies away;
Down the ocean gliding ever,
Keep thy calm unruffled way!
Time with such a silent motion
Floats along on wings of air,
To eternity's dark ocean,
Burying all its treasures there.

Roses bloom, and then they wither;
Cheeks are bright, then fade and die;
Shapes of light are wafted hither—
Then, like visions, hurry by;
Quick as clouds at evening driven
O'er the many-colored west,
Years are bearing us to heaven,
Home of happiness and rest.

Philemon Holland, Doctor of Physic, who died in his 85th year, February 9th, 1836; wrote the following epigram on his having written a large folio with a single pen.

With one sole pen I writ this book,
Made of a gray goose quil;
A pen it was when it I took,
And a pen I leave it stil.

On which Dr. Fuller observes, that, he must have leaned very LIGHTLY on the nib thereof, though WEIGHTY enough in another sense.

ODDS AND ENDS.

HENRY FOURTH,

Being importuned to allow the prosecution of a person who had written a libel on him, magnanimously replied, "I cannot in conscience do any harm to a man who tells truth, although it may be unpalatble.

Cuyon, a French historian, relates that a monk, playing at tennis with Francis I. against several noblemen, struck a blow which decided the match in favour of the king. Francis surprised at his skill, said, "that was a fine stroke for a monk." "Sire," replied the monk, it shall be the stroke of an abbe whenever you think fit." The king highly pleased at his reply, gave him an abbe, which fell vacant three days afterwards.

DECISION.—A woman of irresolute constitution gives herself a treat of the rack every time she is called to make up her mind respecting some petty domestic arrangement.—The poorest arguments will make there way when delivered with firmness and decision.—Indecision arises from two very opposite causes; Seeing our way too far, or not far enough.

DELUSION.—Hope keeps mankind, almost universally, in a state of delusion; yet who could support the burdens of life without the aid, cordial aid, of these gay day dreams?

DRESS.—Every one has a peculiar character to support, of which attire should be an external indication.

EGOTISM.—Egotism arises not so much from vanity as from salfishness.—An egotist is an incorrigible offender.

HAPPINESS.—Happiness consists not so much in what we have, as in what we are.

Dr. Zimmerman, the author and physician of celebrity, know in England by his works on Solitude, and National Pride, went from Hanover to Frederick the Great, in his last illness. One day, the king said to him, "You have, I presume, sir, helped many a man into another world?" This was rather a bitter pill for the doctor; but the dose he gave the king in return, was a judicious mixturn of truth and flattery.—"Not so many as your majesty, nor with so much honour to myself."

OBSERVATION.—Some people stalk through the world without discovering any thing more interesting, than they knew at twelve years old.

If you would live happily, endeavor to promote the happiness of others.

Never touch the sore place in any one's character; for, be assured, whoever you are, that you have a sore place in your own; and a young woman is a flower that may be blasted in a moment.

When you have an opportunity to praise, do it with all your heart.

When you are forced to blame, appear, at least. to do it with reluctance.

MISANTHROPY.—Misanthropy frequently subsists with gross sensuality.—Misanthropy is but another word for mortified vanity.

MISERY.—His benevolence is strong indeed, which stands the shock of excessive misery.—Most people, if they were sent in search of misery, would look in the wrong place. They would pass by palaces, and search at the hovels of poverty. But misery must be estimated, not by the number of adverse accidents, but by the degree of morbid sensibility of the sufferers.

Dr. Boys, a learned divine, and a dean of Canterbury. in the reign of James 1., was a very warm adversary of the Pope; he would ofteu attack him, both with unsparing ridicule and elaborate argument. Strange as it may sound, he turned the Lords prayer into an execration upon his holiness, which he introduced with great applause; in a sermon preached on the anniversary of the gunpowder plot at St Paul's Cross. The execration consisted of the following very singular parody: "Our Pope, which art at home, accursed be thy name; thy kingdom perish; thy will be hindered as in heaven, so also on earth. Give us this day our cup in the Lord's supper, and restore us our money which we have given thee for indulgencies: and lead us not into heresy, but deliver us from misery: for thine is hell, pitch, and sulphur, for ever and ever."

SINGULAR ADVERTISEMENT A German who lately lost his horse, published the following notice. Rund away, or stole, or vas sdrayed, mine large black horse, about eighteen hands hie. He has four black legs, two behind and two before; he is black all over his body, but he has got some vite spots pon his pack, where the skin vas rub off, put I greesed 'em, and de vite spots is all plack again. He trods and canters, and some times he valks;—and vhen he vaulks all his legs and feet goes on von after anoder, he has two ears pon his head, both alike, but von is placher dan toder and a small pit longer. He has two eyes, von is put out, and toder is pon de side of his head; and ven you go toder side he vont see you. Ven he eats good deal, he has pig pelly; he has long dail, that hongs peind; but I cut it short toder day, and now it is not so long as it vas. He is shoed all round, but his behind shoes comed off, and now he has got on shoes only pefore he holds up his head, and looks gaily; and vhen he has peen frightened, he jumps about like every ting in de world. He vill ride wit a saddle or a chaise, or a kart: or he vill go py himself vidout nobody in his pack put a pag and a poy on de top of it. He is not very old; and ven he valks or runs his head goes first, and his dail stays pehind; only ven he gets mad, and turns round, den him dail come first.—Vooever vil pring him pack shall pay five tollars reward and if he bring pack de tief dat stole him, he shall pay twenty tollars, and ax no questions."

THE PROPHET.

SATURDAY MORNING, JUNE 22, 1844

SUPER HANC PETRAM EDIFICABO.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

OF NAUVOO, ILLINOIS.

FOR VICE PRESIDENT,

SIDNEY RIGDON,

OF PENNSYLVANIA.

OUR CAUSE.

We are not unfrequently questioned, whether we are really in earnest, in taking the position that we have; is the political affairs of our common country. To which we invariably answer certainly, and why not. Ever since president Jackson retired from the presidency, our national executive, has been principally characterised by a sickly imbecility - a toad-like torpidity, on all questions of real importance in the nation, except such as were forced upon their attention by circumstances, over which they had no controll and such measures as would fill their own coffers feather the nests of political understrappers and line the pockets of speculators. While the policy of establishing a sub-treasury and standing army, or a United States Bank were gravely discussed at the rate of $8,00 per diem: fifteen thousand American Citizens could petition them with tears, that would move the hearts, and excite the sympathies of South sea island cannibals, could be rejected with a taunt and geer, and Matty the little with the Hon. J. C Calhoun to back him up, could pour the oil and the wine into their bleeding wounds, by informing them that "their cause was just, but government could do nothing for them!" can it be possible that American Citizens can be mobbed whipped plundered, murdered, and exiled from their peaceful firesides, into a foreign state and an American congress calmly look on and say "we have no power to redress you!" And yet we are told that such is the case. Abolitionists can be murdered in cold blood; Catholic Churches and private dwellings are burned! and government has no power! To what an awful state of corruption and anarchy have we come. But let us remember that "*our cause is just, but government has no power*"!! Let us inscribe it upon our banner, and hang it out in bold relief before the people—who, when they awake from their political slumbers, which a corrupt set of office-seeking magnatizers put them in will rally around the standard and restore justice and judgment, and the power to enforce it. The people are patriotic enough to arise in their majesty; and by a mighty effort, throw off the load of corruption which now disgraces the country. Then let every oppressed American lift up his voice like the voice of a mighty trumpet, and it will reecho from Maine to Louisiana like the terrific rumbling of the mighty thunder and the waning glory of our once happy but now alas! bleeding republic, will return like the morning sun in a cloudless day, and increase until it reaches its meridian splendor.

A special meeting of Share holders will be held on Monday 24th inst. at half past 7 o'clock, on business of importance, at the "Prophet" office.

We have this week commenced on our first page, the publication of the Apocryphal New Testament, and shall continue it weekly until completed.

GENERAL SMITH'S VIEWS.

We have just issued from the press, a stereotyped edition of Gen. Smith's Political writings, together with a copy of a Memorial to the Legislature of Missouri: the whole forming a neat octavo pamphlet of forty one pages.

Orders post paid, for the above work, will receive immediate attention, and be thankfully received. Price six dollars per hundred, or one dollar per dozen copies.

BROOKLYN—Our indefatigable young friend, Elder Samuel Brannan, has rented the Log Cabin in Fulton st., Brooklyn, and intends to give the good people of that city and vicinity, light on the Fulness of the Everlasting Gospel. Those who desire the truth ought to go and hear him—and then judge according to righteousness, for the wise man has said "he that judges a matter before hearing both sides of the question is a fool"

The Log Cabin will be open at the usual hours every Sunday.

MATTERS AT HEAD QUARTERS.

We conversed with a gentleman of undoubted veracity just from Nauvoo, who says that the church was never more united then at present—the confidence in the authorities of the church is unabated—the disaffected, who are in favor of a reorganization of the church, number twelve individuals, four of whom are doubtful—there are many tales afloat about the mormons, in the east, which have not the slightest foundation in truth. We would advise the saints not to give ear to such reports.

The Tribune of Tuesday says, "seven indictments have been found by the Grand Jury of Hancock county Ill. against Joe Smith, the Mormon Prophet," but has not honesty enough to tell also that he was *acquitted* HONORABLY. Their items of news respecting the Mormons, is like the handle of a pitcher "all on one side." O! thou great advocate for a reorganization of society, is this a sample of *Fourier* justice. Oh! Horace, where is your magnanimity, come, out like a man, and use not your influence to misrepresent those you cannot refute by fair argument.

"Birds of a feather,
Flock together"

The "Galvanized squash" of Fourier memory, seems disposed to make his paper the echo of the "Warsaw Signal, a miserable party hack published among the Hoosiers, and celebrated as the organ of the Anti-Mormon Mcbocrats a paper devoid of merit, a stink in the nose of all *honest men*, speaking of the arrest of a Jeremiah Smith (by the by not a mormon) he says: "the Deputy Marshal succeeded in arresting Smith; when "holy Joe" caused his follower to be taken out of the possession of the United States officer, and brought before the Municipal Court of Nauvoo for an examination under the writ of *habeas corpus*, issued by that immaculate body. The deputy, in a letter, states that the examination was to come off on the next day, and the result was involved in doubt. He father avowed a fixed determination on his part, fearlessly and faithfully to execute the process of the United States Court, regardless of the course of this mock tribunal of Justice, whose chief business is the release of all rogues who take shelter in Nauvoo, and are subsequently arrested by any process of law, whether issued from the State or Federal Courts.

The court thus commented upon by this "apology for a reformer," is authorised by the laws of the State of Illinois, has never taken cognizance of more than two or three cases, and has in all cases awarded justice without reference to the political or religious opinions of the culprit.—Does Mr. Squash by his partial representation think that the intelligent in his own party (for there are still a few honest upright and just men in the whig party) will be blinded by such perversions of truth? or perchance he thinks that as the Mormons are persecuted he will lend his hackneyed columns to the dissemination of falsehoods concerning them. Show yourself a man, if your vegetable diet will let you—do not skulk behind the name of the Warsaw Signal to show your spleen towards a people, who have defeated your miserable attempt to humbug the public with your great schemes for association—what has become of the Phalanx? Mr. Squash have you found out yet "that truth is mighty and will prevail."

GEN. JOE SMITH AND HIS ENEMIES—DOINGS IN THE HOLY CITY—But a short time since the rumours that were afloat concerning this part of creation, represented Gen. Joe Smith as having got into trouble, as beleagured on all sides by a combination of the disaffected, determined on eclipsing the glory and fair fame of the Prophet. Joe is a match for them yet; his star is still in the ascendant, for instead of being a convicted culprit, he has with great dexterity turned the tables upon his accusers—obtained his discharge—returned in triumph to his functions, and procured an order of the High Council of the city of Nauvoo, cutting off for apostacy, Blakesley, Higbee, Ivans, and Cowles, the principals in the late flare up.

The Prophet's case came before the Municipal Court of Nauvoo, upon a return to a writ of *habeas corpus*, upon petition of Smith, setting forth that he was in custody by virtue of a writ of *capias ad rerpondendum*, issued at the instance of one Francis M Higbee; that the proceedings against him are illegal; the warrant informal, that the plea is deficient because based upon a charge unknown to law. Joe further states that the whole case was originated in spite and malice, and a desire to place him in the hands of his enemies, and concludes with praying for the benefit of the writ, that the whole matter may be investigated according to law and justice.

The result of the whole is, that Higbee not appearing to show cause against the petition, and numerous witnesses being examined, all corroborating the allegation set forth by defendant, and numerous learned discourses from Joe and his counsel, wherein he flagillates with the weapons of invective and retaliation the aforesaid apostates and renegades—the reeult is, that the Prophet is discharged "to go thence without delay," and T. M. Higbee sentenced to pay the cost.

"The Times and Seasons," the Mormon organ published at Nauvoo, is crowing most lustily over the brightening prospects of the faithful. It says the saints continue to swell the goodly company in flocks from the uttermost part of the earth; the temple is being built with admirable celerity; that the Prothet's face is set as a flint against all forms of iniquity, and that the Lord has trapped his enemies in their own pit, and that the glad tidings of salvation are going forth to all the earth, beginning at (not Jerusalem,) but Nauvoo. * * * * * *

"We have had democratic Presidents; whig Presidents, a pseudo democratic whig President, and now it is time to have a President of the United States; and let the people of the whole Union, like the inflexible Romans, whenever they found a promise made by a candidate, that is not practised as an officer, hurl the miserable sycophant from his exalted station, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart, among the cattle."

The idea of transforming Presidents into quadrupeds is original; we fear that power would be dangerous in the hands of either whig or democrat, and we opine that all respectable horses would kick out the bill, every judicious ass bray for a repeal of the naturalization laws, and that oxen in general would not swallow such an invasion of their *constitutional* rights—if Presidents are as bad as Joe says they are.

The above is from the New-York Herald, and shows an independence that is rare in the present day, and worthy of the imitation of such party spirits as the "Galvanized Squash," alias, defender and advocate general of the Reorganization of society. Mr. Bennet has ever been the advocate of Justice and Equal Rights to all parties however unpopular they may be.

COMMUNICATIONS.

THE BIBLE

The bible is one of the most useful books in the world, when properly understood; it enlightens the mind of the christian, and brightens his prospects of future glory, and immortality beyond the grave, it gives him a knowledge of things past, present, and to come; and every page of it is full of interest to him. But not so with the ungodly, it is a sealed book with him; and yet it is true, that the sinner is often awakened from his guilty slumbers, by reading its sacred pages: and peradventure he may breathe out a prayer and drop a hopeful tear for future blessedness, but alas! he soon finds that all his hopes are vain, darkness again overshadows his mind, and despair seems to be riveted upon his noble brow, and he cries out in the anguish of his soul, O that I could but understand this Book! then, I should be a happy man. But let me inform my respected reader, that the Bible of itself was never intended to save any man, but was given or written, expressly for the edification and instruction of the people of God; these assertions may appear to be blasphemous to many who may read them, but they are not the less true, therefore you are earnestly solicited to examine the evidence which I shall give, in support of these assertions Matt 28th 19vs. "Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost"; this commission of our Lord Jesus Christ to his eleven deciples was one of great importance to them, but more especially to the inhabitants of the earth; both high and low, rich and poor, bond or free, righteous or wicked; upon it depended the salvation or condemnation of every individual that should hear the message which they had to bear to every son and daughter of our first parents. They were not sent to read to the world the writings of inspired men which were before them; neither did they who were sent to preach, teach that men could be saved in the kingdom of God by reading books of any kind, not that I would despise the reading of books, God forbid! but I do say that men cannot obtain salvation by it, if they could, the commision which Jesus gave to his apostles was a useless one! it would show a great lack of wisdom in our Saviour, if the opinions of men in this age of the world were true; for if men could be "Baptsed in the name of the Father and of the Son, and of the Holy Ghost" by a book, or by the reading of one, then I must confess that it was useless to send apostles to baptize all nations—we will now turn to the 16th chapter of Marks gospel 15th 17th and 18th verses, he that believeth and is baptized shall be saved," but he that believeth not shall be damned, and these signs shall follow them that believe; in my name they [the believers] shall cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover, Paul in his epistle to the Romans 10th chap 14th ver. says, how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher and how can they preach except they be sent" it must be evident to every common sence mind, after reading this portion of scripture that no man can call upon God (understandingly) without first having heard of him: through the instrumentality of a preacher and not by the reading of books and the [preacher] must be sent by the spirit of prophecy and revelation, by the laying on of hands, or else he cannot preach understandingly the thing of the kingdom of God, again Paul writes in his first epistle to the Corinthians 1st chap. 21st ver, latter clause, "it pleased God by the foolishness of preaching to save them that believe thus we see plainly, that a man cannot be saved by reading the bible, because the bible teaches us we must hear the gospel from the mouth of a preacher, and he must baptise us when we believe the message God has sent him to declare, this same apostle in his second chapter and eleventh verse says; "for what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God," the reading of this verse with several other verses connected with it, in the same chapter with it must certainly convince every intelligent mind, that a man in his natural state cannot understand any thing that has or may be written by the inspiration of the Holy Ghost, therefore we may see if we will, the folly of any person in trying to save themselves by the reading of the scriptures connected with an outward form of godliness. But when a man is baptized for the remission of sins and receive the gift of the Holy Ghost by the laying on of hands, then and not till then is he made capable of comprehending the word of God in all its glory and to know God whom to know aright is life eternal, again this same apostle says in his second letter to Timothy and 16th and 17th ver. all scripture is given by inspiration of God and is profitable for doctrine, for reproof for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, this passage of scripture is so plain in itself that it needs no comment to prove my assertions; we are here told plainly that all scripture was given by inspiration, for the man of God, or the inspired man to read, that he might know how to please and serve his father who is in heaven who hath adopted him to be his son, and made him with his only begotten, heir of all things. The bible is a history of things that are past, present, and to come, and no man without the immediate inspiration of the Holy Ghost and revealtion can understand it: I am astonished at the idea, that men in this age of the world, who profess to be ministers of the gospel too, and yet say they do not believe in present revelation or inspiration, should tell us that we can be saved by reading and believing the bible; if this be true then none but those who are familiar with letters can ever be saved in the kingdom of God, the poor, unlearned blind and deaf must go down to everlasting despair; shame shame; where is thy blush "let God be true and every man a liar" for he says through Jesus Christ his son, that except a man be born of water and of the spirit he cannot enter into the kingdom of God, and it was for this purpose that Christ sent his apostles into all the world, and as they went they preached the word, baptized the believers and laid their hands upon them for the gift of the Holy Ghost, and when the spirit came upon them they speak with unknown tongues and prophesied, the sick were heald by the anointing with oil, and the laying on of hands, thus did the Lord confirm his word as he said he would when he sent his servants to preach it in all the world for a witness unto all nations.

N. T. J.

We would apologize for our omission of Eld. Wm. Smith's letter in our last number, it was unintentional, and occured through the letter being mislaid.

Philadadelphia, June 3d. 1844.

Respected Br. Leach,

I improve a few moments this morning to say to you that I have just returned to this city, and will, if the Lord permit, visit your branch of the Church in the course of next week. The news from the West is all very good; I mentioned to them concerning your publishing a paper in New York, and the Prophet bid it God speed: the council also sanctioned it by a loud and general vote, so "go ahead" and do the best you can—which I have no doubt you will do—and the rest I will tell you when I get there Remember what I said in conference:—Hang out the banner for Gen. Joseph Smith, and let the world know that we are not afraid to advocate his claims to the Presidential Chair.

Elder Lyman Wight, and Elder H. C. Kembal, came with me on their way to Washington, to talk with the (would be) big men of the earth, on the state of a rotten and crumbling Government. It is evident that there is a "shaking among the dry bones;" the late nomination for President and Vice President at the Baltimore Convention proves that fact: Matty's subject, "can't do nothing for you," (meaning the Mormons) has occasioned a great flare up in their ranks, and brought two entire new candidates in the field, although they say it is the great and important question of annexation that has done it:—No sir, these men, perhaps, have not committed themselves, on the Missouri and Mormon question, hence must be entitled to Mormon votes;—I must close this subject. Brs. L. Wight, and H. C. Kembal are in Washington, and they are regular go-ahead men, and they will unveil the mask, and give them Davy Crockett and Mormon politics, Gentile Mobocrat principles "right side up with care."

A more particular account I can give you when I see you and get rested, so may God bless you is my prayer.

I remain yours in the bonds of the new and everlasting covenant.

WM. SMITH.

WOMAN, POETRY, AND LOVE.

Mr. Editor.—On reading that admirable communication of J. A. S. on "Woman, their condition and influence," I thought it no less than gallantry, to add my mite in praise of our fair and gentle companions, "dear woman," also their concomitant attendancies, Poetry and Love; yet in many instances I agree with Bulwer, who says—

"The man who sets his heart upon a woman
Is a chamelion, and doth feed on air;
From air he takes his colors, holds his life,
Changes with every wind, grows lean or fat,
Rosy with hope, or green with jealousy,
Or palid with despair. Just as the gale
Varies from North to South, from heat to cald.
Oh Woman! Woman! thou shouldst have few sins
thine own to answer for! thou art the author
Of such a book of follies in a man,
That it would need the tears of all the angels
To blot the record out."

There is philosophy and harmony in the arrangement, for without tasting a little of the bitters, we could have no conception of the sweets; if 'twere ever summer, we could not realize its blessings and cheering influence; after a long winter, how gloriously shines out the summer's sun, whilst we bask in its attendants, a rich harvest, peace and plenty. After a storm, how soothing is the calm; so is nature equalized throughout all its multifarious works. The same rule will apply to Man and Woman, except there was some bad, we could not distinguish, or participate in the blessings and enjoyment of virtue; so without further preface, I hope my fair readers will not think the following a "bit of blarney."

When we consider women as pure, virtuous and loving, she is the very fountain from whence spring the greatest delights of our existence; that sweet fountain that redeems the desert of this life's pilgrimage from barren and waste, that quickens into being our sympathies and feelings, that by her presence flings perfumed flowers over the paths of his life, and robs it of its thorns. Woman is the true polestar of man's hopes, guiding him to fame and honor; she is the brightest reward for his exertions—for his virtue; the object to which all his hopes are directed, the very source of his earthly happiness.

Woman, in whatever relation in life we regard her, is also created with every thing good and virtuous, if she will preserve those claims, which alone can retain their freshness, when the soon fading beauties of the face are gone with the first days of youth, she will preserve her empire over the mind and affections of man, as powerfully as she did in the full bloom of her loveliness: then is she like the garden's queen, (the rose,) which though withered and decaying, still preserves its perfume; the beauty of the mind; the goodness of the heart, the sweetness of the disposition till retain their fragrance, though the freshness of youth may have passed away and "left not a trace behind."

In the hour of trial and suffering, how invaluable is the presence of "dear woman;" then is her true value felt, then does she shine the more brightly even through the gloom that overshadows the couch of suffering humanity: such services as her's, cannot be purchased with gold, affliction can alone bestow them. Her's is the hand that smooths the pillow for the invalid, that prepares the restoring draught—that soothes the peevishness of sickness; her's is the light step that scarce is heard, as she hovers an attendant spirit round the fevered couch—whose voice is music bearing balm and consolation to the ear,—whose affection and love are never-tiring, never-ending. Then if we regard her in the hours of happiness, she is no less lovely; she is the bright ornament and attraction of her circle; she, by her lovliness and gaity, disperses the cloud from the brow of sadness and care, as the mist before the glorious sun. Then as the tender mother, what in this world can compare to her,—as the watchful nurse, as the former of the infant mind, as the kind partner of all the little joys and sorrows of childhood, that sweet season of our life, when the tear is chased away by the smile.—Then lastly, to behold her in the more endearing capacity of wife; man's best and purest friend, who will cling to him through storm and sunshine—through good and evil report; who identifies herself with all his interests, who anticipates his every wish, who smiles with his joy and mourns with his affliction.

Such is woman in her purity,—such is woman, if that she may preserve those qualities that were born with her, and if, through neglect or disregard of those precious qualities she does not destroy them. But it is in the power of women to degrade herself as low, nay, even lower than man can, for once that she falls, she falls forever,—for her there is no redemption:—the laws of society are severe, but salutary, when they impose a greater restraint on the conduct of woman, than on that of man.

To woman, does society look to stop the progress of vice, to save man from those excesses he is prone to, and to lead him, by her example, to virtue. Whereas, if woman instead of being such a barrier to wickedness, were to be the promoter of it, then indeed might we bid adieu to virtue forever. The virtue of a woman being of such importance to the well being of society, she is bound, nay, compelled to guard it with the strictest caution.

Poetry is associated with women, as it is the finest traits of the human mind. God is the poet of Creation, there is harmony in all his works throughout the endless expanse of space, in the countless systems of creation, far beyond our sun and its attendant worlds; there is perfect order, perfect harmony, or perfect poetry in all nature's works; in our own little world we discover that every thing tends to equalize itself or to harmonize with each other; water must find its own level, electricity must be equalized—sence, the thunder storms; heat and cold will equalize itself—man will not feel happy until his mind is at rest, or equalized; thus may we trace this inclination to harmony to the smallest things in creation:—therefore, the world and its various inhabitants are poetry—the Creator is the poet. What exalted! what glorious ideas do we not receive from the inspiration of the poets;—Homer, Shakespeare, Milton, Pope, Dryden, Byron, Moore &c. &c were wandering orbs from heaven, meteors of harmony and song; who were their chief inspirators,—woman, lovely woman—

"That waked the poet's sigh,
And who has given to song,
What gold could never buy."

Shakspeare says—

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus.
Let no such man be trusted."

The architect must be a poet, else, his ideas cannot harmonize with the intended edifice, and cause unity in all its parts; the man that could not see poetry in St Peters at Rome, or in the aisles of Yorkminister, would be at a loss to find it in Milton, Byron, or Shakspeare: hence the want of poetic genius in some of our modern architects, produces architectural blunders, deformity, and stupidity in some of our Boston public buildings, and justly condemned in the "North American Review," of April 1844.

On love, I have but little to say—as our talented friend Elder G. J. Adams, has favoured the Boston public with some *historical views* on the subect, *sacred* and *profane*, which has been eulogized by a very eminant author, versus: plagiarist, or literary pirate, that is minus "circumambient whiskers," that sports the product of his brains, in the "Daily Mail," and the remains of his body on the boards of the "*National*" for his own "*peculiar benefit*."

"God is love," for in him is the fount of all goodness What the world generally terms love, is an error, namely, love of fame, love of power, love of country, love of God, and love of women. I should call the first, ambition, second anarchy, third patriotism, fourth hope and fear, and fifth lust. To define true love, there must be no mixture of self, in their composition, 'tis pure, holy, exalted, and self sacrifising; we read in Genesis, chapter 6th, verses, 2nd and 4th, that "the sons of God saw the daughters of man," &c. &c., or as Tom Moore expresses it,

"Like the Angelic youth's of old,
Who burn'd for maids of mortal world,
Enamoured left their azure sky's,
And lost their Heaven for women's eyes."

This was a sample of pure love. Lord Byron defines it more briefly and purely than any other in (or has been in) existence. It is as follows:—

"Love indeed is light from heaven,
A spark of that immortal fire,
With angels shared, by God 'tis given,
To lift from earth our low desire.
Devotion wafts the mind above,
But heaven itself descends in love,
A feeling from the Godhead caught,
To wean from *self* each sordid thought.
A ray of Him who formed the whole,
A glory circling round the soul.

This only is the love I would recommend to my fair readers, 'tis true love—noble, holy, and exalted:

I remain sir, your obliged and obedient servant,

ARCHITECTONIC.

Mr. E. J. Bevins has no connection with the Prophet office.

FROM THE NEIGHBOR.

To the friends and voters of Hancock County.

Elder William Smith, (late representative) wishes to say to the friends and voters of Hancock County, that, in consequence of the sickness of his family, now in the hands of a doctor in the city of Philadelphia, he relinquishes the idea of offering himself as a candidate for a seat in the next legislature of Illinois; but, as a matter of the highest consideration, would recommend his brother Hyram Smith, as a suitable and capable person to fill that office, and worthy of the people's confidence and votes.

O sustain ye democracy throughout the land
And ever go forth at Jehovah's command,
And while the old farmer yet swingeth the flail,
Or follows the plough;
Good democrats tread, *O tread on the tail*
of that Old Coon Now.

We are sorry that our late representative the Hon. Wm. Smith is about to withdraw, for the present time from the political arena: His talents are known and appreciated, his conduct in the last session of the legislature proved him to be a man of talent and of genius, a patriot and a statesman, and a man every way qualified to maintain the interests of the people he represented.

We know of no person that would be more qualified to fill his station than Gen. Hyrum Smith (his brother)—We are not informed whether the General will accept of the office or not, if he will, we do not know of any gentleman in Hancock Co. who would be more competent.—Gen. Smith is a man of sterling integrity, deep penetration and brilliant talents. He is well versed in politics and as unchangable as the everlasting hills. He is a man of probity and virtue, and an unwavering patriot.

If Gen. Hyrum Smith will allow his name to be brought forth, we go it for him, and we know from the confidence and respect that is entertained of him as a gentleman and a patriot he will be elected. What say you General?

FROM THE NAUVOO NEIGHBOR.

MR EDITOR, Sir,—By closely examining the Whig, and Democratic Journals of the day, I must confess that the face of my political Judgment is entirely changed. I did suppose that the charge prefered by the Whigs against the Democrats, and also the charges prefered by the Democrats against the Whigs, are groundless, and based upon the principle of falsehood; but as charity covereth a multitude of sins, I am led to believe that their statements against each other are founded upon the principle of truth.

Now hear both sides of the question and then judge for yourself. Democrat vs. Whig. Mr. Duncan in a late speech made in the House of Representatives, says, "that if the same means are used at the ensuing election by the Whigs, to elect their candidate, that were used to elect Gen Harrison, that candidate will take his exit to eternity in one month," he further says, "there is a providence that superintends this nation. He holds its destinies in His hand, his track is to be seen in every path, of the revolution that emancipated us, and he who cannot see His divine interposition throughout this administration is an infidel or a fool." He also predicts that "if the same means are used by the federalist, to secure the election of their candidate, at the approaching election, viz drunken orgies, empty and profane songs, coon skins, hard cider carousals, and their kindred and criminal means, bacchanalian feasts, perjury, treason, falsehood, corruption, bribery, swindling, blasphemy, and the end to be effected by such means is to break down our free institutions, trample upon the constitution, and subvert human liberty, in the end will be as has been, the workers of such iniquity will fall before the breath and vengeance of a just God, as grass before the scythe."

Now as popular opinion ranks this gentleman with the first men of the nation, I have no reason to dispute his testimony, and he, as an administrator of the law, and justice, is in duty bound to rebuke such unconstitutional, unlimited, and unhallowed corruption. Whig vs. Democrat. The Hartford Weekly Journal says, "Look at Martin Van Buren, the leader of the Loco Foco party, when he was a member of the New York convention for the purpose of revising the constitution of that state, he steadily opposed all extensions of the right of suffrage, and even went so far as to oppose the amendment to allow old revolution soldiers to vote, because they did not possess two hundred dollars worth of property. That he was accessary to robbing the treasury, and that there was when he left the Presidential chair, a national debt of thirty-four million five hundred thousand dollars, created by him for a tax paying community to liquidate; of being a warm advocate for the purpose of curtailing the wages of the laborer to six and a fourth cents, and a sheep, a head and pluck, a day, and a coward because he dare not administer justice on any occasion where popular opinion is concerned." Now as popular opinion has ranked this editor with the talented men of the nation, I am bound to believe his statements to be founded upon the principle of truth, he is in the line of his duty while rebuking such unlimited corruption, and a gentleman of moral courage because he is not afraid to expose such unconstitutional abuses of the peoples rights, therefore, I am bound to believe, that both Whig and Democrat, has told the truth, the whole truth, and nothing but the truth.

I understand by the scriptures that charity believeth all things, hopeth all things, proveth all things, and holds fast that which is good. Now we have proved by the democrats that the whigs, have rendered themselves unworthy of holding the reins of government by reason of bribery, and fraudlent corruption of every description.

And we have proved by the whigs, that Martin Van Buren is a robber, a traitor, a coward, a traitor, and a friend to every country but his own.

We have believed all things according as the scriptures direct, and hope that neither whig nor democrat will succeed in their election to the presidential chair, the best thing then we can do, is to hold fast to Gen. Smith for President of the United States; a man not so wise in his own eyes as in the opinion of others, whose religious, and political talents, are composed of wisdom, truth, and the best political economy, and like the star of Bethlehem has made its appearance in the west to light up the withering lamp of '76, and tens of thousands, of the sons and daughters of the old revolutionary heroes are flocking around the blaze of its glory; or like a Washington he wields his influence in favor of political rights, and against political demagoguery, let the storms of popular clamor blow high or low, and at the ensuing election we will walk up to the ballot box like a chicken to its dough, which will tell a tail that will make robbers fee: to their father, in Kinderhook, political demagogues to their's in Kentucky, nullifiers to their father in South Carolina, and mobbers to their father in Missouri. Now let the name of whig candidate, democratic, loco foco candidate, federal candidate; abolition candidate, nullifying candidate, and mobocratic candidate, fall like a hot potatoe, and insert the name of Gen. Smith candidate for President of the United States.

A. RIPLY.

☞ We would inform the friends of General Smith, that the Hon. Wm. Smith, (brother of Gen. Smith,) is in the city, and will address a political meeting of the Jeffersonian Democracy, on Tuesday evening next, at 8 o'clock, at Marion Temperance Hall, 183 Canal-St.

FOREIGN NEWS.

GREECE.

A secret society has been discovered in Athens. It is called the "Grand Brotherhood," closely resembling the brotherhood of the Illuminati; the members being sworn to secrecy and implicit obedience. The association is mostly attributed to the Nappist or Russian party.

TURKEY.

A letter from Constantinople says that the state of Albania becomes daily more and more alarming. The whole province is in a state of revolt, and bodies of the insurgents scour all parts of the country, committing the most frightful excesses. By the last accounts the town of Skotia was closely blockaded by an army of 15,000 Albanians.

VISIT OF THE EMPEROR OF RUSSIA TO ENGLAND.

The Emperor of Russia and suit arrived at Woolwich late on Saturday evening, and immediately departed for London. On Sunday morning Prince Albert visited the Emperor at the Russian Embassy, and returned with Sir Robert Peel after divine service. The Emperor then accompanied them to Buckingham Palace, on a visit to the Queen. Afterwards he visited the Queen Dowager and the other branches of the Royal Family.

The appearance of the Emperor of Russia, in London, most unexpectedly, has started the quidnuncs and the sight gazers. He has travelled with amazing speed since leaving his own capitol, stopping only a few hours on his rout to visit the crowned heads of Prussia and Holland, anxious, no doubt, to bring the intelligence of his own arrival in England.

Switzerland has been the scene of a short though somewhat sanguinary civil war.

The schism among the Jews at Frankfort and other places had become exceedingly violent and bitter.

In Portugal, Italy, &c. matters had become tolerable quiet.

The accounts from India speak of a remarkable hail storm at Sukkar in the Scinde, accompanied by a hurricane, which prostrated every thing in its path.

Murders continue to be alarmingly frequent in Paris — The bodies of two of the municipal guards were taken out of the Seine near the Bridge of the Invalides, a few days ago, with marks which left no doubt that they had been murdered. Eight others had previously perished in the same mysterious manner.

The police of London continue their war upon the gaming houses at the West End. It is looked upon as the harbinger of a great moral reform in the metropolis, and receives, indirectly at least, much countenance and aid from men high in power.

The French Government and people appear to be wide a wake on the subject of railroads.

The subject of the Annexation of Texas continued to be a prolific theme of discussion in the English papers. Some of them have wasted a good deal of indignation upon it.

The general state of the English crops is good, though some of the better agricultural districts have suffered from drought.

Meetings in support of the factory bill now before parliament continue to be held in the various manufacturing towns of England and Scotland.

The twelve experimental gun brigs for the British navy are now nearly completed, and are represented to be beautiful specimens of naval architecture.

Accounts from Belgrade states that 60 persons had been publicly executed for participating in the late insurrection in Servia; among them the ex-minister Rajewitsch. Nearly 600 others had been doomed to banishment for the same offence.

The Circassians are straining every nerve to resist the new Russian invasion, but is feared that the independence of these noble mountaineers is nearly at an end.

Thirty-seven Jewish marriages were recently celebrated at one time, at the synagogue in Leadenhall street, London.

Spain is comparatively tranquil, with the exception of another anticipated explosion in the ministry. Some of the refugees who had quitted the places assigned them in France, have been arrested at Bayonne; but it is uncertain whether any thing will be done with him.

The Rebeccaites in Wales have made some further demonstrations against the toll-gates; just enough to keep the government uneasy and the people unquiet.

Mr. O'Connell and the other traverses have not only been sentenced, but are in prison, very much to the astonishment, alarm, and indignation of that numerous body in England, as well as in Ireland, who have pinned their political faith to the sleeve of the Liberator, or who look upon his proceedings, in reference to the repeal question, as calculated to assist their own views of removing the civil, political and religious institutions of the mother country.

SENTENCE ON TRAVERSERS.

Daniel O'Connell, to be imprisoned for twelve calender months; to pay a fine of 2,000l. and to enter into securities to keep the peace for seven years—himself in 5,000l. and two securities of 2,000l. each.

John O'Connell, John Gray, T. Steele, R. Bartlett, C. G. Duffy, and T. M. Ray. To be imprisoned for nine calender months; to pay a fine of 50l., and to enter into securities to keep the peace for seven years—themselves respectively in 1,000l. and to securities of 5,00l

Sentence having been passed,

Mr O'Connell immediately rose, and said that he wished to remind the Court, that he had made a solemn affidavit, declaring that he had never entered into a conspiracy with the other traversers, or committed the crime with which he was charged. He had now only to say it was his painful conviction that justice had not been done.

A sudden and vociferous cheer from nearly all parts of the court followed this result; and although it was accompanied by the clapping of hands amongst the junior bar, and was two or three times repeated, the Judge did not interfere, although evidently displeased.

The Traversers immediately surrendered into the custody of the Sheriff.

The Repeal Committee have issued an Address to the people of Ireland on the subject of the imprisonment of O'Connell, &c., beseeching them to persevere in defence of their rights, but not to appeal to force.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday morning.

Luxury.—Luxury robs us of more pleasure than she imparts.

RELIGIOUS.

☞ As the important particulars, and incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, subjects of enquiry, we shall insert, for the benefit of those who are not acquainted with the coming forth of the above named work, one of a series of letters, each week until all are published.

O. COWDERY'S LETTERS TO W. W. PHELPS.

VI.

Dear Brother:

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, I shall strictly confine myself to the facts in substance.

David said, (Ps. C.) "make a joyful noise unto the Lord, all ye lands, that is, all the earth, Serve the Lord with gladness: come before his presence with singing." This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, [Ps. cvii] "O give thanks unto the Lord, for he is good: For his mercy endureth for ever, Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the south They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses; and led them in the right way so that they might go to the city of habitation.

Most clearly was it shewn to the prophet, that the righteous should be gathered from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to posess the land of Canaan, though they were rebellious in the desert, but the father knew that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that David saw a promise for the righteous, [cxliv Ps.] when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters will prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: The Lord shall reign forever, even thy God, O Zion, unto all generations—praise ye the Lord!

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown not only their calamity and affliction, but the time they were to be delivered. After reproving them for their corruption and blindness, he prophecies of their dispersion. He says' your country is desolate, your cities are burnt with fire: Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of the people. Thy princes are rebellious, and companions of thieves, every one loves gifts, and follows after rewards: they judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies. But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses—I will heap mischiefs upon them: I will spend my arrows upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth, he will also fulfil his further prediction uttered by the mouth of Isaiah. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellers as at the beginning: afterward you shall be called the city of righteousness, the faithful city. Then will be fulfilled, also, the saying of David: And he led them forth by the right way, that they might go to a city of habitation.

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem, And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough shares, and their spears into prunning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence, or above shall be a covering and a defence.—And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall posess the land forever, even the land which was promised to their fathers for an everlastiing inheritance: for behold, says the Lord by the mouth of the prophet: The day will come when I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and destroy and to afflict; so will I watch over them, to build and to plant; says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah, should violate the covenant, the Lord in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt: which, said the Lord, my covenant they broke, although I was a husband and a father unto them: but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and will write in their hearts; and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:—and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me and I will punish all that oppress them. Their nobles shall be of themselves and their governer shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people I will bring them from the north country and gather them from the coasts of the earth, I will say to the north, Give up, and to the south, keep not back: bring my sons from afar, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping; for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotton. and watchmen upon Mount Ephraim shall say.—Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths That the way for this to be fully accomplished may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dry-shod. And there shall be a high-way for the remnant of his people, which shall be, from Assyria; like as it was to Israel when they came out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island in the sea be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers and they shall fish them; and after send for manny hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshipping other gods, which were no gods and been cast out before the face of the world they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to hearken to his council: and even now they are already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is neccessary that you should understand, that what is to be fulfilled in the last days is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations with his people!

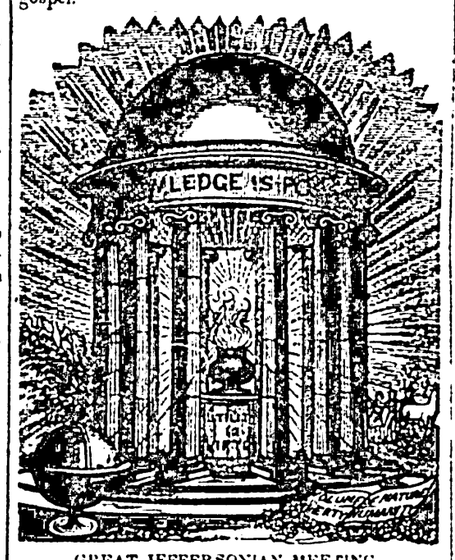
In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience are to be favored with the gospel in its fulness first, in the last days; for it is written—The first shall be last, and the last first. Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients.—They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turned to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble and the destroying angel goes forth to waste the inhabitants at noon-day; for so great are to be the calamities which are to come upon the inhabitants of the earth before the coming of the Son of Man the second time, that whoso is not prepared cannot abide, but such as are found faithful, and remain, shall be gathered with his people and be caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsel of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while these glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more fully and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvellous truths be set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing, and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared (Moriancumer) all things which were to transpire from that day to the end of the earth as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass in vision before him as he stood upon the mount. I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things into them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes; and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the same to the Nephites, in this age, saw also, before he hid up the record unto the Lord, great and marvellous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his Saints, until all these things will be unfolded unto them, and they be finally sanctified and brought into the celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

May the Lord preserve you from evil and reward you richly for all your afflictions, and crown you in his kingdom. Amen.

Accept, as ever, assurances of the fellowship and esteem of your unworthy brother in the gospel.



GREAT JEFFERSONIAN MEETING.

A large and enthusiastic meeting of the friends of "equal rights," was held on Monday Evening, June 17th., to elect delegates to the Great Jeffersonian Convention to be held at Baltimore, July 13th., to nominate candidates for the Presidency and Vice Presidency.

Hon. Wm. Smith was called to the chair, and Wm. H Miles, Esq. was chosen secretary.

Hon. Wm. Smith addressed the meeting in a strain of flowing eloquence, showing the necessity of the movement, and in a forcible manner, commented on the course pursued by the two great political parties, which was received by the Meeting with deafening applause. The Meeting then proceeded to the selection of Delegates, whereupon;—Wm. H Miles Esq, and David Rogers Esq were unanimously chosen as delegates to represent the Jeffersonian Democracy of the city of New York, in the Jeffersonian Convention:—Orson Hyde, Esq was called upon, whereupon, he arose and addressed the meeting in such a strain of impassioned eloquence, that his voice was lost amid the deafening applause of the audience; he alluded to the present state of anarchy, and commented at some length on the impolitic movements of those who have usurped the name of Democracy, without adhering to its principles; he showed the importance of the "people" arising in their majesty, and giving a significant rebuke to the leaders of the two great parties, through the Ballot box—Contrasted in living light the privilege our forefathers enjoyed, and those we enjoy—Spoke of the qualifications of the Peoples Candidate, Gen. Smith, and called upon all who wished to enjoy "Liberty of Speech and conscience," to give him their support.

A committee was then appointed to draft resolutions to be laid before the meeting:—Geo. T. Leach, Esq, then read the proceedings of a great Meeting held at Nauvoo of the Jeffersonian Democracy, May 17th., which elicited much applause. C. W. Wandell Esq, was then called for, whereupon he arose, and in his usual eloquent style, depicted the evils of a bad government, and showed in vivid colors the character of the great champion of equal rights and the friend of the oppressed, Gen. Smith—and sat down amid the deafening applause of his hearers.

The Committee then reported the following preamble and resolutions.

Whereas:—The free American citizens opposed to tyranny over mind or body, have nominated as a candidate for the Presidency, Gen. Joseph Smith of Nauvoo Ill., the friend of the oppressed, an independent man with American principles; and for the Vice Presidency, Sidney Rigdon Esq. of Pennsylvania;—Therefore Resolved, That we heartily concur in the nomination, and will use our utmost endeavors to secure its success.

Resolved, That we instruct our delegates to the Baltimore National Convention to vote for Gen. Jos. Smith for the Presidency, and Sidney Rigdon Esq. for the Vice Presidency.

Resolved, That all who are favorable to "Free Trade and Equal Rights," be requested to co-operate with us in supporting Gen. Joseph Smith, the Philanthropist, as the Jeffersonian Candidate for the Presidency, and Sidney Rigdon Esq. for the Vice Presidency.

Resolved, That we concur with the views of the Illinois State Convention held at Nauvoo May 17th.

Resolved, That the proceedings of this Meeting be published in the New York "Prophet," the "Nauvoo Neighbor" and "Times & Seasons," the "Politician," and all other papers favorable to national reform.

A vote of thanks was then voted to the Chairman and Secretary.

The Meeting was adjourned with nine cheers for Gen. Smith and Sidney Rigdon.

Wm. Smith, Chairman.

Wm. H. Miles, Sec'y.

RELIGIOUS NOTICES.

Elder Wm. Smith (brother of the Prophet) will address the people of New York, at Marion Temperance Hall, 138 Canal, st., at the usual hours on Sunday.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 152 Canal st. N. Y.

Brooklyn—Meetings are held every Sunday at the Log Cabin, Fulton street at the usual hours.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass, hold their meetings every Sabbath, at 16 Franklin st. Elder John Hardy, presiding. Residence; 91 Commercial st.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. Wm. WHARTON, Presiding.

LIST OF AGENTS.

Br. Hardy, Boston. Br. Woodbury, 24 North Wharves, Philadelphia. Elder Wandell, general travelling agent through the State of New York. Br. A. R Wright, of Bellefontaine, Ohio. Elder William McBride, Waynesville Ohio. All traveling elders are requested to act as agents for the "Prophet."

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.—He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as Travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

MORMON BOOK DEPOSITORY.

NO. 7 SPRUCE STREET,
2ND. FLOOR.

Where may be found, a general assortment of Books and Papers illustrative of the doctrine and faith of the Church of Jesus Christ of Latter-day Saints, among which are the following:—

Prof. Orson Pratt's Prophetic Almanac, for 1845.—

A Treatise on the Fulness of the Everlasting Gospel.—per hundred $8—single 1 s.

P. P. Pratt's reply to Le Roy Sunderland—$6. single 10 cts.

An appeal to the inhabitants of the State of New York; Letter to Queen Victoria; The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection, by P. P. Pratt. $8 per hund. 1 s. single.

The Testament of the twelve Patriarchs, the sons of Jacob.

Correspondence between Gen. Jos. Smith, Col. Wentworth, Gen. Jas. Arlington Bennet and Hon. J. C. Calhoun: $8 per hund. 1s. sing.

An interesting account of several remarkable visions. By O. Pratt. $6 per hundred 10 cts. single.

O. Cowdery's letters to W. W. Phelps, on the origin of the Book of Mormon.

A History of the Church of Jesus Christ of Latter day Saints—by John Corrill a member of the Legislature of Missouri.

Synopsis of parallel passages in the Scripture, price 5s.

Gospel Reflector. $1.25.

Times & Seasons, bound. 2,00

History of the Priesthood, by Benj. Winchester. 25 cts.

Millenium, a poem by P. P. Pratt. price 50 cts.

Index to the Book of Mormon, 2nd edition: per hun. $2. sing. 6 cts.

Address to the People of the U. States: 25 cts. per hun.

Gospel Light—$2 per hundred, single 3 cts.

Gen. Jos. Smith's views on the policy of Government; Appeal to the Green Mountain Boys; Correspondence between Gen. Smith, Col. Wentworth and J. C. Calhoun, and a Memorial to the Legislature of Missouri.—6 dolls. per hun. 1 s.

We have in press, and will issue shortly, Prof. Orson Pratt's Prophetic Almanac for 1845.—Calculated for the Eastern, Middle, and Western States and Territories, the Northern portions of the slave States, and British provinces, it contains much matter interesting to the Saints.

Orders, with cash remitted, for any of the above works, will be attended to with despatch.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

		From N. York.	From Havre
ARGO: C. Anthony, Jr.,	March	8	April 24
	July	8	Aug. 24
	Nov.	8	Dec. 24
FRANCOIS 1st, Ainsworth,	March	16	May 1
	July	16	Sept. 1
	Nov.	16	Jan. 1
BURGUNDY, D. Lines,	March	24	May 8
	July	24	Sept. 8
	Nov.	24	Jan. 8
EMERALD, Howe,	April	8	May 24
	Aug.	8	Sept. 24
	Dec.	8	Jan. 24
RHONE, J. A. Wotton,	April	16	June 1
	Aug.	16	Oct. 1
	Dec.	16	Feb. 1
VILLE DE LYON, C. Stoddard,	April	24	June 8
	Aug.	24	Oct. 8
	Dec.	24	Feb. 8
ALBANY, Watson,	May	8	June 24
	Sept.	8	Oct. 24
	Jan.	8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May	16	July 1
	Sept.	16	Nov. 1
	Jan.	16	March 1
LOUIS PHILLIPPE, J. Castoff,	May	24	July 8
	Sept.	24	Nov. 8
	Jan.	24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June	8	July 24
	Oct	8	Nov 24
	Feb.	8	March 24
SULLY, W. C. Thompson,	June	16	August 1
	Oct.	16	Dec. 1
	Feb.	16	April 1
IOWA, W. W. Pell,	June	24	Aug. 1
	Oct.	24	Dec. 8
	Feb	24	April 8

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Rrints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moicakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Retticoats, robes and skirts—English and American long Cloths.

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st —Directors: Messrs John Brouwer, Samuel S. Doughty, Wm G Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths
Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

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J. B. M. Inventor of the new instrument for ascertaining a correct draft of the human figure, through which he is enabled to produce a most splendid fit. Offers upon the following reasonable terms to execute orders in the neatest and most Fashionable Style, to patronize is to be united.

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" " " Extra trimed,			9 50 0
Pants,	do.	do	1 75 2

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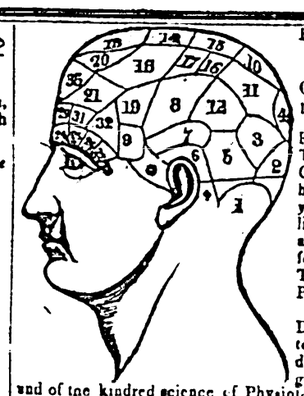

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FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

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Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, anywhere to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5; or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

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Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual, and Moral, from parents to their off-prings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses.

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Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

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A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

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Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet, regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Goor, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, o the Am. Phren, Journal Office.

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IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

[m25:c] THOS. YOUNG.

BRUSH FACTORY.—WM. J DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Aliotas Hair Brushes. The above articles he has on hand forsale at the lowest prices. 118 Nassau st. [je—1:4w

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WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pin6-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following EGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Shph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. { The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the obove banks their branches or agencies.

ENGLAND, { Messrs. Spooner, Atwood & Co. bankers, London. P W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St

AGENTS.—In Pottsville, Benj Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq.
In Toronto, U C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
150 Pine street, New York.

Gives drafts in sums to suit applicants
ON THE
PROVINCIAL BANK OF IRELAND.
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Wexford,	Lurgan,
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SPOONER, ATWOOD & Co., Bankers, London.
Payable in every town in Great Britain:

REGULA MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey.
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daily, Sundays excepted, from Battery Place, pier No. 1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Devesy, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE. HOUSE, NO 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U. S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 19, 1844. [m18:c.

FARMS FOR SALE.—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packetships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington.
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
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SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEEN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW-ORLEANS.

(24 Hours in advance of the Bay Line.)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M Arrive in Philadelphia at 3 P.M.
Leave Phila. at 4 P M. arrive in Baltimore at 1 A.M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M. arrive in Wel. N.C. at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M.
Leave Balt. at 4 P.M. arrive in Washington at 6 P M.
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO,
VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

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WILSON'S REAL ESTATE AND LOAN OFFICE.

For the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N. Y.

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FOR SALE AT THE PROPHET OFFICE, NO. 7, SPRUCE ST.

THE "BIBLE OF NATURE," 2v. 1200 pages, price $1.25

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Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel, Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Cobill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz—
P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
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Index to the Book of Mormon, 2nd Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: of which is added a *concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

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TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Church of Latter Day Saints As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

PROSPECTUS

OF A

WEEKLY NEWSPAPER.

TO BE ENTITLED

THE PROPHET.

The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper, in this city, as an advocacy and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

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☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York. G. T. LEACH, Pres't.

By order of the Board.

May. 17, 1844.

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THE PROPHET.

WE CONTEND FOR THE TRUTH.

VOL. I.—NO. VII. NEW-YORK, SATURDAY MORNING, JUNE 29, 1844. SINGLE COPIES 3 CTS.

THIS PAPER IS PUBLISHED BY THE BOARD OF CONTROL OF THE "SOCIETY FOR THE DIFFUSION OF TRUTH," EVERY SATURDAY MORNING, AT NO. 7, SPRUCE ST., NEW-YORK, AT ONE DOLLAR PER ANNUM, INVARIABLY IN ADVANCE!

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THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome; and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Ireneus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS. in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose.

THE FIRST BOOK OF HERMAS, OR VISIONS.

VISION III.

1 The vision which I saw, brethren, was this.

2 When I had often fasted and prayed unto the Lord, that he would manifest unto me the revelation which he had promised by the old woman to show unto me; the same night she appeared unto me, and said unto me,

3 Because thou dost thus afflict thyself, and art so desirous to know all things, come into the field, where thou wilt, and about the sixth hour, I will appear unto thee; and show thee what thou must see.

4 I asked her, saying, Lady, into what part of the field? She answered, Wherever thou wilt; only choose a good and a private place. And before I began to speak and to tell her the place, she said unto me, I will come where thou wilt.

5 I was therefore, brethren, in the field, and I observed the hours, and came into the place where I had appointed her to come.

6 And I beheld a bench placed: it was a linen pillow, and over it spread a covering of fine linen.

7 When I saw these things ordered in this manner, and that there was nobody in the place, I began to be astonished, and my hair stood on end, and a kind of horror seized me; for I was alone.

8 But being come to myself, and calling to mind the glory of God, and taking courage, I fell down upon my knees, and began again to confess my sins as before.

9 And whilst I was doing this, the old woman came thither with the six young men whom I had seen before, and stood behind me as I was praying; and heard me praying and confessing my sins unto the Lord.

10 And, touching me, she said, Leave off now to pray only for thy sins; pray also for righteousness, that thou mayest receive a part of her in thy house.

11 And she lifted me up from the place, and took me by the hand, and brought me to the seat; and said to the young men, Go, and build.

12 As soon as they were departed, and we were alone, she said unto me: Sit here. I answered her, Lady, let those who are elder sit first.—She replied, Sit down as I bid you.

13 And when I would have sat on the right side, she suffered me not, but made a sign to me with her hand, that I should sit on the left.

14 As I was therefore musing, and full of sorrow, that she would not suffer me to sit on the right side, she said unto me, Hermas, why art thou sad?

15 The place which is on the right hand is theirs who have already attained unto God, and have suffered for his name sake: But there is yet a great deal remaining unto thee, before thou canst sit with them.

16 But continue, as thou doest, in thy sincerity, and thou shalt sit with them; as all others shall that do their works, and shall bear what they have borne.

17 I said unto her, Lady, I would know what it is that they have suffered? Hear, then, said she: wild beasts, scourgings, imprisonments, and crosses, for his name sake.

18 For this cause the right hand of holiness belongs to them, and to all others as many as shall suffer for the name of God; but the left belongs to the rest.

19 Howbeit the gifts and the promises belong to both, to them on the right, and to those on the left hand; only that sitting on the right hand they have some glory above the others.

20 But thou art desirous to sit on the right hand with them; and yet thy defects are many. But thou shalt be purged from thy defects: as also all who doubt not, shall be cleansed from all the sins which they have committed unto this day

21 And when she had said this, she would have departed.

22 Wherefore, falling down before her feet, I began to entreat her, for the Lord's sake, that she would show me the vision which she had promised.

23 Then she again took me by the hand, and lifted me up, and made me to sit upon the seat on the left side; and holding up a certain bright wand, said unto me, Seest thou that great thing? I replied, Lady, I see nothing.

24 She answered, Dost thou not see over against thee a great tower, which is built upon the water with bright square stones.

25 For the tower was built upon a square by those six young men that came with her.

26 But many thousands of other men brought stones: some drew them out of the deep; others carried them from the ground, and gave them to the six young men. And they took them, and built.

27 As for those stones which were drawn out of the deep, they put them all into the building; for they were polished, and their squares exactly answered one another, and so one was joined in such wise to the other, that there was no space to be seen where they joined, insomuch that the whole tower appeared to be built as it were of one stone.

28 But as for the other stones that were taken off from the ground, some of them they rejected, others they fitted into the building.

29 As for those which were rejected, some they cut out, and cast them at a distance from the tower, but many others of them lay round about the tower, which they made no use of in the building.

30 For some of these were rough, others had clefts in them; others were white and round, not proper for the building of the tower.

31 But I saw the other stones cast afar off from the tower, and falling into the highway, and yet not continuing in the way, but were rolled from the way into a desert place.

32 Others I saw falling into the fire and burning: others fell near the water, yet could not roll themselves into it, though very desirous to fall into the water.

33 And when she had showed me these things, she would have departed. But I said onto her, Lady, what doth it profit me to see these things, and not understand what they mean?

34 She answered and said unto me, You are very cunning, in that you are desirous to know those things which relate to the tower. Yea, said I, lady, that I may declare them unto the brethren, and they may rejoice, and hearing these things may glorify God with great glory.

35 Then she said, Many indeed shall hear them, and when they shall have heard them, some shall rejoice, and others weep. And yet even these, if they shall repent, shall rejoice too.

36 Hear, therefore, what I shall say concerning the parable of the tower, and after this be no longer importunate with me about the revelation.

37 For these revelations have an end, seeing they are fulfilled. But thou dost not leave off to desire revelations; for thou art very urgent.

38 As for the tower which thou seest built, it is I myself, namely, the church; which have appeared to thee both now and hereafter. Wherefore ask what thou wilt concerning the tower, and I will reveal it unto thee, that thou mayest rejoice with the saints.

39 I said unto her, Lady, because thou hast thought me once worthy to receive from thee the revelation of all these things, declare them unto me.

40 She answered me, whatsoever is fit to be revealed unto thee, shall be revealed; only let thy heart be with the Lord, and doubt not, whatsoever thou shalt see.

41 I asked her, Lady, why is the tower built upon the water? She replied, I said before to thee that thou wert very wise, to inquire diligently concerning the building: therefore thou shalt find the truth.

42 Hear therefore why the tower is built upon the water: because your life is and shall be saved by water. For it is founded by the word of the Almighty and honourable name; and is supported by the invisible power and virtue of God.

43 And I answering, said unto her, These things are very admirable: but, Lady, who are those six young men that build?

44 They are, said she, the angels of God, which were first appointed, and to whom the Lord has delivered all his creatures, to frame and build them up, and to rule over them. For by these the building of the tower shall be finished.

45 And who are the rest who bring them stones?

46 They also are the holy angels of the Lord but the others are more excellent than these.—Wherefore when the whole building of the tower shall be finished, they shall all feast together beside the tower, and shall glorify God, because the structure of the tower is finished.

47 I asked her, saying, I would know the condition of the stones, and the meaning of them: what it is?

48 She answering, said unto me, Art thou better than all others, that this should be revealed unto thee? For others are both before thee, and better than thou art, to whom these visions should be made manifest:

48 Nevertheless, that the name of God may be glorified, it has been and shall be revealed unto thee, for the sake of those who are doubtful, and thinking in their hearts whether these things are so or not.

50 Tell them that all these things are true; and that there is nothing in them that is not true, but all are firm, and truly established.

51 Hear now, then, concerning the stones that are in the building.

52 The square and white stones, which agree exactly in their joints, are the apostles, and bishops, and doctors, and ministers; who through the mercy of God have come in, and governed, and taught, and ministered holily and modestly to the elect of God, both they that are fallen asleep, and which yet remain; and have always agreed with them, and have had peace within themselves, and have heard each other.

53 For which cause their joints exactly meet together in the building of the tower.

54 They which are drawn out of the deep and put into the building, and whose joints agree with the other stones that are already built, are those which are already fallen asleep, and have suffered for the sake of the Lord's name.

55 And what are the other stones, lady, that are brought from the earth? I would know what they are.

56 She answered, They which lie upon the ground, are not polished, are those which God has approved, because they have walked in the law of the Lord, and directed their ways in his commandments.

57 They which are brought and put into the building of the tower, are the young in faith and the faithful. And these are admonished by the angels to do well, because that iniquity is not found in them.

58 But who are those whom they rejected, and laid beside the tower?

59 They are such as have sinned, and are willing to repent; for which cause they are not cast far from the tower, because they will be useful for the building, if they shall repent.

60 They therefore that are yet to repent, if they shall repent, shall become strong in the faith; that is, if they repent now, whilst the tower is building. For if the building shall be finished, there will then be no place for them to be put in, but they shall be rejected: for he only has this privilege, who shall now be put into the tower.

61 But would you know who they are that were cut out, and cast afar off from the tower?—Lady, said I, I desire it.

62 They are the children of iniquity, who believed only in hypocrisy, but departed not from their evil ways: for this cause they shall not be saved, because they are not of any use in the building by reason of their sins.

63 Wherefore they are cut out and cast afar off, because of the anger of the Lord, and because they have provoked him to anger against them.

64 As for the great number of other stones which thou hast seen placed about the tower, but not put into the building: those which are rugged, are they who have known the truth; but have not continued in it, nor been joined to the saints; and therefore are unprofitable.

65 Those that have clefts in them, are they who keep up discord in their hearts against each other, and live not in peace; that are friendly when present with their brethren; but as soon as they are departed from one another, their wickedness still continues in their hearts: these are the clefts which are seen in those stones.

66 Those that are maimed and short, are they who have believed indeed; but still are in great measure full of wickedness; for this cause are they maimed and not whole.

67 But what are the white and round stones, lady, and which are not proper for the building of the tower?

68 She answering, said unto me, How long wilt thou continue foolish and without understanding; asking every thing, and discerning nothing?

69 They are such as have faith indeed; but have withal the riches of this present world.—When, therefore, any troubles arise, for the sake of their riches and traffic, they deny the Lord.

70 I answering said unto her, When, therefore, will they be profitable to the Lord? When their riches shall be cut away, says she, in which they take delight, then they will be profitable unto the Lord for his building.

71 For as a round stone, unless it be cut away, and cast somewhat off, its bulk cannot be made square; so they who are rich in this world, unless their riches be pared off, cannot be made profitable unto the Lord.

72 Learn this from thy own experience: when thou wert rich, thou wast profitable; but now thou art profitable, and fit for the life which thou hast undertaken; for thou also once wast one of those stones.

73 As for the rest of the stones which thou sawest cast afar off from the tower, and running in the way; and tumbled out of the way into desert places; they are such as have believed indeed, but through their doubting have forsaken the true way, thinking that they could find a better. But they wander, and are miserable, going into desolate ways.

74 Then for those stones which fell into the fire, and were burnt; they are those who have forever departed from the living God, nor doth it ever come into their hearts to repent; by reason of the affection which they bear to their lusts and wickedness which they commit.

75 And what are the rest which fell by the water, and could not roll into the water?

76 They are such as have heard the word;—and were willing to be baptised in the name of the Lord; but considering the great holiness which the truth requires, have withdrawn themselves, and walked again after their wicked lusts.

77 Thus she finished the explication of the tower.

78 But I, being still urgent, asked her; Is there repentance allowed to all those stones which are thus cast away, and were not suitable to the building of the tower, and shall they find place in this tower?

79 They may repent, said she, but they cannot come into this tower; but they shall be placed in a much lower rank; and this after that they shall have been afflicted, and fulfilled the days of their sins.

80 And for this cause they shall be removed, because they have received the word of righteousness: and then they shall be translated from their afflictions, if they shall have a true sense in their hearts of what they have done amiss.

81 But if they shall not have this sense in their hearts, they shall not be saved, by reason of the hardness of their hearts.

82 When therefore I had done asking her concerning all these things, she said unto me, Wilt thou see somewhat else? And being desirous of seeing it, I became very cheerful of countenance.

83 She, therefore, looking back upon me, and smiling a little, said unto me, Seest thou seven women about the tower? Lady, said I, I see them.

84 This tower, replied she, is supported by them, according to the command of the Lord: hear therefore the effects of them.

85 The first of them, which holds fast with her hand, is called faith; by her the elect shall be saved. The next, which is girt up, and looks manly, is named Abstinence: she is the daughter of Faith.

86 Whosoever, therefore, shall follower her, shall be happy in all his life; because he shall abstain from all evil works, believing that if he shall contain himself from all concupiscence, he shall be the heir of eternal life. And what, lady, said I, are the other five?

To be continued

POETRY.

FOR THE PROPHET.

HYMN.

Air—"The rose that all are praising"

The God that others worship, is not the God for me,
He has no parts nor body, and cannot hear nor see,
But I've a God that lives above,
A God of power and of love,
A God of revelation, O, that's the God for me,
O that's the God for me, O that's the God for me.

A church without Apostles, is not the church for me,
It's like a ship dismasted, afloat upon the sea,
But I've a church that's always led
By the twelve stars around her head.
Chorus,
A church with good foundation, O that's the &c.

A church without a Prophet, is not the church for me,
It has no head to lead it, in it I would not be,
But I've a church not built by man,
Cut from the mountain without hand,
A church with gifts and blessings, &c

The hope that Gentiles cherish is not the hope for me,
It has no faith nor knowledge, far from it I would be;
But I've a hope that will not fail,
Which reaches far within the veil,
Which hope is like an anchor, &c.

The heaven of sectarians, is not the heaven for me,
So doubtful its location, neither on land nor sea;
But I've a heaven on the earth,
The land and home that gave me birth,
A heaven of light and knowledge, &c.

A church without a gathering, is not a church for me,
The Saviour would not own it, wherever it may be;
But I've a church that's called
From false traditions, fears and doubt,
A gathering dispensation, &c.

JOHN HARDY.

FOR THE PROPHET.

DESPAIR.

Hope fled, the flattering scene now clouded o'er,
The child of sorrow hath no pleasure more.
The vision brightly painted, flies away,
The hopeless sufferer woo'd awhile its stay,
Perplex'd to ponder o'er its blessings rare,
That only led him into dark despair,
Blind to our lot, hoping, unreconciled,
The die though cast, to the yet fancy wild:
Unknowing what may be, we vainly try
To flee despair, and on hope's fancies die.

J. B. M.

FOR THE PROPHET.

HOPE.

O how secure my portion seems,
When grief, and sorrow, and distress;
T'look with despair on earthly dreams,
And feel, but God alone can bless.

My soul surveys the weakly clay,
That soon shall mix with earth again;
And feign would wish its house away,
The trials it must here sustain

Hell and the world unite their force,
To gain my soul's approval there,
But should I slip, it were to curse
Delusion's form, so false and fair.

Feign would her idols tempt my love,
And reason urge the tempter's claim,
And conscience uninspired approve,
If truth did not rebuke the same.

The spirit, fount of light and power,
Dispels the mist, that clouds the mind;
And misconducted human lore,
Bows to intelligence refined.

Knowledge how vain, or human skill,
Though kings be conquered, nations gained,
If pride and might direct the will,
And truth eternal be disdained.

Here is my hope, thy word will stand,
Though all creation quake with dread,
When judgment speaks the dread command,
And human folly bows the head.

J. P. M.

TO MY MOTHER.

BY JOHN S. JENKINS.

It was the house of prayer—and the rich swell
Of music floated by, as soft in tone
As murm'ring waters in the lonely dell,
Or her sweet voice I loved in days by-gone:
I heard the book of truth, in whose pure page
My wont it was, in happier hours, to read
Of him, who meekly bore the scoffer's rage
To save mankind—to win the Christian's meed;
And then, in fancy, I knelt beside thy knee,
My own dear mother!—then I thought of thee!

I stood among the voiceless dead—and there,
In the deep stillness of the Sabbath eve,
There came a mother lone, to breathe a prayer
To heaven o'er her first-born's grave, and relieve
Those bosom-pangs, which none but she could tell,
With tears—sad tokens of a mother's fondness;—
And when I saw how deeply and how well
She loved—how true was her heart's tenderness,—
And looked upon her moving agony,
Then, dearest mother! did I think of thee.

The twilight's gathering shade is stealing now,
Like the faint visions of a midnight dream,
O'er flower gemm'd lea, and o'er the mountain's brow;
The moonlight's gleaming on the gentle stream—
Its silver sheen is dancing on the shore;
And I, once more, seem standing at that hearth,—
That holy spot which I may see no more,
My childhood's home—the scene of joyous mirth,
Where I have revelled in my boyish glee:—
Yet, mother, can I think of none but thee!

And thou wilt sometime think, full well I ken,
Of him who's far away, beloved mother!
I shall be nightly in thy thought, and when,
In broken speech, my blue-eyed younger brother
Doth ask for one, who in his earliest year
Oft watched beside his couch, thou'lt think again,
With heaving breast, and with a trickling tear,
How thy tried love for me will e'er remain,
Shrined deep within thy pure heart's memory;
Ay, mother!—then thy thought will be of me!

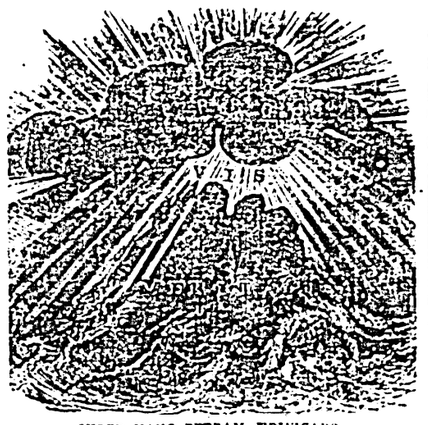
WOMAN.

MAN, by nature rugged, stern, impetuous, and uncouth, destined to sociality and mental communion, endowed with faculties capable of attaining the loftiest heights of scientific contemplation, and to enjoy the softest sympathies of humanity, finds no soother, no sympathiser, no qualifier of his natural asperities, no tender polisher of his harshness and ruggedness, no sweetener of his lofty imaginations, in his fellow Man, however firm or sincere, active or disinterested, may be the friendship which binds their unimpassioned hearts. Like upon like can effect no variation of quality: so neither can the mere natural, uncouth friendship of one unsocialised, uncivilised being, of masculine kind, produce, in another of the same species, anything of that delicate refinement or tenderness of soul, which renders the best and highest qualities of man infinitely more delectable, more admirable, and more useful. To his own sex man cannot turn for qualification of his asperities, or for the soft and tender sympathies and enjoyments of human existence. It must be, then, to WOMAN, that the proud and lofty, the dignified and stern; the rugged and the gifted, lord of earth, must have recourse, in order to derive that delightful polish and elegance of demeanor which will render his deportment so attractive and engaging; to enjoy that tender sympathy, and interchange of affection, which are the chiefest bliss of sociality; and to acquire those softer virtues which so nobly adorn the character of man, and which his own original habits and qualifications have no tendency to produce. To Woman, also, must he look for all those little attentions, and good offices, and anxieties and providings for his welfare and comfort, which are indispensable to his domestic happiness, and which neither delicacy, nor the natural dispositions of his own sex, can allow him to expect from them. It is likewise to woman, that the whole race, unexceptedly, must be indebted, not only for the production, but for the rearing and careful nurture of his infant progeny. To her must be left the first formation of the youthful mind: it is she who must "train up the child in the way he should go;" who must implant in his tender breast those principles of knowledge, of virtue, and of religion, which shall render him in his later years, wise, and good, and happy. Not only, therefore, for the corporeal health, but for the mental and spiritual welfare of the transmitters of his name and generation, must man be essentially indebted to the feminine helpmeet of his earthly pilgrimage. She, the participator of his cares, the sympathiser and soother of his griefs, the most faithful of his advisers, the most sincere of his friends, the joy of his heart,—she, the wife of his bosom, must be to man the chief provider and contriver of his domestic happiness, as regards himself, his offspring, and his home. As an individual, woman is essentially necessary to the happiness of man; as a sex, and as a class of society, woman is of far more than allowed importance. Every individual can easily convince himself of the vast influence, which a beloved and attached female imperceptibly exercises in all his transactions and designs. Her advice, her remarks, her predilections, her antipathies, her approval, her dislike, her wishes, her requests, are all respectively powerful, directly or indirectly, in regulating his every action or intent. This being so individually, leaves no room for argument to convince us, as a body, of the vast influence which, perceptible or by implication, the female portion of society possesses in every social state. The domination of the domestic circle, the administration of the provinces, the actual government of the kingdoms and empires of the earth, are influentially conducted by the nominally weaker sex. By the blandishments of a woman, Marcus Antonius lost the empire of the then known world, and, with that, his life. For a woman, David, the kingly favorite of Omnipotence, "the man after God's own heart," incurred divine displeasure. To gratify a vicious woman, the Macedonian hero perpetuated infamy to his name, by madly spreading conflagration through the walls of one of Asia's proudest cities. Numerous, indeed, might be the cited instances of deeds of noblest virtue and of grossest vice, solely induced by the persuasive eloquence of female instigation. But they are needless. The secret power of woman is too general and too great, to need recorded instances as proofs. The evidence is daily, hourly, instantly occurring, round us, near us, with us.

If then, this influential principle be universally acknowledged; if, indeed, on woman are dependent morals, manners, happiness, and the destinies of empires and of states—of men in general and particular; surely it is of paramount importance, that the sex should possess every possible means of improving their literary faculties and attainments, which, most especially, are the conducives to suavity of manners, purity of morals and principles, and increase in every virtue. Every attainable assistant to these essential ends should be diligently and freely provided, for their instruction and advancement, moral and mental.

THE PROPHET.

SATURDAY MORNING, JUNE 29, 1844.



SUPER HANC PETRAM ÆDIFICABO.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

OF NAUVOO, ILLINOIS.

FOR VICE PRESIDENT,

SIDNEY RIGDON,

OF PENNSYLVANIA.

☞ The "Prophet" for next week will be issued on Thursday 4th of July.

☞ Elder G. T. Leach has resigned the editorship of the Prophet. Any communications for him to be addressed to 187 Twentieth street

☞ Elder Wm. Smith, of the "Quorum of the Twelve" having accepted of the Editorship of the Prophet all letters or communications appertaining to the business of said paper must be addressed to him (post paid)

THE CHANGE—We have this week taken the management of the Prophet, and as many of the Saints have labored under the impression that the establishment of a paper in this city did not meet the sanction of the authorities of the Church, this impression may now give place to confidence. The Prophet is calculated to do much good in the east, and we would advise all true saints of God to take hold and sustain it—circulate it among your friends—place it in the reach of all honest men that they may see what we are contending for, let them see we know our rights as "free born sons of Columbia's soil," and that we contend for equal privileges without reference to religious or political opinions. We have suffered time after time the violence of mobs, our property has been destroyed, our women insulted, our people exiled and murdered in this enlightened age, in this republic, and for what? for contending for the faith once delivered to the saints" or worshiping God according to the dictates of our consciences; Yes, if Missouri's blood-stained soil could speak, it would tell a tale of wrongs and outrages committed on American citizens, that would cause the blush of shame to mantle the cheek of the veriest savage of the Islands of the sea, not even the inquisition of Spain in its bloodiest age, could be fraught with more cruelty or injustice—15,000 souls, born as free as the free'st, expelled from their homes in the dead of winter, for attempting to enjoy the privilege fought and bled for by our forefathers—we were eye witness as well as a sufferer in this most unhallowed persecution, and have seen men, women and children, killed by a ruthless mob, who left them dead on the ground, after having robbed them while dying—all this true, yea, more, their bones were left to bleach upon the soiled prairies of the west, and their flesh to become food for the wolf, the raven, and the vulture, and why is this suffered? Why Congress tells us she has no power in our case—let us ask why? why will the ears of the "concentrated wisdom" of the land be closed to the cry of bleeding innocence!—is there no feeling, no justice there? no balm in Gilead?—and must the cries of thousands of American citizens, widows and orphans remain unheard? is it because we are not as numerous as some other societies? It is true Congress cannot restore to us our dead friends, that Missouri has slain; neither can she repair the many injuries done to our healths and constitutions; but she might make an appropriation that would in some measure remunerate us for our losses, if not redress our wrongs; we ask nought but what is our rights, and our own. As to selling our rights and liberties, or receiving any thing in exchange for them, from Congress or the State of Missouri, we do not ask it, neither will we receive it. Our political franchise, and religious rights we possess naturally as American citizens, and these rights we will have "by the gods," and if an American Congress will not protect us in them, or grant them to us we will appeal to the justice of High Heaven to give them to us, and revenge our wrongs.

THE MORALS OF THE SCRIBES AND PHARISEES—A Roman Catholic Priest in Illinois, has recently been sent to the Penitentiary for infamous conduct at the confession al towards the wife of a respectable man, this want of morality is not confined to the Catholic priests. Rev(?) Mr. Fairchild of Exeter, N. H. Congregationalist priest has come out as a candidate for the badge. The case of Rev(?) Mr. Johnson, a Presbyterian of New York, who was found drunk in a brothel in this city has been published, also of Rev. LeFever of Penn., Van Zandt of New York, indeed were we to attempt to record all the cases of licentiousness in the sectarian clergy "the world would not contain the books"—and there are the men who are continually howling about the *licentiousness* among the Mormons—had they not "better remove the beam out of their own eyes, before they attempt to remove the mote out of their brother's!"

CUNNING OF THE PHARISEES—There is a call for a convention of the friends of the observance of the Sabbath (Sunday) to be held at the Saratoga Springs in the month of August. The object of this appears to be, to allow the priestcraft an opportunity to enjoy the pleasures, which they have thought it prudent to denounce to their congregations as devlish. This is a good way of "blinding the dear followers" To steal the livery of heaven to worship the devil in.

A CURIOSITY.—We have received the first number of a handsomely printed sheet published in the city of New York, entitled "THE PROPHET." It carries at its mast head the flag of Joe Smith for President of the United States. It is now a matter of considerable doubt who stands the best chance of being elected, Joe Smith, the Mormon prophet or Martin Van Buren.—Boons Lick.

Mr. Times, a very short time will show you that Missouri stands alone in her want of appreciation of true merit, and that Gen Smith (or as you say Joe Smith) will do what Martin Van Buren could not, get the suffrage of the Jeffersonian democracy throughout the Union.

☞ "Architectonic," too late for insertion, will appear ne Week.

"Campaigner and Tariff Advocate" is the name of a handsome sheet published by the friends of Mr Clay at Cleveland, Ohio.

THE CHRISTIAN WORLD—Is the title of a neat monthly periodical published and edited by Thomas H. Stocton of the Protestant Methodist Society—its typographical execution is good, and as it is made up of selections, we can say nothing of its literary merits, except, that the matter in the number (9) before us is excellent.

ILLINOIS AND MICHIGAN CANAL.—In a letter addressed by Bryan, one of the State Commissioners in London, dated the 13th of May, to the Editor of the Ottowa Free Trader, the utmost confidence is expressed that the loan for the completion of the canal will be made by the foreign bond-holders.—Mr. B says that they have concluded to subscribe to the amount of $1,600,000, and the arrangements would be completed, as also the plan of completion determined upon, as soon as Governor Davis arrived out

A very rich mine of gold has lately been discovered on the lands of John Newland, Esq, in Orange county, N. C. The gold is gathered it is said, with great rapidity and ease. A rock containing the ore, which was sold for forty or fifty dollars, after being ground and worked, yielded some two or three hundred dollars.

About ten o'clock on Sunday evening a splendid meteor was visible from most parts of the city. It resembled a ball of fire, about twice the size of a man's head, and passed over nearly the whole arch of the heavens, raising a few degrees above the horizon to the southwest and moving a little north of east until it seemed to be lost behind the hills of Long Island. For more than ten seconds the appearance of the phenomenon was exceedingly beautiful, and excited a general expression of wonder and admiration from all the spectators.

The regular monthly meeting of the Stockholders of the "Society for the Diffusion of Truth" will be held at the office of the Prophet on monday evening next, July 1st at 8 o'clock.

MYSTERIOUS DEATHS—The Cincinnatti Commercial states that two men died on Thursday evening week, almost instantly, at the Uncle Sam Coffee House in that city. One died sitting on a keg, and in a few minutes another died in the same house, when the Coroner was again sent for. The cause was not known.

THE GERMAN TREATY—It is stated that the legislative assembly at Frankfort ratified the treaty between the German Customs Union and the United States of America on the 19th ult.

TO THE SAINTS IN THE EAST.—We would advise the saints not to credit the many tales afloat respecting our people, we have had no intelligence of trouble, and doubt very much of the truth of these statements.

The English Chartists preserve their organization and promulgate their principles with great force and earnestness. The Northern Star, edited by Fergus O'Connor, Esq, and published by Mr Joshua Hobson, of Leeds, is the great organ of that party and is doing much to advance the cause. The working men of England support it liberally. Associations have been organized in Scotland and Ireland.

SUICIDE IN CHURCH—A young man, of fashionable exterior, entered the church of St. Gervais, France, a few weeks ago, and whilst on his knees, apparently praying with fervor, he blew out his brains with a pistol.

A case of Cancer has been cured in Maine by bathing the sore several times a day with brandy and salt.

FIRE—Two beautiful houses loaned to the Natives in Philadelphia to celebrate the 4th of July, were burnt together with three fine dwelling houses in Rose street, Kensington. The incendiaries are not known.

An unusual disease prevails to a great extent in Jonesville, Tennessee, and in the vicinity, which has proved fatal in many cases. It is characterised by violent sore throat, fever and swelling of the face, or parts affected, and of the glands of the neck, with slight variations in different cases, according to the temperament and physical ability of the patient."

A WINDFALL.—An old lady in Albany, named Howard, who, although poor, is highly respectable, has recently received news of the death of her father, who resided in one of the Western States, leaving her a fortune of nearly $20,000 for the support of her declining years.

ANOTHER "SISTER OF CHARITY" CASE.—Another one of those cases which disgrace humanity and "Native American" proscription and sectarianism, occurred last Saturday. One of those gentle, amiable and benevolent creatures, the "Sisters of Charity," who saved so many valuable lives here during the fearful cholera season, was passing up Market street, when she met a young man with a roll of paper under his arm. "You d——Papist b——" said he to her as she approached, and he struck her across the face with his bundle. The helpless, humble, unoffending woman, made no reply, but turning up her eyes meekly towards Heaven, while a tear stole gently down, she murmured a prayer for the wretch's forgiveness.—We ask every unprejudiced reader, how long are these things to be? If such be the beginning of Native American manliness and justice, what will be the end? If such be the genuine offspring of the "spare, oh spare the Bible!" feeling of Nativism, what may we not expect when it obtains the National Church for which it is laboring!—*Phila Times.*

FOURIERISM—The Pittsburg Gazette, in noticing the lectures of a Mr. Van Amringe, on the social theories of Fourier, says:—"Mr. Van Amringe, it is well known, entertains very peculiar notions about religious matters, and will scarcely be considered a safe teacher on any theological subject. His lectures on association, he tells us, are founded on the system of the French infidel, Fourier, and it cannot be expected that the disciple will differ greatly from his master. The whole system we consider dishonoring to the Gospel of the Son of God, impracticable in its character, and most dangerous in its tendencies. It is calculated to sap the very foundations of social and civil society, open the door to tyranny and licentiousness, destroy the family relations, and rob man of independence and energy of character.

WHEN THE WICKED RULE, THE PEOPLE MOURN SOLOMON.

ENGLAND—In England the price of labor varies. The Nottingham stock weavers, as stated by them in a public address, after working from 14 to 16 hours a day, earn only from four to five shillings per week, and are obliged to subsist on bread and water, or potatoes and salt.

SCOTLAND—Among the laboring classes of the industrious Scotch, meat, except on Sundays, is rarely used.

FRANCE—The common wages of a hired man in France, are $37,75 for a man and $18,75 for a woman annually. The taxes upon them are equal to one fifth of the nett produce.

NORWAY—In Norway the ordinary food for the peasantry is bread and gruel, both prepared of oatmeal with an occasional mixture of dried fish. Meat is a luxury rarely used.

POLAND—The common food of the peasantry of Poland, the working men is cabbage and potatoes; sometimes, not generally, black bread and soup, or rather gruel, without the addition of butter and meat.

DENMARK—In Denmark the peasantry are still held in bondage, and are bought and sold together with the land on which they labor.

RUSSIA—In Russia the bondage of the peasantry is even more complete than in Denmark. The nobles own all the land there is in the empire, and the peasantry who reside upon it are transferred with the estate. A great many only have only cottages, one portion of which is occupied by the family, while the other is appropriated to domestic animals. Few if any, have beds—but sleep on, or bare boards.

AUSTRIA—In Austria the nobles are the proprietors of the land, and the peasants are compelled to work for their masters during every day except Sundays. The cultivators of the soil are in a state of bondage.

SWEDEN—In Sweden the dress of the peasantry is prescribed by law. Their food consists of hard bread, and dried fish, without meat.

HUNGARY—In Hungary their state is, if possible still worse. The nobles own the land, do not work, and pay no taxes. The laboring classes are liable at all times to have soldiers quartered upon them, and compelled to pay one tenth of the produce of their labor to the church, and one ninth to the lord whose land they occupy.

IRELAND—The average wages of a laborer, is from nine and a half to eleven cents per day. The food is "milk and potatoes," occasionally varied, as one of them describes it by 'potatoes and milk.' Truly may it be said it at all over the world 'hard is the fate of the laboring poor.' Yet they are the producers of all the wealth in every country.

"Once in grace, always in grace."

Rev. (?) Joy Hamlet Fairchild, of Exeter N. H., formerly of South Boston, attempted to commit suicide, June 20th, by cutting his throat with a razor; it is expected he will recover, though the wound is a severe one.

The particulars which led to this rash act, as far as we can learn, are as follows:—

Since Mr. Fairchild left his church at South Boston, he has been settled over a congregational church in Exeter N. H. Previous to his leaving South Boston, there were many unpleasant rumors about a too familiar intimacy existing between him and two married ladies in his immediate society—and many other things have been hinted lately touching a young lady, by the name of R. D., who was a member, we believe, of the Rev. Mr. Shaler's Society in Brookline, who lived in Mr. Fairchild's family from 1840 to 1841-2, and was recommended by Mr. Shaler to Mr. F. as of unexceptionable character. Mr Fairchild has a wife and four children.

Mr. Fairchild has been respected for many years as an able, pious, and faithful Congregational minister—but there has lately been strong reasons to suspect that his moral conduct has long been corrupt, and that he is unworthy of exercising the duties of his office. We learn that an Ecclesiastical Council was to have been held next week to investigate charges alleged against him, and the mental excitement from shame and mortification, was doubtless the cause of his determination to add to his sins by attempting to rush unbidden into the presence of his Maker.

COMMUNICATIONS.

To the Saints scattered abroad: Greeting.

Whereas, The public journals are teeming with red hot lava from the craters of some disaffected ones in Nauvoo, I would caution all who feel an interest in the prosperity of Zion's cause, to enter into your closets and pray to Almighty God, that his spirit may lead you in the path of truth, and that you may be preserved from any and every rash or hasty movement; none desire eternal life more than I, and no heart beats higher for truth, virtue, and immortality, than that which lies within my own breast.

Do I believe the tales that are told concerning Nauvoo, and the conduct of Gen Smith? I believe them not; I would, therefore, caution all the Saints to be slow to think evil of him, whom almost all men have sought in vain to destroy.

I have sailed enough on the high seas to know that in times of storm and tempest, our desired course, if we had it not before, cannot then well be obtained—This requires a clear sky and a meridian sun; so also on the voyage of Life,—storms may rise and dark clouds may gather over us, yet they place not our desired haven at any different points of the compass, but as the needle points in fair weather, so also in storms it points the same But sometimes the pilot becomes agitated and frightened at the sea foaming in its fury, and instead of keeping his eye upon the needle, he places it upon the conflicting waves, is thrown off his course, his vessel foundered, waterlogged, and becomes a wreck.

Be admonished then by your friend and brother, to hold on your course until the storm subsides, and the boisterous elements retire within their respective borders; then if you shall be dissatisfied, you will have a more proper time to obtain the course that will bring you to your desired haven.

With sentiments of due consideration and high esteem, I have the honor to subscribe myself your brother in the new and everlasting covenant,

ORSON HYDE.

POLITICAL.

JEFFERSONIAN MEETING.

Pursuant to public notice, the friends of "Equal rights," met at Marion Temperance Hall, on Tuesday evening Jun. 25th.

Wm. H. Miles, Esq was called to the chair, and David Rogers, Esq. was appointed secretary.

Wm. H. Miles Esq, the chairman, arose and made some very pertinent remarks in reference to the great object for which we were assembled, that it was necessary we should all be actively engaged in the great work before us; he then gave way for the Hon. Wm. Smith, who was heartily cheered on coming forth—he said he did not know of any thing more appropriate than to commence by singing a song called, the "Mobbers of Missouri," which was sung with great applause; after which he spoke in a very able manner, relative to the stand we have taken in unfurling our banner to the world, with the name of the friend of the oppressed, Gen. Jos. Smith, inscribed on it as a candidate for the Presidency; he said, that the scriptures taught that if a man would not provide for his own household, he is worse than an infidel,—that it is high time we began to think of providing for ourselves, and not depend on others who have refused to take our cause in hand; every thing connected with our interest calls for a reform,—that all the leaders in our Government cared for, was party or self aggrandizement, although we live in the boasted land of Liberty—which is called the "land of the free and the home of the brave;" where, it is said, every man can enjoy his privileges, and his own peculiar views, religious or political—would, to God it were so, for we have proved these things to be a mockery to our sorrow;—the blood stained soil of Missouri speaks forth a language that cannot be misunderstood, giving us a lesson, indeed to the contrary. We are obliged to act our part for the welfare of this nation in paying taxes, and in various ways helping to support our Government, therefore, we want the advantages that other citizens enjoy; but they have failed to sustain us in granting us equal rights, and that protection which the Constitution guaranteed to every man—He spoke with a great deal of feeling respecting the persecution which we have suffered, without an effort on the part of the Government to redress our wrongs, and alluded to our Revolutionary sires, and the spirit which actuated them at a time when it tried men's souls, when they rose up in the majesty of their might, threw off their yoke of bondage, and told the world at large that they were God's freemen, who were willing to suffer for righteousness' sake in the holy cause of Liberty even at the price of blood,—he showed in a forcible manner the great advantages of Liberty, liberty of speech, and liberty of conscience,—"and," said he, "who is better calculated to bring these things about, than Gen. Smith, who goes for liberty in its broadest sense, and as it regards his ability, he has peculiar advantages in the hidden mysteries of this country, which no other man enjoys; therefore, he is the very man which is best calculated to govern it in righteousness—and, said he, if we cannot get redress any other way, we will fight for it—but I would wish you to understand not by the use of fire arms, but mentally; I own I do not like fighting as well as L. Boggs, nor do I pretend to be as bold as he was, for he was such a brave man, that he actually drove a large number of women from the State, by the force of arms! and in this respect he is much more courageous than I am—for I must say this, I love the woman too well myself, and can't help it, for my mother is a woman—which caused a great deal of merriment, and all through his speech it was filled with anecdotes—illustrations of his subject much to the point, which at times kept the audience in a roar;—and at other times, he would depict the wrongs of our brethren in such a vivid manner in relating them, as would almost chill the very blood to hear of such aggravated crimes in our own favored land;—it matters not, said he, who they are, whether it be Van, Clay, Polk, or any one else, if they will only see that the laws are respected and made honorable; but they say, we know your cause is just, but we cannot do any thing for you; poor fellows,—put in office for the very purpose of putting down all violation of the law, and now turn around and tell us they can do nothing! away with such men, and let us have some one else—who shall it be brethren (Gen Joseph Smith was cried out several times by many voices from the multitude,) Gen. Smith then it shall be, he is the man that dare see that the laws are strictly obeyed, it matters not who should feel the smart by so doing;—but O how different will it be when we become a popular people!—Congress will have power enough then—Congress can do as she pleases in other matters—(and here related several instances where they had appropriated monies to suit themselves,) he closed, by picturing in a vivid manner the character of the people's candidate, Gen. Jos. Smith, which was followed by three hearty cheers for Gen. Smith and Sidney Rigdon,—Mr. Smith then sat down amid tremendous cheering.

After which, O. Hyde, Esq. was called upon, and arose and said,—that he was thankful for the honor conferred upon him,—he remarked, that the former speaker said that he did not come here to preach the scripture, but to preach politically, but, said he, it is hard to seperate them entirely, for he had noticed he had slipped them in occasionally; said he, this is right,—for Heaven is higher than the earth—he spoke with great effect upon the misfortunes of his brethren, whose carcasses are bleaching on the plains of Missouri—he spoke of the prophetic declaration in reference to our people, which has partly been fulfilled—the Gov. of Missouri was a persecutor of J. Smith—where is he now. He also spoke of the big gun that exploded in Washington, with appropriate remarks in reference to prophecy, as a nation,—and as it respects slavery, he wanted to see it done away with, he did not want to see them taken away without a compensation, it could be done by means of money, which could be made satisfactory;—he also spoke with great ability throughout, and sat down with three cheers for J. Smith. After which, Mr. Smith arose and stated to the meeting, that it was necessary that funds should be raised to pay the expenses of the delegates for the Baltimore Convention; whereupon, J. B. Mynell and Jas. Thompson, were chosen as a committee to arrange that matter.

It was then moved and carried, that the proceedings of this meeting be published in the Nauvoo "Times & Seasons" "Neighbor" and "Prophet."

WM. H. MILES, Chair.

DAVID ROGERS, Sec'y

JEFFERSONIAN MEETING,

AT PETERSBOROUGH, N. H.

Agreeable to previous notice, a mass meeting of the citizens of Peterborough N. H. without distinction of sect or party, assembled in the Masonic Hall, June 11th; to express their views and feelings touching the political condition of the nation. After organizing, and indulging in a free expression of feelings from various and opposite speakers, it was—

Resolved, That a committee of three be appointed to draft resolutions expressive of the views of the meeting, whereupon, E Snow, Jonas Livingston, and J. C. Little, Esqrs. were appointed said committee. On motion—

Resolved: That this meeting adjourn until to-morrow evening, and meet at the Town House to hear the report of the committee.

June 12th. Met at the Town House pursuant to adjournment—meeting called to order by the chairman, when E. Snow Esq in behalf of the committee, submitted the following preamble and resolutions, which after a spirited and interesting discussion, which lasted two evenings, were, on the eve of the 13th adopted, five only voting in the negative.

PREAMBLE.

Whereas, In a republic like ours, all its institutions and officers, are dependent upon the popular will for their existence as well as for their strength and durability, and cannot long be perpetuated but by the watchful energies of a virtuous people, who alone are capable of maintaining, or worthy of enjoying the blessings of free institutions—And whereas, an important crisis in the affairs of our government has arrived, and political matters are assuming a fearful aspect which threatens to subvert the liberties of the people, and utterly demolish the fair temples of freedom erected at the expense of so much treasure and the best blood of our patriotic fathers—And whereas, most of the important offices of the government are filled with aspiring demagogues who scruple not to sacrifice the best interests of the people at the shrine of party, who seem to think and act as though names were every thing and things nothing, and willing rather to sacrifice principles than men, and to exchange the last spark of integrity for pelf and popularity, insomuch that the ballances have fallen from the hands of Justice, Virtue slain in the streets, truth and righteousness spurned from the Capitol, and political wrangling, blackguarding, and fighting supplant Legislation, and desecrate her halls,—And whereas, in consequence of this perfectly loose administration of the affairs of government, the populace, imitating the example of their leaders, spread the work of death and devastation over the land, and riots the most frightful and disgraceful are becoming more and more frequent in every part of our once happy country—abolitionists are slain in their halls and offices, and presses burned or otherwise destroyed for daring to express their opinions; Catholic convents, churches, seminaries and dwellings, burned with impunity, and ten thousand American citizens robbed, plundered, and banished from a (so called) free and republican State of this confederacy, for presuming to believe and worship different from their neighbors,—And whereas, Whiggery and Democracy seem to be used only as other names for Mobocracy,—And whereas, every citizen is universally responsible for the use or abuse of that portion of power which he possesses, and cannot in our opinion be a good citizen or *consistent christian*, discharging the duties he owes to himself, his God, and his fellow man, without using his influence to arrest this rapid march of crime, and endeavoring thereby to bequeath to posterity unimpaired and without diminution, the valuable legacy we inherited from our fathers.

Therefore

1st. Resolved, That we will by all lawful ways and means endeavor to reform the abuses of trust and power in every department of the government, and rear the fallen standard of equal rights and universal liberty to every soul of man.

2nd. Resolved, That to advance this laudable purpose, we would recommend the selection of independant candidates for principle offices of the government, and endeavor to weaken the old and corrupt dominant and would be dominant parties, by drawing to the standard of Liberty all pure and patriotic spirits who have the fire of '76 still burning within them, and hurl back to their common level, the aspiring demogogues who gamble themselves into office the better to "tithe the mint," while they omit the weightier matters of the law—justice and judgement.

3d. Resolved, Gen. Joseph Smith of Ill. in his recently published "Views on the powers and policy of the Government of the U. States," and in all his publications and public acts, has exhibited a largeness of soul, an indifference of thought, a decision of character, a bold genius, a philanthropic and patriotic spirit, a statesman's views, and all the qualities that might render him worthy the suffrages of a free and enlightened people.

4th. Resolved, That the untrammelled sons of the Granite State who contend for principles of civil and religious liberty, unbiased by party sect or local prejudices, are requested to organize themselves in their towns, and districts, preparatory to a State convention, hereafter to be called, for the purpose of a more general organization, and to adopt those measures that will tend to advance the purposes set forth in the foregoing preamble and resolutions.

5th. Resolved, That editors of Public Journals throughout the Country, be requested to publish the foregoing.

RILEY GODFREY, Chairman.

J. C. LITTLE, Sec'y.

JEFFERSONIAN MEETING.

AT SALEM, N. J.

A meeting of the friends of Gen. Smith of Nauvoo, Ill as a candidate for President was held in Piles Grove, Salem co, New Jersey, on the evening of the 15th of June, 1844.

J. Roberson was call to the chair and T. Long was chosen Clerk.

Mr. E. T. Benson stated the object of the meeting and suggested the propriety of holding a state convention of the friends of Gen. Smith.

On motion, Resolved, that a state convention of the friends of Gen. Smith, be called at Trenton, on the 5th day of August next.

On motion, Resolved, that the friends of Gen, Smith be requested to organise in every part of the state immediately and send delegates to the convention at Trenton.

On motion, Resolved, that electors favorable to the election of Gen. Smith to the Presidency be selected by his friends in each Electoral District of the state, and submit their names to the Trenton Convention.

On motion, Resolved, that a committee of three be appointed to call a meeting of the friends of Gen. Smith in the county of Salem.

Whereupon Messrs. Roberson, Sheets and Geforth were appointed.

On motion, Resolved, that the minutes of this meeting be published in the New York Prophet, Times and Seasons, Nauvoo Neighbor and other papers.

After a very spirited address from Mr. Benson and Roberson the meeting adjourned.

J. ROBERSON, Chair

T. LONG, Clerk.

MR. EDITOR.—I am frequently asked why Joseph Smith and the Mormons retain persons in their church after they know them to be corrupt. I would answer:—for the same reason that our Lord kept Judas after knowing him to be a devil; offences must come, but wo to him by whom they come.

One evidence that the end draws near, is, the fulfilment of our Savior's words, Matt. 24, 9 13. "Then shall they deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, (Higbee, Foster, & Co., probably,) and shall betray one another, and shall hate one another, (and it may be that two hundred will run away,—Joe's enemies,) And many false prophets (Law and Cole, perhaps,) shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.—But he that shall endure unto the end, the same shall be saved." Will you hold on, or fly the track?

CHRISTIAN OBSERVER.

STRANGERS IN THE CITY.—Elders Heber C. Kemball and Lyman Wight of the Quorum of the Twelve is in New York, also Orson Pratt, Orson Hyde and Wm. Smith of the same quorum.

The President of the United States John Tyler was married on Wednesday morning last in New York to Miss Julia Gardiner of Long Island.

RELIGIOUS.

☞ As the important particulars, and incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, subjects of enquiry, we shall insert, for the benefit of those who are not acquainted with the coming forth of the above named work, one of a series of letters, each week until all are published.

O. COWDERY'S LETTERS TO W. W. PHELPS.

VII.

Dear Brother:

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important facts of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father, with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt; also the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes. But the one of which I have been speaking is what would have been called an open vision; and though it was in the night yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception, would be to sport with the common sense of every man who knows when he is awake, when he sees, and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him: and that it was an heavenly one, the fulfilment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the Book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him, the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord, according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint. Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding further and still further the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel of the tribe of Joseph, and when it should be brought forth, it must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a little of this world's goods, by economy and industry, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger,—"Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel"—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and with the thought of obtaining, his mind would be carried back to its former reflection of poverty, abuse,—wealth, grandeur, and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develope the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history. Surely, thought he, every man will seize with eagerness this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles, the distance from his father's house to the place pointed out. And to use his own words, it seemed as though two invisible powers were influencing or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N. Y. and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass toward Canandaigua, it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the Book of Mormon, you will read Mormon's account of the last struggle of his people, as they were encamped round this hill Cumorah. (It is printed Camorah, which is an error.) In this valley, fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Saviour and his religion, were put to death.—Mormon, himself according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approuching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophecies this. He, however, by divine appointment, abridged from these records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after, gave his small record to his son Moroni, who, as appears from the same, finished it, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous: far from this: it was the wicked against the wicked, and by the wicked the wicked were punished. The Nephites, who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, from sea to sea, till the land was again peopled in a measure, by a rude, wild, revengeful, warlike and barbarous race. Such are our Indians.

This hill, by the Jaredites, was called Ramah; by it, or around it, the famous army of Coriantumr pitched their tent. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by. From day to day, did that mighty race spill their blood in wrath, contending as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow-men. Here may be seen, where once sunk to naught the pride and strength of two mighty nations; and here may be contemplated in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places, and at other times, would command reverence; the mother, who in other circumstances would be spared from violence—the infant, whose tender cries would be listened to with a feeling of compassion and tenderness—and the virgin, whose grace, beauty, and modesty, would be esteemed and held inviolate by all good men and enlightend nations, were alike disregarded and treated with scorn! In vain did the hoary head and man of gray hairs ask for mercy—in vain did the mother plead for compassion—in vain did the helpless infant weep for very anguish—and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas! who can reflect upon the last struggles of great populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall be no more heard, nor the calamities of contending armies be any more experienced for a thousand years. Alas! the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires, and the dissolution of governments! Oh! the misery, the distress, and evil, attendant on these. Who can contemplate like scenes without sorrowing, and who so destitute of commiseration, as not to be pained that man has fallen so low, so far beneath the station in which he was created.

In this vale lie commingled in one mass of ruin, the ashes of thousands, and in this vale were destined to be consumed the fair forms and vigorous systems of tens of thousands of the human race; blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike they have long since turned to their mother earth, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they, come quickened and immortalized, to not only stand in each other's presence, but before the bar of Him who is eternal.

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel.

From the Mercantile Journal.

THE RESTORATION OF THE JEWS.

New York, June 18th, 1844.

Mr. Editor:—A late number of your paper contained the following paragraph:—

Jews.—It is said that the total number of the Jews throughout the world is estimated at 3,165,700, and it is said that this number has never materially varied from the time of David downwards.

It has always been a subject of interest, although not of general inquiry, to ascertain as nearly as possible, the numerical force of the Jewish people in every part of the world, and looking forward to the speedy fulfilment of all the promises made to that peculiar and favored race in their restoration to the land of their ancestors, I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa, from which it appears that the Jewish nation number full six millions of people, divided and located as follows:—

In all parts of ancient Poland before the partition of 1772	1,000,000
In Russia, comprehending Waldavia and Wallachia	200,000
In the different States of Germany	750,000
In Holland and Belgium	80,000
Sweden and Denmark	6,000
France	75,000
England	60,000
Italian States	200,000
All North and South America and West Indies	100,000
In the Mahometan States of Europe, Asia and Africa	3,000,000
Persia, China and Hindostan	1,000,000
	6,471,000

The above includes all who are actually known as professing and following the religion of their forefathers.—It is impossible to ascertain the number of those residing in Catholic countries and concealing their religion from motives of policy. The number in Spain who preferred outwardly embracing the Catholic faith to avoid banishment under Ferdinand and Isabella, is several hundred thousands, and are at this day connected with the first families in Spain and Portugal. In Asia and Turkish dominions, I have made an estimate rather below their actual number. They are powerful in China, and on the borders of Tartary; likewise in Persia and the countries bordering on the Indian Ocean. In Abyssinia and Ethiopia there are many communities of black Jews, and they have a separate congregation at Calcutta.

The number of the Jewish people in every part of the world will supprise no one who takes into consideration that for the last four hundred years they have been in a measure exempt from these persecutions which they suffered prior to the reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a pacific people, adhering at a very early age to their international marriages, exceedingly temperate in living, and constitutionally active and energetic, their self augmenting population from these causes must gradually have increased their numbers, and warrant the beleif that they are at this time as numerous as they were in the palmy days of David and Solomon.

There is another error in your paragraph which it may be well also to notice at this time. You state that the number of Jews has never materially varied from three millions, from the time of David downwards. Very nearly that number has been exterminated by wars and violence, from what may be considered the commencement of their national troubles.

According to Josephus and cotemporary writers, there were slaughtered in Cæsaria, by the Syrians	20,000
In Jerusalem, occasioned by the insolence of a Roman soldier, under the reign of Claudius	20,000
At Scitopolis	13,000
At Alexandria, in consequence of the rivalry of the Greeks and Egyptians	50,000
At Ascalon from the same cause	2,500
At Ptolemais	2,000
At Silecia, by the Syrians and Greeks	50,000
At the siege of Jerusalem by Pompey	12,000
By an earthquake in Judea, 42 or 43 years before Christ	30,000
In consequence of a revolt occasioned by breaking a Roman eagle placed in the portico of the Temple, in the reign of Augustus	13,000
In a sedition suppressed by Varus, Governor of Syria	2,000
In an ambuscade before Ascalon, in the beginning of the war against the Romans	18,000
At the capture of Jaffa by Titus	15,000
At the Seige of Jotapat, 13th of Nero	40,000
Taking of Tariche, and at the naval battle on the Lake Generette	6,500
After this victoty, Vespasian being in the tribunal at Tariche, sent 6,000 to Nero, to work at the Isthmus of the Morea—30,400 were sold at public vendue, and 12,000 old men, unable to bear arms, were put to death	12,000
At the capture of Gamala by Titus	9,000
In a battle against Placidus, Lt. of Vesparian near the village of Gadara	15,000
At the Seige of Jerusalem and destruction of the Temple by Titus	1,100,000
In the revolt of the false Messiah Barchechobas, and in the several revolts under Adrian, Trojan, and Justinia	600,000
Add to this, that from the time of the adoration of the Golden Calf, to the return of the ark, which had been captured by the Philistines, there were destroyed	239,000
Making	2,248,000

This amount does not include neither the losses they met with in the wars anterior to the Captivity, nor the persecutions and revolts in the time of the German Emperors and the Middle Ages, nor the massacres which followed the Crusades, nor the proscriptions en masse, which were so frequently renowned in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces Under all these calamities and oppressions, the Jews like those vivacious plants which can resist the intemperence of all seasons, have been by divine interposition, enabled to sustain themselves amidst so many appalling obstacles, and have found in the strength of their laws, new principles of existence.

In pursuing the inquiry as to their numerical force, much interesting information has been obtained as to their various pursuits; and it is gratifying to learn that agriculture, their original occupation, claims a great portion of their attention. The plains of Ninevah, Greece, Persia, Egypt, Lithunia, Ukraine and Moldavia, are full of Jewish agriculturists; they are, it is said, the best cultivators of the grape in Turkey; in all parts of the East they are dyers workers in silk, weavers and blacksmiths; in Poland they are farmers, carriers, lace weavers, potters and silversmiths, and although the great body of the nation are still engaged in trade and commerce, in every quarter of the world, with undiminished success, they are nevertheless receiving a more liberal education, are cultivating a taste for the arts, many are pursuing the more enlightened and scientific professions with reputation, and are instituting reforms in the ceremonial parts of their religion, without invading any of its cardinal principles.

Wealth is not generally or equally diffused among the Jews, but the aggregate of their possessions constitutes them by far the most wealthy people on earth, and the enormous proportions are so located as to secure a very decided influence in the movements of every nation, making them, in a measure, the arbitrators of very important movements.

Although the Jewish people are entirely passive in relation to their restoration, and waiting the great advent with the same patience and humility which they have evinced for the last eighteen hundred years, relying with unabated confidence on the promises and protection of that divine power which has ever been near them and with them, nevertheless there has been no period on their history in which Christians generally have taken more interest in their temporal and religious welfare, than they evince at the present time. This is the providential prelude to great events;—they know too little of each other; and a closer approximation, a mutual surrender of prejudices, and a greater reliance of Cristians upon what constituted primitive Christianity, will at once show how slender is the line that divides us. I cannot avoid believing that the great triumphs reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage for it cannot be politically accomplished without their aid, and if the second advent so called, and so ardently desired by pious Christians, is ever to come to pass, it cannot, I hardly conceive, take place until after the restoration is accomplished, and there is a throne to be occupied, a nation to be governed, and the prophecies fulfilled.

RELIGIOUS NOTICES.

GROVE MEETING,

July, 4th.

A Meeting of the Church of Jesus Christ of Latter Day Saints, will be held in the Grove opposite James Smith's at Jerusalem, South Long Island, on Thursday, July 4, commencing at 10 o'clock, A. M. The officers and members of the neighboring branches are invited to attend.

Orson Hyde, of the quorum of the Twelve will be present.

Elder Orson Hyde, will lecture at the Log Cabin on Fulton street, Brooklyn, at the usual hours on to-morrow June 30.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall 182 Canal st. N. Y.

Brooklyn—Meetings are held every Sunday at the Log Cabin, Fulton street at the usual hours.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at 16 Franklin st. Elder John Hardy, presiding. Residence, 91 Commercial st.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. Wm. WHARTON, Presiding.

LIST OF AGENTS.

Br. Hardy, Boston. Br. Woodbury, 24 North Wharves, Philadelphia. Elder Wandell, general traveling agen through the State of New York. Br. A. R. Wright, of Bellefontaine, Ohio. Elder William McBride, Waynesville Ohio. All traveling elders are requested to act as agents for the "Prophet."

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.—He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as Travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday morning.

MORMON BOOK DEPOSITORY.

NO. 7 SPRUCE STREET,

2ND. FLOOR.

Where may be found, a general assortment of Books and Papers illustrative of the doctrine and faith of the Church of Jesus Christ of Latter-day Saints, among which are the following:—

Prof. Orson Pratt's Prophetic Almanac, for 1845.—

A Treatise on the Fulness of the Everlasting Gospel.—per hundred $8—single 1 s.

P. P. Pratt's reply to Le Roy Sunderland—$6. single 10 cts.

An appeal to the inhabitants of the State of New-York; Letter to Queen Victoria; The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection, by P. P. Pratt. $8 per hund. 1 s. single.

The Testament of the twelve Patriarchs, the sons of Jacob.

Correspondence between Gen. Jos. Smith, Col. Wentworth, Gen. Jas. Arlington Bennet and Hon. J. C. Calhoun: $8 per hund. 1s. sing.

An interesting account of several remarkable visions. By O. Pratt. $6 per hundred 10 cts. single.

O. Cowdery's letters to W. W. Phelps, on the origin of the Book of Mormon.

A History of the Church of Jesus Christ of Latter day Saints—by John Corrill a member of the Legislature of Missouri.

Synopsis of parallel passages in the Scripture. price 5s.

Gospel Reflector. $1.25.

Times & Seasons, bound. 2,00

History of the Priesthood, by Benj. Winchester. 25 cts.

Millenium, a poem by P. P. Pratt. price 50 cts.

Index to the Book of Mormon, 2nd edition: per hun. $2. sing. 6 cts.

Address to the People of the U. States: 25 cts. per hun.

Gospel Light—$2 per hundred, single 3 cts.

Gen. Jos. Smith's views on the policy of Government; Appeal to the Green Mountain Boys; Correspondence between Gen. Smith, Col. Wentworth and J. C. Calhoun, and a Memorial to the Legislature of Missouri.—6 dolls. per hun. 1 s.

We have in press, and will issue shortly, Prof. Orson Pratt's Prophetic Almanac for 1845.—Calculated for the Eastern, Middle, and Western States and Territories, the Northern portions of the slave States, and British provinces, it contains much matter interesting to the Saints.

Orders, with cash remitted, for any of the above works, will be attended to with despatch.

FARM FOR SALE.

ON LONG ISLAND.

THE Subscriber offers his farm at private sale. Said farm is situated on the road that leads from the parsonage landing to Hempstead, within half a mile of said landing. Said farm contains

53 ACRES OF LAND

according to the deeds of which 15 is woodland and 14 salt, black grass, and fresh meadow.

On said farm is a good dwelling house, with five rooms on the floor with a hall through the centre, a good brick cellar that can be entered without going out of doors, a large and convenient barn with other out buildings, a good well of water near the door, and a large garden well stored with shrubbery, such as gooseberry' currents, raspberries, grapes, &c. For further particulars enquire of the subscriber on the premises.

JAMES AKERLY.

june 29 1844

PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 552 Pearl st. near Broadway. je—c.

BRUSH FACTORY.

WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

BRUSH FACTORY.—WM. J DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Artists Hair Brushes. The above articles he has on hand for sale at the lowest prices. 118 Nassau st [je—1:4w

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No 7 Spruce st. 2nd floor.

ODDS AND ENDS.

CATO OF UTICA.—It is told of this great man, that in a certain debate in the assembly of the Senate, that he was making a long speech, merely for the purpose of protracting the business, and preventing the adoption of a measure which he disapproved. His intention being evident, Julius Cæsar (then Consul, and friendly to the measure in question,) determined to put an end to his obnoxious harangue; and with that view, arbitrarily ordered an officer to take him into custody, and conduct him to prison. But no sooner was the order issued, than the entire assembly at once rose from their seats, to accompany him, and partake of his imprisonment; so great was the respect which his countrymen bore towards him.—The effect this voluntary movement had upon Cæsar induced him by a sense of shame, to revoke his imperious mandate.

ORIGIN OF THE USE OF COFFEE.—A prior of a monastry in that part of Arabia where the berry grows, having remarked that the goats who ate of it became extremely brisk and alert, resolved to try the experiment on his monks, of whose lethargic propensities he was continually complaining.—The experiment turned out successful; and it is said it was owing to this circumstance the Arabian berry came to be so universally used and admired for its pleasant refreshing qalities.

THE LAST FEE.—The late Dr. B——, of Bristol who died very rich, coming into the bedroom of a patient a few minutes after he had expired, perceived something glittering through the clenched fingers of one hand; he gently opened them, took out the guinea, and put it into his pocket, observing, "This was certainly intended for me!"

SMOKING.—Boxhornius, the learned professor at Leyden, injured his health by smoking too much. So addicted was he to the practice, that he wore a hat with a hole in it to support his pipe, so that he could smoke whilst he was studying and writing.

PROOF OF INSANITY.—In a cause once tried at the Derby assizes, respecting the validity of a will, evidence was adduced to prove the testator (an apothecary's wife,) a lunatic; and, among many other things, it was supposed that she had swept away a quantity of pots, phials, lotions, potions, pills, boluses, and clister-pipes, into the street, as rubbish. "I doubt" said the learned Judge, "whether sweeping physic into the street be any proof of insanity."—"True, my lord," replied the counsel; "but sweeping the pots and clister-pipes away, certainly was."

RICHARD CŒUR DE LION.—Upon being told by Fulco, a French Priest, that he kept three evil daughters with him, viz. "Pride, Covetousness and Lechery, which would be sure to procure him the wrath of God, if he did not rid himself of them speedily, replied, "That he would soon give his three daughters in marriage. The Knights Templars (said he) shall have my eldest, Pride; the White Monks of the Cistenux order, shall have Covetousness; and as for the third daughter Lechery, I dont think I can do better than bestow her upon the Prelates of the Church, who in such pleasures take the most felicity.

THE PARSON'S TOAST.—Lord Cliver, one day after dinner, asked a chaplain to one of the regiments in the East India Company's service, for a toast, who after considering some time, at length exclaimed with great simplicity, "Alas! and alac-a-day! what can I give?"—"Nothing better," replied his Lordship;—"Come, gentlemen, we'll give a bumpar to the parson's toast.—A LASS, and a LAC a day."

HOW TO DISCHARGE A DOCTOR'S BILL.—A singular old gentleman was waited upon with a surgeon's bill, for the purpose of being paid. After cogitating for some time upon its contents, he desired the young man who called with it, to tell his master that the medicine he would certainly pay for, but as for the visits he had charged, he should return them again.

MEMORY.—The following anecdote is related of a man whose memory was so bad and so circumscribed, that he scarce knew what he read. A friend, knowing this, lent him the same book to read seven times over; and upon asking him how he liked the preformance, received for answer:—"I think it is an admirable production; but the author some times repeats the same things."

POSTPONING THE ECLIPSE.—A Coxcomb, who undertook the conducting of two ladies of quality to the Observatory, to behold an eclipse of the moon, arrived with them too late: consequently the eclipse was over, and his companions much disappointed. Oh! said he, pray ladies don't be chagrined, I am upon excellent terms with the astronomer, and he is so polite a man, that I am sure it will be a pleasure to him to begin again."

Animal spirits are continually taken for wit and fancy; and the want of them for sense and judgment.

Honesty is one part of eloquence. We pursuade others by being in earnest ourselves.

Consider well before you tie that knot you can never undo.

Want of care does more damage than the want of knowledge.

A wise woman will neither speak nor do whatever anger would provoke her to.

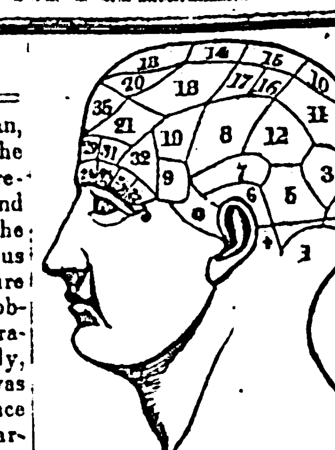
Very nice scruples are sometimes the effect of great mind, but oftener of a little one.

True modesty blushes for every thing that is criminal. False modesty is ashamed of every thing unfashionable.

SENSATION.—A love of mental sensation is the fundamental principle of human nature: from that all our passions spring—all mankind are equally in search of vivid sensations. The young seek them in love; the old, in avarice; princes, in war; the people, in sedition; the Christian, in original plans of benevolence.

VARIETY.—No character will please long, who is uniform. To be always jocose, is buffonery; pathetic, silly; always wise, sententious; always grave, tiresome.

"TIME IS MONEY,"—but it is no sign a man is a capitalist if he has plenty on his hands.



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Or, the Transmission of Qualities, Physical, Intllectual, and Moral, from parents to their off-prings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses

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☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren, Journal Office.

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Ships Names.	Captains.	Days of Sailing from New-York		
G. Washington	Burrows,	June 7	Oct. 7	Feb 5
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Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb 1	June 1
Siddons,	E Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 25	" 25
S'hph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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☞ The steamboat IOLAS, is now running daily between Providence and Newport.

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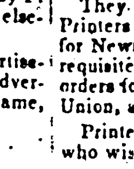

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New-York, May 19, 1844. [m18:c

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Hottinguer,	Columbus,	United States,
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Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A.M.
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Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P.M.
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THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

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Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*: In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally; to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

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The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are, and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

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TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albuson, Patriarch in the Courch of Latter Day Saints. As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

PROSPECTUS

OF A

WEEKLY NEWSPAPER.

TO BE ENTITLED

THE PROPHET.

The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocacy and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate, and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

Terms.—"THE PROPHET," will be issued Saturday morning the 18th instant, on an Imperial Sheet, at No. 7 Spruce Street, New-York, and will appear regular thereafter, on that day, at One Dollar per annum, invariably in advance.

☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York. G. T. LEACH, Pres't.

By order of the Board.

May 17, 1844.

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Taylor, Editor and Proprietor, at Nauvoo, Hancock county, Illinois Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

WM. SMITH, EDITOR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7.

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THIS PAPER IS PUBLISHED BY THE BOARD OF CONTROL OF THE "SOCIETY FOR THE DIFFUSION OF TRUTH," EVERY SATURDAY MORNING, AT NO. 7, SPRUCE ST., NEW-YORK, AT ONE DOLLAR PER ANNUM, INVARIABLY IN ADVANCE.

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THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irenæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmatioz in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS. in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose.

THE FIRST BOOK OF HERMAS, OR VISIONS.

VISION III, CONCLUDED.

87 They are, replied she, the daughters of one another. The first of them is called Simplicity; the next Innocence; the third Modesty; then Discipline; and the last of all is Charity. When, therefore, thou shalt have fulfilled the works of their mother, thou shalt be able to do all things.

88 Lady, said I, I would know what particular virtue every one of these has.

89 Hear, then, replied she; they have equal virtues, and their virtues are knit together, and follow one another as they were born.

90 From Faith proceeds Abstinence; from Abstinence, Simplicity; from Simplicity, Innocence; from Innocence, Modesty; from Modesty, Discipline and Charity. Therefore the works of these are holy, and chaste, and right.

91 Whosoever, therefore, shall serve these, and hold fast to their works, he shall have his dwelling in the tower with the saints of God.

92 Then I asked her concerning the times, whether the end were now at hand.

93 But she cried out with a loud voice, saying, O foolish man! Dost thou not see the tower yet a building? When, therefore, the tower shall be finished, and built, it shall have an end, and indeed it shall soon be accomplished.

94 But do not ask me any more questions.—What has been said may suffice thee and all the saints for the refreshment of your spirits. For these things have not been revealed to thee only, but thou mayest make them manifest unto all.

95 For therefore O Hermas! after three days thou must understand these words which I have began to speak unto thee, that thou mayest speak them in the ears of the saints; that when they shall have heard and done them, they may be cleansed from their iniquities, and thou together with them.

96 Hear me, therefore, O my sons! I have bred you up in much simplicity, and innocency, and modesty, for the mercy of God, which has dropped down upon you in righteousness, that you should be sanctified, and justified from all sin and wickedness: but ye will not cease from your evil doings.

97 Now, therefore, hearken unto me, and have peace one with another, and visit one another, and do not enjoy the creatures of God alone.

98 Give freely to them that are in need. For some by too freely feeding contract an infirmity in their flesh, and do injury to their bodies; whilst the flesh of others, who have not food, withers away; because they want sufficient nourishment, and their bodies are consumed.

99 Wherefore this intemperance is hurtful to you, who have, and do not communicate to them that want. Prepare for the judgment that is about to come upon you.

100 Ye that are the more eminent, search out them that are hungry, whilst the tower is yet unfinished. For when the tower shall be finished, ye shall be willing to do good, and shall not find any place in it.

101 Beware, therefore, ye that glory in your riches, lest perhaps they groan who are in want; and their sighing come up unto God, and ye be shut out with your goods without the gate of the tower.

102 Behold I now warn you who are set over the church, and love the highest seats; be not ye like unto those that work mischief.

103 And they indeed carry about their poison in boxes; but ye contain your poison and infection in your hearts; and will not purge them, and mix your sense with a pure heart, that ye may find mercy with the Great Kng.

104 Take heed, my childred, that your dissensions deprive you not of your lives. How will ye instruct the elect of God, when ye yourselves want correction? Wherefore admonish one another, and be at peace among yourselves; that I, standing before your father, may give an account for you unto the Lord.

105 And when she had made an end of talking with me, the six young men that built, came and carried her to the tower; and four others took up the seat on which she sat, and they also went away again to the tower. I saw not the faces of these, for their backs were towards me.

106 As soon as she was going away, I asked her that she would reveal to me what concerned the three forms, in which she had appeared unto me.

107 But she answering said unto me, Concerning these things thou must ask some other, that they may be revealed unto thee.

108 Now, brethren, in the first vision the last year, she appeared unto me exceeding old, and sitting in a chair.

109 In another vision, she had indeed a youthful face, but her flesh and hair were old; and she talked with me standing, and was more cheerful than the first time.

110 In the third vision, she was in all respects much younger, and comely to the eye; only she had the hair of an aged person: yet she looked cheerful, and sat upon a seat.

111 I was therefore very sad concerning these things, until I might understand the vision.

112 Wherefore I saw the same old woman in a vision of the night saying unto me, All prayer needeth humiliation. Fast therefore, and thou shalt learn from the Lord that which thou dost ask. I fasted, therefore, one day.

113 The same night a young man appeared to me, and said, Why dost thou often desire revelations in thy prayers? Take heed that by asking many things, thou hurt not thy body. Let these revelations suffice thee.

114 Canst thou see more notable revelations than those which thou hast already received?

115 I answered and said unto him, Sir, I only ask this one thing upon the account of the three figures of the old woman that appeared to me, that the revelation may be complete.

116 He answered me, You are not without understanding, but your doubts make you so; forasmuch as you have not your heart with the Lord.

117 I replied, and said, But we shall learn these things more carefully from you.

118 Hear, then, says he, concerning the figures about which you inquire.

119 And first, in the first vision she appeared to the in the shape of an old woman sitting in a chair; because your old spirit was decayed, and without strength, by reason of your infirmities, and the doubtfulness of your heart.

120 For as they who are old have no hope of renewing themselves, nor expect any thing but their departure; so you, being weakened through your worldly affairs, gave yourself up to sloth, and cast not away your solicitude from yourself upon the Lord; and your sense was confused, and you grew old in your sadness.

121 But, sir, I would know why she sat upon a chair?

122 He answered, because every one that is weak, sitteth upon a chair by reason of his infirmity, that his weaknesa may be upheld: Behold therefore the figure of the first vision.

123 In the second vision you saw her standing, and having a youthful face, and more cheerful than the former; but her flesh and her hair were ancient. Hear, said he, this parable also.

124 When any one grows old, he despairs of himself by reason of his infirmity and poverty; and expects nothing but the last day of his life.

125 But on a sudden an inheritance is left to him; and he hears of it, and rises; and being become cheerful, he puts on new strength. And now he no longer sits down, but stands; and is delivered from his former sorrow; and sits not, but acts manfully.

126 So you, having heard the revelation which God revealed unto you, because God had compassion upon you, and renewed your spirit, both laid aside your infirmities, and strength came to you, and you grew strong in the faith; and God, seeing your strength, rejoiced.

127 For this cause he showed you the building of the tower; and will show other things unto you, if you shall have peace with all your heart among each other.

128 But in the third vision you saw her yet younger; fair and cheerful, and of a serene countenance.

129 For as if some good news comes to one that is sad, he straightway forgets his sadness, and regards nothing else but the good news which he has heard; and for the rest he is comforted, and his spirit is renewed through the joy which he has received. even so you have been refreshed in your spirit, by seeing these good things.

130 And for that you saw her sitting upon a bench, it denotes a strong position; because a bench has four feet, and stands strongly. And even the world itself is upheld by the four elements.

131 They, therefore that repent perfectly, shall be young; and they that turn from their sins with their whole heart, shall be established.

132 And now you have the revelation fully; ask no more to have any thing further revealed unto you.

133 But if any thing is to be revealed, it shall be made manifest unto you.

Gentleness is a sort of mild atmosphere, and it enters into a child's soul, like the sunshine into a rose bud, slowly but surely expanding it into beauty and vigor.

RELIGIOUS.

☞ As the important particulars, and incidents, connected with the coming forth of the Book of Mormon, have ever been, and are now, subjects of enquiry, we shall insert, for the benefit of those who are not acquainted with the coming forth of the above named work, one of a series of letters, each week until all are published.

O. COWDERY'S LETTERS TO W. W. PHELPS.

VII.

Dear Brother:

In my last, I said I should give partially, a description of the place where, and the manner in which, these records were deposited: the first promise I have fulfilled, and must proceed to the latter.

The hill of which I have been speaking, at the time mentioned presented a varied appearance: The north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you pass to the south you soon come to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plough of the husbandman with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill not far from the top down its side; and when I visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feeling of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not, neither does it add or diminish, to, nor from, the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jerico. And I confess that my mind was filled with many reflections; and though I did not then loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would remove as much as two thirds perhaps. Another circumstance would prevent a wearing of the earth; in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place where the records were found in 1823. It is sufficient for my present purpose, to know that such is the fact; that in 1823, yes 1823, a man with whom I have the most intimate and personal acquaintance for almost seven years, actually discovered by the vision of God, the plates from which the book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary, notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious inquiry of every lover of the Book of Mormon, though, I hope, never like Jerusalem and the sepulchre of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they now contain, than for what they have contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited.

First, a hole of sufficient depth, (how deep I know not) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone were placed erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly, that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, side stones were smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest &c., from the arrows of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of the people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles, and to have paid homage before the priests of Baal! I must not forget to say that this box, containing the record was covered with another stone, the under surface being flat and the upper crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni a first, the time had been sufficient to wear the earth so that it was early discovered, when once directed, and yet not enough to make a preceivable difference to the passer by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfillment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain the rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises make to them; and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world; they show that all human inventions are like vapors, while his word endures for ever, and his promises to the last generation.

Having thus digressed from my main object to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly. And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things, were the begining to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823. after having been wrapped in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of of health and ease in this life, had so powerfully wrought upon him that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young and his mind easily turned from correct principles, unless he could be favoured with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps there might be something more equally as valuable, and to take only the plates might give others an opportunity of obtaining the remainder, which, could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record, a shock was produced on his system by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice within a seeming short distance. He looked, and to his astonishment. there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel, and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled, concerning the reality of the record, but he failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them from the place.

At that instant he looked to the Lord in prayer, and as he prayed, darkness began to disperse from his mind, and his soul was lit up as it was the evening before. and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened, and the glory of the Lord shone around about and rested upon him. "Look!" said the angel, and as he thus spake, he beheld the prince of darkness surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good, and to do of good, is of God, and whatever does not, is of that wicked one. It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world; they were sealed by the prayer of faith, and because of the knowlege they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many shall receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away that a record might be kept, and in the last days come to their children. These things are sacred and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands, the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvellous work; the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth, and walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested, and the power of Satan: you see that there is nothing desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while, on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There can they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles.—Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass, then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after this, shall have power to give the Holy Ghost by the laying on of their hands. Then will persecutiom rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this Church; but it will increase the more it is opposed, and spread further and further, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled, will be brought to pass the saying of the prophet—"And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord." But notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvellous work which shall follow the coming forth of the fullness of the gospel. Now go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptation and all the arts and devices of the wicked one. Forget not to pray, that thy

mind may become strong that when he shall manifest unto thee, thou mayest have power to escape that which is evil and obtain these precious things."

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the book of Mormon by the gift of God, endure the afflictions, and temptations, and devices of satan, without being overthrown, unless he had been previously benefitted with a certain round of experience; and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfil his purpose. So, however afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favours and mercies shown: that whatever other instruction was necessary to the accomplishing this great work, he had learned, by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness. In the mean time our brother of whom I have been speaking, passed the time as others, in labouring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that to by the testimony of many persons with whom I have been intimately acquainted, and known to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been told by those for whom he has laboured, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station in which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this is the character of the family: and on this I say as I said, concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous. They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward them; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archieves of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth! —if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Chenango County,) employed our brother as a common labourer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehannah, or causing others to do it by some art of necromancy, I should leave this for the present, unnoticed. You will remember, in the mean time, that those who seek to vilify his character, say that he has always been notorious for his idleness. This, gentleman, whose name is Stowel, resided in the town of Bainbridge, on or near the head waters of the Susquehanna river. Some forty miles south, or down the river, in the town of Harmony, Susquehanna County, Pa. is said to be a cave or subterraneous recess, whether entirly formed by art or not I am uninformed neither does this matter; but such is said to be the case, —where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given. Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of precious metal lying coined in this subterraneous vault, among whom was the employer; and accordingly our brother was required to spend a few months with some others in excavating the earth in pursuit of this treasure.

While employed here he became acquainted with the family of Isaac Hale, of whom you read in several of the productions of those who have sought to destroy the validity of the book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale.) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgment, in a manifest willingness to fulfill, on her part that passage in sacred writ,— "and they twain shall be one flesh"—by accompanying her husband against the wishes and advice of her relatives, to a land of strangers: and however I may deprecate their actions, can say in justice, her character stands as fair for morality, piety and virtue, as any in the world. Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are lead to believe them true because they are not contradicted: and besides, this generation are determined to oppose every item in the form or under the pretence of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him and a pretence to the contrary would argue a more than mortal which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but their being no cause of action he was honourably acquitted. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, until he was directed to visit again the place where the record was deposited.

For the present I close, with a thankful heart that I am permitted to see thousands rejoicing in the assurance of the promises of the Lord confirmed unto them though the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

A LETTER FROM JOSEPH SMITH TO O. COWDERY.

Dear Brother,—Having learned from the first No. of the Messenger and Advocate, that you were, not only about to "give a history of the rise and progress of the church of the Latter-day Saints;" but, that said "history would necessarily embrace my life and character," I have been induced to give you the time and place of my birth; as I have learned that many of the opposers of those principles which I have held forth to the world, profess a personal acquaintance with me, though when in my presence, represent me to be another person in age, education, and stature, from what I am.

I was born, (according to the record of the same, kept by my parents,) in the town of Sharon, Windsor Co. Vt. on the 23rd of December, 1805.

At the age of ten my father's family removed to Palmyra, N. Y. where, and in the vicinity of which, I lived, or, made it my place of residence, until I was twenty-one—the latter part, in the town of Manchester.

During this time, as is common to most, or all youths, I fell into many vices and follies; but as my accusers are, and have been forward to accuse me of being guilty of gross and outrageous violations of the peace and good order of the community, I take the occasion to remark, that, though, as I have said above, "as is common to most, or all youths, I fell into many vices and follies," I have not, neither can it be sustained, in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for which I have often had occasion to lament, were a light, and too often, vain mind, exhibiting a foolish and trifling conversation.

This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfill a duty I owe to myself, as well as to the cause of truth, in making this public confession of my former uncircumspect walk, and trifling conversation: and more particularly, as I often acted in violation of those holy precepts which I knew came from God. But as the "Articles and Covenants," of this church are plain upon this particular point, I do not deem it important to proceed further. I only add, that I do not, nor never have, pretended to be any other than a man "subject to passion," and liable, without the assisting grace of the Savionr, to deviate from that perfect path in which all men are commanded to walk!

By giving tae above a place in your valuable paper, you will confer a lasting favour upon myself, as an individual, and, as I humbly hope, subserve the cause of righteousness.

I am, with feelings of esteem, your fellow laborer in the Gospel of our Lord.

JOSEPH SMITH.

THE PROPHET.

SATURDAY MORNING, JULY 6, 1844.

SUPER HANC PETRAM ÆDIFICABO.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

OF NAUVOO, ILLINOIS.

FOR VICE PRESIDENT,

SIDNEY RIGDON,

OF PENNSYLVANIA.

☞ To prevent mistakes, all letters on business should be addressed to the "Editor of the Prophet," (post-paid) No. 7 Spruce st.

Our Situation.

All eyes—Jews and Gentiles, Saints and sinners, bond and free, Priest and people, are turned to the West —The newspapers of the City have daily rumors under the captions "Mormon troubles," "The Mormon war," Letter from Nauvoo," "Joe. Smith in a fix!" "Great excitement against the Mormons," &c., &c.—While thousands, Priests and bigots, are looking with anxiety for blood shed, rapine, plunder, and arson; the Priests are chuckling over what they consider the downfall of Mormonism: but we think they are (to use an old expression,) "counting their chickens before they are hatched," for in the words of the Prophet Joseph, *"As sure as there is a God in Israel, we shall ride triumphant over all oppression."*—The Prophet hath said it, and we know that Earth and Hell combined, with all their forces of Priests and mob-ocrats, cannot overcome the Church founded on the Rock of Revelation. It is indeed labor in vain, for "when God works, who can hinder."

We hear much said about the gathering against God's People:—many go like the army opposed to Gideon, thinking by their numbers to intimidate the Saints; but it is in vain, we know our cause is just, and fear never enters into the composition of the servants of God. We have had no late news from any source except through the opposing prints, but in our own mind, feel that the Saints in Nauvoo are able to defend themselves from the invasion of any ruthless mob; Missouri, bloody Missouri, is even now reaping the judgement of a just God for the outrages she has committed on His Saints;—the floods are carrying away her property and her citizens,—and this is only the beginning of sorrow with her, the blood of murdered innocence cries unto the God of Heaven from the ground, for him to avenge their blood on the mob-ocrats of Missouri; and shall their cry be in vain? no, "The measure they mete, shall be measured to them again," and so with all Citizens of the United States, remember the fate of Jerusalem, and do not be found fighting against the God of Israel — Preserve your laws in all cases, for you know not where this mob spirit will end if you once allow it the ascendancy.

To the Brethren.

All that are favorable to the spread of Truth can assist in its dissemination by subscribing to the capital stock of the "Society for the Diffusion of Truth" formed for the purpose of publishing the "Prophet," and such other works as may tend to the advancement of the cause of Christ.

Terms: $5 per share, which entitles him to a dividend of the profits of the concern in proportion to the amount invested.

Direct to Wm. Smith Editor of the Prophet.

We would state to our breathren throughout the country that in no stage of the work has it been more necessary than at present, that we should sustain the press, and under the above plan it will be a matter of pecuniary benefit to those who invest in stock.

"Architectonic" is ceferred till next week, on account of the great press of matter interresting to the saints generally.

DECLARATION of INDEPENDANCE,

OF

GOD'S PEOPLE;

A PARODY.

When in the course of the providence of God, an angel appears to man to reveal a new dispensation, and it becomes necessary for the "Saints of God" to dissolve the connection which has bound them to the superstitions and vain traditions of their fathers, and to assume their position in the kingdom of God, which the celestial law and the law of liberty entitle them, a decent respect to public opinion requires that they should declare the cause which impels them to the seperation. We hold these truths to be self-evident, that all men are by nature aliens to the common wealth of God, that the same cause will produce the same effects, that God is the same in all ages, that Jesus Christ is the same, and the office, work, and power of the Holy Ghost is the same in all ages of the world.—That to secure the blessings and gifts of God to man, the gospel of Jesus Christ was revealed, deriving its power from the hands of God, and flowing through a regular appointed priesthood after the order of Melchesideck.

That whenever any form of religion becomes destructive of these means, it is the right of God to abolish it and institute the true religion, laying its foundation on apostles, prophets, evangelists, teachers, and gifts of healing, &c.—Prudence indeed will dictate that a religion long established, should not be changed for light and transcient causes, and accordingly, all experience hath shown that God's people are more disposed to suffer, while evils are sufferable, than to right themselves by withdrawing from old associations and traditions. But when a long train of abuses pursuing invariably the same object, evinces a desire to subject them to the errors of priestcraft, and reduce them under absolute mental despotism, it is their right, it is their duty to withdraw from such sects, and to receive for themselves the revelations of God, by obedience to the gospel of Jesus Christ. Such has been the patient suffering of God's people, and such is now the necessity which impels us to come out of Babylon:—the history of priestcraft is a history of repeated injuries and usurpations, all having in direct object the annihilation of the "faith once delivered to the Saints;" to prove this, let facts be submitted to a candid world.

They have refused the use of their halls, churches, and also their school houses, to the authorised servants of God.

They have treated us as "the off scourings of the earth."

They have treated us with haughty disdain and abuse, not descending to associate with us, except to beg our monies, which they have expended for costly attire and splendid equipage.

They have endeavored to deprive us of the right of believing the evidences of our own senses; and have recommended fines and imprisonment as the best argument to convince those who oppose their impostures.

They have collected together large bodies of women and children, at places uncomfortable, unusual, and distant from their homes, for the sole purpose of fatiguing and frightening them at their *dis*-tracted meetings into a belief of their "cunningly devised fables."

They have invited us to their temples of pride and avarice, that they might foully slander and abuse us while there.

They have denounced with spiteful malignity, some of the most honest men, because they would not acknowledge their usurped authority as the servants of the Lord.

They have frequently brought the wrath of mobs upon us, for opposing with manly firmness, their invasion of our rights.

They have continued, notwithstanding opposition, to extort from our laboring poor, large sums of money to support their pious splendor; the people being scared out of that money which should have bought bread for their starving children.

They have endeavored to prevent the spread of truth, by refusing to let their hearers attend the lectures given by the servants of God; knowing as they do, that they dare not meet us on fair and honorable grounds, so they creep up in the dark and stab their enemy.

They have obstructed the administration of justice, by screening their clerical offenders from the penalties of the laws.

They have tried to ruin us in our private avocations, by traducing our characters.

They have heaped together innumerable swarms of teachers, and sent them all over the world, teaching lies for hire and divining for money, and breaking the first commandment of Gad.

They have attempted to render their influence subversive of the liberties of the people.

They have combined together to subject us to their jurisdiction, that by having their mark we might buy, sell, and get gain.

For quartering large numbers of proud and world-wise ecclesiastics among us.

For protecting them from punishment for the most horrid crimes.

For extorting money from us against our inclinations.

For depriving us in many cases of the means of enlightening our minds.

For opposing a liberal miscellaneous education among our children, and establishing instead, innumerable Sunday schools, the object of which, is to poison the tender minds of our children with sectarian superstitions and traditions, and to hold the young mind in ignorant awe and mental darkness; thereby making them fit dupes, and accessary to all their seditious schemes, &c.

For persuading our children to their bigot factories, alias, Sunday schools, by stratagem, and then given them their silly nonsense called tracts

For denying us the right of rising up and vindicating ourselves when slandered and traduced in their temples of folly.

For striving to rob us of our thinking privileges; declaring themselves vested with the power, in all cases, of thinking for us!

They have waged a war of extermination against us.

They have drained our pockets—burnt and mutilated our publications,—and blockaded our channels of information.

They are at this time transporting large armies of lazy marauding missionaries, to complete the work of insanity, desolation, tyranny, and adultery, already commenced with circumstances of cruelty and perfidy, scarcely paralelled in the most barbarous ages, and entirely unworthy the leaders of civilized societies.

They have constrained many to fall in with their idolatry, and to become the unwilling persecutors of their own friends and brethren.

They have turned loose upon defenceless women, their unprincipled journeymen soul-savers, whose known rule of practice is, an undistinguished violation of all social harmony.

In every stage of these oppressions we have entreated them to desist; our repeated complaints have met only with repeated acts of oppression:—a *priestcraft* whose characters are thus marked by every act which may define seditious tyrants, are unfit to be the teachers of a free people.

Nor have we been indecorous or illiberal in our conduct towards our Sectarian friends. We have warned them from time to time, of attempts by their Clergy to extend an unwarrantable jurisdiction over us. We have reminded them of the spirit of our Constitution; we have appealed to their republican justice and magnanimity; and we have reminded them of the persecution of our Pilgrim Fathers and of their solemn landing in the wilderness of Plymouth. We have called to their recollection the days of the Blue Laws, when innocent men and women were hung for the supposed crime of Witchcraft; and we have conjured them by the ties of our common kindred, to disavow these usurpations which would inevitably interrupt our friendship and correspondence. They, too, have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity which causes our seperation, and hold them as we do all other tyrants, enemies to religion, truth, virtue, happiness and republicanism.

We, therefore, the Saints, in gospel principles united, appealing to God for the authority we are exercising, solemnly publish and declare, that we, the said people of God, are, and of right ought to be, free and independant, and that we are absolved from all allegiance to the Sectarian clergy, and that all religious connection between us and the said clergy, is, and of right ought to be totally dissolved; and that as free and independant men, we have a right to worship God according to the dictates of our conscience and do all other things which independant men may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor.

To the Sisters.

In the great work of the latter days, none need say "there is nothing for me to do." There are thousands in our large cities who do not know what the peculiar tenets of the "Dispensation of the fulness of times" are, and as it is the will of God that the gospel should be preached to all as a witness, our sisters can assist in rolling forth the cause by organizing in their several branches "Societies for the distribution of Tracts", setting forth in clearness and perspicuity the precepts we contend for. In order to assist them in such a laudable undertaking, we will publish comprehensive tracts of from 4 to 8 pages each giving the principles of the "faith once delivered to the Saints," and will forward them to their order at the rate 6cts. per hundred pages. Orders addressed (post paid) to the "Prophet office" will meet with due attention.

From Nauvoo.

We have received no intelligence from Nauvoo except through the Gentile Papers—we subjoin a number of extracts, from which our readers may learn the situation of affairs there.

[From St. Louis Papers of June 18, 19, and 20.]

Martial law was proclaimed in Nauvoo by the City Council, on last Sunday, and all persons forbidden to leave the city. The Nauvoo Legion is kept ready for instant action. Joe Smith has issued a proclamation in justification of his course, and declaring himself ready to answer for his conduct before any of the Courts of Illinois.

Proclamation.

Mayor's Office, Nauvoo, June 16, 1844.—As there are a number of statements in circulation which have for their object the injury of the "Latter Day Saints," all of which are false and prompted by blackhearted villains: I therefore deem it my duty to disabuse the public mind in regard to them, and to give a plain statement of facts which have taken place in the city within a few days past, and which has brought upon us the displeasure of the unprincipled and uninformed, and seems to afford an opportunity to our enemies, to unite and arouse themselves to mob; and already they have commenced their hellish operations by driving a few defenceless Mormons from their houses and homes in the vicinity of Warsaw and Carthage.

A short time since a press was started in this city which had for its object the destruction of the institutions of the city, both civil and religious: its proprietors are a set of unprincipled scoundrels, who attempted in every possible way to defame the character of the most virtuous of our community, and change our peaceful and prosperous city into a place as evil and poluted as their own black hearts. To rid the city of a paper so filthy and pestilential as this, become the duty of every good citizen, who loves good order and morality. A complaint was made before the city council, and after a full and impartial investigation, it was voted, without one dissenting voice, a public nuisance, and to be immediately destroyed; the peace and happiness of the place demanded it—the virtue of our wives and daughters demanded it—and our consciences demanded it at our hands as the conservators of the public peace. That we acted right in this matter, we have the assurance of one of the ablest expounders of the laws of England, viz: Blackstone, the constitution of the State of Illinois, and our own chartered rights. If, then, our charter gives us the power to decide what shall be a nuisance, and cause it to be removed, where is the offence? What law is violated? If, then, no law has been violated, why this ridiculous excitement and bandying with lawless ruffians to destroy the happiness of a people whose religious motto is "peace and good will toward all men?"

Our city is infested with a set of blacklegs, counterfeiters and debauchees, and that the proprietors of this press were of that class, the minutes of the Municipal Court fully testify, and in ridding our young and flourishing city of such characters, we are abused by not only villainous demagogues, but by some who from their stations and influence in society, ought rather to raise than to press the standard of human excellence. We have no disturbance or excitement among us, save what is made by the thousand and one idle rumors afloat in the country. Every one is protected in his person and property, and but few cities of a population of twenty thousand people, in the United States, hath less of disposition or vice of any kind, than the city of Nauvoo.

Of the correctness of our conduct in this affair, we appeal to every high court in the State, and to its ordeal, we are willing to appear at any time that His Excellency Governor Ford shall please to call us before it. I therefore in behalf of the Municipal Court of Nauvoo, warn the lawless not to be precipitate in any interference in our affairs, for as there is a God in Israel, we shall ride triumphant over all oppression.

JOSEPH SMITH, Mayor.

Several Mormons arrived here (St. Louis) yesterday from Nauvoo; Sidney Rigdon, was of the number. He is on his way to Pittsburgh, in the vicinity of which he has been ordered to reside.

The latest news we have about the movements of the Mormons merely confirms what has appeared here before. At Warsaw, the citizens of the county are ordered to assemble at their various places of rendezvous, to-day [19th] by the officer from whom Smith was rescued, and there to receive general orders to co-operate as a posse to aid in arresting Smith. Citizens of the adjoining State, Territory, and counties, who feel interested in bringing Smith to justice, are called upon to act with the posse comitatus without violating any law.

The Maria brought up 591 passengers, 486 of whom are German and English emigrants. In the crowd there were about 50 Mormons, on their way to Nauvoo.

The steamer Die Vernon left last evening, [18th] taking with her several pieces of ordnance for Warsaw.

It seems that the Municipality of Nauvoo city passed three entire days in discussing the fate of the fated Press, (the Expositor) At length, at the close of the third day, the following resolution was passed by a unanimous vote, with a single exception. That was of one Warrington, who proposed giving a few days respite, assessing a fine of $3000 for every libel, and if the press would not cease publishing libels, to declare it a nuisance. He said the statutes made provision for a fine of $500.

We subjoin the resolution:—

Resolved by the City Council of the City of Nauvoo, that the printing office from whence issues the "Nauvoo Expositor," is a public nuisance, and also all of the said Nauvoo Expositors, which may be or exist in said establishment, and the Mayor is instructed to cause said printing establishment and papers to be removed without delay, in such manner as he shall direct. Passed June 10th, 1844.

The following order was immediately issued by the Mayor:—

STATE OF ILLINOIS, CITY OF NAUVOO.

To the Marshal of said City greeting—

You are hereby commanded to destroy the printing press from whence issues the "Nauvoo Expositor," and pi the type of the said printing establishment in the street, and burn all the Expositors and libellous handbills found in said establishment, and if resistance be offered to your execution of this order by the owners or others, demolish the house, and if any one threatens you, or the Mayor, or the officers of the city, arrest those who threaten you, and fail not to execute this order without delay, and make due return hereon.

By order of the City Council.

JOSEPH SMITH, Mayor

Marshal's return—The within named press and type is destroyed and pied according to order, on this 10th day of June, 1844, at about 8 o'clock P. M.

J. P. GREEN, C. M.

HEAD QUARTERS.

NAUVOO LEGION, June 10, 1844.

To Jonathan Dunham, acting Major General of the Nauvoo Legion, you are hereby commanded to hold the Nauvoo Legion in readiness, forthwith to execute the city ordinances, and especially to remove the printing establishment of the Nauvoo Expositor, and this you are required to do at sight, under the penalties of the laws; provided the Marshal shall require it, and need your services.

JOSEPH SMITH,

Lieut General Nauvoo Legion.

On Sunday evening, a meeting was held in Nauvoo, at which were appointed Delegates to go to the several precincts in the county—three delegates to each of the nine precincts—to lay before the people a true statement of the facts of the destruction of the Press.

On the 17th, a manifesto, signed by sixteen of the brethren was put forth, declaring, that Hiram Smith did not make any threats, nor offer any reward against the Warsaw Signal or its editor in the City Council.

The St. Louis Reveille, of the 24th says:

By the clerk of the steamer Gen: Brooke, which came down yesterday evening we are informed that Gov. Ford had arrived at Carthage, approved of present operations, to further which he had ordered out 2,500 men. By this time, it is supposed, that active preparations have been commenced.

We add the following from the St. Louis Republican of 25th:

The steamboat Waverly left Nauvoo on Thursday afternoon, and Warsaw in the night. She lay at Nauvoo some time, and ascertained that Gen. Smith had 2,300 men under arms, and ready for defensive operations. At Warsaw and Carthage, it was understood that about three thousand citizens were under arms, but were awaiting an additional force of a thousand men, before they directed an attempt to serve the writs in the hand of the officer. Of course they would be ready to sustain the constituted authority, if necessary, to the extremity of making war upon Smith and his men.

[From St. Louis papers, June 24]

Gov. Ford, of Illinois, is at Carthage to negotiate with Jo Smith, just as he did prior to the last Congressional election—when he or his agents visited St. Louis, contrived a plan to get a writ against Jo, held it in terrorem over him until he had agreed to transfer the whole Mormon vote to Hoge, the Locofoco candidate, and then let him loose. It will be done. The Locofocos cannot dispense with the three or four thousand votes controlled by Jo Smith.

Nauvoo is said to be destitute of an adequate supply of provisions. An order for a large quantity of flour was sent to this city on Friday, and the Steamer Osprey took up 250 barrels. Saturday was the day appointed for an advance upon the "Holy City." Hancock county is under martial law, one portion being controlled by the Mormons and the other by the anti-Mormons. No doubt many of the rumors from that neighborhood are highly exaggerated; but what the result of the excitement there may be, we cannot predict, although we are inclined to believe that there will be no serious conflict between the parties.

We learn by the Die Vernon, arrived yesterday from Keokuk, that Gov. Ford had reached Carthage and issued orders for the Fourth Brigade of the Fifth Division of Militia, composed of Hancock, McDonough and Brown counties, to concentrate at some point in Hancock county, there to await further orders, should their services be required in the present Mormon difficulties.

Several of our exchange papers state that Gen. Smith had delivered himself up to the authorities at Carthage—stood a trial and had been acquitted and returned to Nauvoo.

Great Flood in Missouri.

We learn from the St. Louis Republican, that, at noon on Sunday, the water was three feet four inches above the curb stone on Front street east of the market house, being thirty feet nine inches above low-water mark. In many places the river was from ten to fifteen miles wide.

The accounts of the sufferings above and below St. Louis were appalling. At Wyandotte city, the entire bottom was covered from ten to fifteen feet and not a house was left standing. At Westport, the warehouse was gone. At Choutean's landing, all the buildings were swept off. At Richfield, the warehouse was swept off. At Camden bend, all the houses were gone, and there was great loss of stock, &c. At Nashville, five houses were swept off. Very many other towns were entirely under water. The Republican says:

The loss of property of every description, from Weston to the mouth, will be immense. Hundreds of families have been left with nothing save the clothing they had on. In fact, the scenes of misery and distress, all the way down, are such as to almost defy description. At Camden bend, two men were taken off a tree top nearly exhausted, having been there twenty-four hours. The river is filled with drift, and a large number of houses were seen floating down the river, together with cattle, hogs, furniture, and produce. Two warehouses were swept into the river a few miles below Jefferson City, while the Balloon lay there. A number of persons are missing at different points on the river, but it is supposed that few lives have been lost.

THE WABASH FLOOD—ITS EFFECTS.—The past week has been one of disaster. The rain has descended in torrents much of the time—and the streams have swollen to an almost unprecedented height. The whole country—or rather the rivers and creek bottoms, together with the level prairies, have been submerged—and it is impossible to form anything like a correct idea of the extent of the damage sustained. Fences have been swept away—entire fields of grain have been destroyed—families have been driven from their dwellings, and forced to take refuge in boats or "flee to hills" for safety.

The State, as well as individuals, has suffered considerably. On Friday morning the embankment at the Feeder Lock at Wildcat, commenced giving way; and in a short time some two thousand cubic feet of embankment were swept away, carrying with it the guard lock, and thus giving the creek full sweep. The torrent of water which the removal of the guard lock let into the canal, occasioned two other breaks—one about half a mile below the first, and the other a short distance above town. Some three or four weeks will probably be required to repair the breaches and make all things right—and the expense of repairing, we understand, will probably be some five thousand dollars. Wildcat is said to have been higher than it was ever known before.

[From the St. Louis Republican, June 22d.]

FARTHER PARTICULARS OF THE FLOODS IN MISSOURI.—The following particulars of the flood in the Missouri river, we obtained from the officers of the steamer Balloon, which came down yesterday morning:

Left Weston, Tuesday the 18th, at 8, A M. The river had fallen the night previous ten inches. At Parkville, twenty miles below Weston, there is three feet of water on the bottom; little damage. The warehouse at Wyandotte city gone, and the entire bottom covered from ten to fifteen feet, and not a house left standing. At Chouteau's landing, the buildings are all swept off. At Wayne City, no damage. At Liberty Landing the warehouses all in the water, and the loss of groceries and produce estimated at from five to seven thousand dollars. At Owen's Landing, no damage. Richfield warehouse gone, and other damage done. At Camden, no damage. In Camden bend, all the houses gone, and great loss of stock, furniture, &c. At Lexington, the water in part of the warehouses: estimated loss of goods and produce from four to five thousand dollars. The bottom opposite covered from eight to ten feet, and great loss of stock, produce, &c. The Waconda prairie entirely covered; the water extending from bluff to bluff, about 14 miles. Dewitt covered, and much damaged. Brunswick completely inundated, and from six to ten feet water to the bluffs. Thornborough warehouses standing; water from ten to twelve feet around them. Glasgow, no damage. Arrow Rock safe. At Boonville, the river is still rising; no damage. Passed the Wapello at Nashville aiding the sufferers;—the whole town inundated, and river still rising. Six miles below Jefferson City, took on board Major S. Dyer and Mr. Rimbraugh and families. All the crops on that bottom will be destroyed. The loss of property of every description, from Weston to the mouth, will be immense. Hundreds of families have been left with nothing save the clothing they had on. In fact the scenes of misery and distress, all the way down, are such as to almost defy description. At Camden Bend two men were taken off from a tree top nearly exhausted, having been there 24 hours. The river is filled with drift, and a large number of houses were seen floating down the river, together with cattle, hogs, furniture and produce. Two warehouses were swept into the river, a few miles below Jefferson City, while the Balloon lay there. A number of persons are missing at different points on the river, but it is supposed that few lives have been lost. None were known to be lost by the officers of the Balloon. Heavy rains had fallen in the upper and the middle parts of the State.

ADDITIONAL PARTICULARS BY THE WAPELLO.—The Wapello left Glasgow on the 18th. The river was then about twenty-five feet higher than the usual high stage, and rising at the rate of an inch per hour. The bottoms of the Missouri, of the Chariton, and all other tributaries in the neighborhood, were inundated. Great distress prevailed on every side. The warehouses on the point above Glasgow were nearly under water, and before this time are probably swept away.

The Wapello, in descending, relieved several families, and stopped at Boonville, where the only present landing is some distance above the regular place. She then crossed the river, and moved the people and contents of several houses from Franklin, which place was entirely inundated.

At Rochport, the low grounds were entirely under water, and deserted. The inmates of the Hotel had moved into the second story, which was approached by a canoe, which landed passengers on the staircase in the hall. The Wapello approached within a few feet of the market-house.

Arriving at Nashville about dark same day, she remained there until the morning of the 20th; and in the meantime all the merchandise and other movables in the town were received on board of her and of the Linn, which last boat arrived from St. Louis on the morning of the 19th. During the day, two houses were swept away, and three others were about falling when the boat left. Not a soul was left in the town.

A Mr. Collier, of Columbia, was drowned in attempting to reach the landing from the interior.

On the morning of the 20th, near Marion, the yawl of the Wapello, containing a family of nine persons, who had been rescued, came in contact with the Yucatan, which boat was ascending the river, and was swamped and broken by the wheels of the steamboat. All were almost miraculously saved, excepting William Richardson, a deck hand, who was drowned. The circumstances of this *accident* are said to be such as should receive a legal investigation.

At Cote-sans Dessein, the lands in a few places projected above the water.

At Washington [Pinckney] on the 20th, found the Huntsville, which boat had been for three days busily employed in rescuing persons and saving property:

At these various points the river had been and was still rising at the same rate—an inch an hour.

The Osage was still rising.

Met the Yucatan on the 20th at Marion, and Western Belle a short distance below Jefferson City.

The wood was, with a few exceptions, all swept away.

The prospect is not flattering for a cessation of the rise. We have made a good many inquiries, and feel assured that the present rise is not the annual June flood, better known as the mountain rise. The most of the rise is from the Kansas rives. The Platte, as is reported by the traders, and which rises in the mountains, has not been much affected. Their belief is confirmed by the temperature of the water. If these surmises are true, we may expect another rise, and a long continuance of high water.

The City Engineer yesterday, about 12 o'clock, ascertained that the water was over the '*City Directrix*' (the curbstone on Front street, east of the Market House) *three feet four inches*. This gives thirty-four feet nine inches plumb water above low water mark. From half past 7 o'clock on Thursday morning, until half past 7 yesterday evening, the rise was seventeen inches. This is an immense, we believe an unparalled rise, and can only be properly estimated when the whole width of the river is considered. In many places it must be from ten to fifteen miles wide.

[From St. Louis papers to June 24.]

The river is nearly three feet higher than it was during the great flood of 1785. It is now about thirty-seven feet above low water mark, and is still rising. The water is in the stores on the levee to the depth of six or seven feet. The lower part of the city is inundated, and hundreds of families have been driven from their dwellings. The water is over the lower part of Fourth street, and east of Fourth street bridge most houses are surrounded to the depth of six or eight feet, and some to the roofs. That part of the city is now passable only in boats. Several log cabins and frame houses have floated past this city, and we learn that at different points above, whole villages have been swept away, the inhabitants escaping to the bluffs. Accounts from the Missouri, Illinois, and upper Mississippi, represent a continued rise, and great destruction of property. At this point the river had risen within the 24 hours ending at 6 o'clock last evening, 18 inches, and is still on the rise. The water in the stores fronting the river is about six feet deep.

A meeting was held in this city yesterday, at which committees were appointed to collect funds, and procure lodgings for the sufferers by the present disastrous flood.

"The People's Organ."

We have received the first two numbers of a weekly paper having the above name, and devoted to the investigation of various doctrines and beliefs—it is a fair impartial sheet and is worthy of the patronage of all honest men—it is published by a committee at Pittsburg, Pa. at one dollar per annum.

Elders Sidney Rigdon and Ebenezer Robinson arrived at Pittsburg, where they intend to reside for a season, on the 27th ult.

COMMUNICATIONS.

The following is a certificate from James S. Rue, who was brought before a conference at Wilmington, Dell. charged with slandering the character of the Prophet Joseph Smith, and the Twelve.

I hereby certify that I have never been knowing to any thing derogatory to the character of Joseph Smith or any of the Twelve apostles of the Church of Jesus Christ of Latter Day Saints, and am willing to settle any difficulties there may exist between any member of the Church and myself upon principles of equality.

JAMES S. RUE.

Wilmington, June 22, 1844.

At a special conference of Elders held at Franklin Hall, Boston July 2nd. 1844, Elders Dan'l. Spencer in the chair and Ananias McAllester, clerk, present; Elders B. Young, L. White, Wm. Smith, O. Hyde, O. Pratt, H. C. Kimball, and W. Woodruff of the Quorum of the Twelve, together with sixteen other Elders—it was Resolved, That the following conferences be held, viz. In Northbridge (District No. 5,) on the 20th and 21st July, and that Br. Charles White preside over that conference. In West Stockbridge (District No. 7,) on the 30th and 31st of July. Br. Dan'l. Spencer to preside. In Holliston (District No. 8,) on the 3d of August. Brs. Henry Harriman and Clarke Hallet to preside. In Hanover (District No. 9,) on the 14th Aug. Br. Wm. Henderson to preside. In West Brewster (District No. 10,) on the 17th and 18th of August. Brs. Harriman, Hallet, Lloyd to preside.

The Elders laboring in or near those districts it is hoped will attend the above conferences.

DAN'L. SPENCER, Chairman.

ANANIAS McALLESTER, Clerk.

Franklin, Oakland Co., Mich., June 13th, 1844.

MR. EDITOR—The first No. of the Prophet fell into our hands on our arrival here—we feel highly gratified at the stand you have taken, and the spirit manifested in supporting "Jeffersonian equal rights and protection of person and property. It seems necessary at the present day for all the lovers of law and order, to maintain inviolate those principles which are embodied in the spirit of the Constitution, and inspired the patriots of '76, in laying the foundation of universal liberty, peace, and equal rights, which they desired to secure to themselves and their posterity.

It cannot be hid from the observing mind, that the day has arrived when some men feel disposed, (if we judge from their actions) to make a thrust at the heart of the Constitution and far transcend their bounds of right; and that too, while clothed with judicial, Legislative and Executive authority, they make use of that authority, to mob, banish and murder many American citizens, whom they were bound by their oath to protect:—whereby they establish and sustain the spirit of mobs in the place of right, law, and order. This is not a fiction but a fact that has become a part of the history of our country, Missouri being the principle actor. The spirit of mobs should be nipped in the bud, as the fruit of it is dangerous to every community, nation, and government upon the earth, as every portion of any community where it is supported and sustained, will in their turn feel its weight, and calamity rolling like a flood upon their heads.

We hope and trust that you will be supported and sustained in your noble undertaking, in maintaining a press in New York City, based upon liberal and wise principles. We are pleased that there is a prospect of having the claims of Genl. Smith presented before the people freely, liberally and without reserve from your organ, that the people may have in that quarter the claims and reasons that the friends of Gen. Smith have in presenting his name as a candidate for the Presidency.

We have held Mass meetings in the various cities, towns and villages, through which we have passed in Illinois and Michigan and have laid before the people, the views of Genl. Smith on the powers and policy of the government of the United States, and the claims of his friends, and made an appeal to the people, and have every reason to believe that Gen. Smith will receive a far greater support in this region, than was anticipated. Many influential men have expressed the sentiment that Gen. Smith has marked out in his views, the wisest and most judicious course for the benefit of the nation that has been presented before the people, and that they will support him.

The friends of Jeffersonianism in Michigan have a state Convention on the 6th day of July at Jacksonburg, and the order of the delegation has been so judicially arranged and planned by Gen. Rich that each portion of the State will be represented, send a few numbers of the Prophet for the benefit of the convention, addressed to Gen. C. C. Rich. Many in this place have expressed their intention of supporting your paper, and you probably will hear from them soon. Yours in haste,

WILFORD WOODRUFF

GEO. A. SMITH

Elder Woodruff will attend the conference in Boston and New York.

Nauvoo.

The following is from a St. Louis paper of June 20th, and as it breathes a different spirit from that which influences the Press generally, we insert it.

THE MORMONS.—It would seem from the newspaper noise, that we are to have the scenes of Jackson county in 1832, and Caldwell county in 1838, re-enacted again at Nauvoo. It seems that a schism has been effected in the city of Zion, among the followers of the Prophet, and they or some interlopers, procured a press, and poured out their wrath upon the Prophet and his party. This wrath was highly tinctured with slanderous charges against male and female, together with such noxious epithets as are calculated to stir up the blood.

The blood of the Prophet and his city dignitaries was set in motion, and by color of their law and in their municipal corporate body, made a descent upon this public nuisance as they declared it, and totally demolished the scandalous machine, the printing press. Now if it be true that there is a schism in the Church of Latter-day Saints, why not let them alone to devour each other? What business have the Gentiles to interfere in this matter? Some of our squeamish editors bawled out lustily about the liberty of the press. What have they to do with the liberty of the press of Nauvoo? Let the Saints settle that between themselves. How long would a scurrilous press exist in this community? our neighbors are stumbling over beams to get at their neighbors' motes.

Have we no civil law in this land? Nothing seems to satisfy the enemies of the Mormons but an immediate resort to arms, to bloodshed, to massacre, and extermination. Cannon, arms, and military stores have gone forward, as we are informed, from this city. We doubt it very much. We cannot think we have men amongst us so fool-hardy; besides, where did the cannon come from? Are they the property of the State or of the United States? We hope for the sake of poor human nature, that there is more smoke than fire about this third Mormon war. All parties concerned in the other two, disgraced themselves and the State. We hope hereafter, there is no blood spilt in there Mormon crusades. We cannot see what monstrous peculiarities there are in a community of Mormons, that they cannot be made amenable to law. When a difficulty occurs with the Mormons, all seem to grasp the rifle instinctively, as though no law but the club law was ever heard of among us. Let the hostiles pause and enquire of the oracles of humanity, of religion, of civil liberty, and of law, before they become the assassins of their fellow citizens.

A word of Exhortation to the wifeless.

"What is there in the vale of life,
Half so delightful as a wife,
When friendship, love, and peace combine
To stamp the marriage bond divine?"—[Cowper.

A wife! earth's ev'ry boon is dross
Without a wife,—all, all is loss!
The farmer's thrift, the merchant's gain,
Ambition's prize,—all, all are vain!
"It is not good," Heaven saw and said,
"That man should be alone,"—and made
"A help meet"—last and loveliest
Of all his terrene works—and best
"Angel enshrined in human mould
"Doubly refined, earth's gems nor gold
"Can reck' thy worth; thou boon divine!
"For thee, them all we would resign."
But utter home—the very sound
A magic influence sheds around,
And long forgotten scenes arise
Most vividly before our eyes.
Cheered by the sound, the wanderer,
Far from the land he loves most dear,
Yields for the hour to fancy's sway,
And borne on speedy wing away,
Directs his visionary flight
Homeward,—with rapturous delight
Greets his fond wife, receives the kiss—
Affection's seal—earth's purest bliss.
But utter home—the exile home
Though stern of soul, bereft, and lone,
Feels the soft influence at his heart,—
It warms—it melts—the tear-drops start—
Roused by a sound of that blest word
Th' indignant soldier draws his sword,
The word—the sound, it has a charm
That fires his soul, and nerves his arm;
Woe to the base invading foe
That meets his eye, and feels his blow!
Whence has this word the mystic power
To move all hearts at ev'ry hour?
Ah! why inquire? All know,—all own
Woman hath wrought the spell alone.
A living death is his sad lot
Whose isolated heart knows not—
Hath never known nor wills to prove
Th' extatic bliss of wedded love:
He wends his dark, cold way alone,
Pitied by all—beloved by none,
"Then first of all to thee be given
"The constant care and love of Heaven
"To guide and bless thy life!
"And first of earth's best blessings all,
"Be it thy happy lot to call
"Some pure, fair spirit—WIFE!"

The following prophecy is taken from an old paper "The Telescope," published in this city, and bearing date July 22d. 1826.

PROPHECY, A. D. 1003.

TRANSLATED FROM THE GERMAN BY C. CROFF.

This mighty empire shall remain under its present government a long time, till the year A. D. 1796. Then will a hero, through manhood and virility, reach the two headed eagle, and conduct the empire praiseworthily, and conquer surrounding nations with most desperate away; and continue to conquer till after the 19th century, then will he fall and a general peace be establisheed till about A. D. 1827. Then will confusion and rebellion begin in all quarters.

Then will the red lion rise against the two-headed eagle, then will the white swan, with a powerful eagle from a dark valley in the west, unite, and rise fiercely against him and rule the empire many years, till the Almighty God with his unchangeable wisdom, will make an end thereof. Then will the prophecy of Daniel go no further: and then you will see the end of Nebuchadnezzar's dream that the end of the world is at hand.

(Signed.) F. SEABOLD.

Mezzig, Nov. 24th, A. D. 1003.

RELIGIOUS NOTICES.

Elder ORSON HYDE, will lecture at the Log Cabin on Fulton street, Brooklyn, at the usual hours on to-morrow June 30.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 182 Canal st. N. Y.

BROOKLYN—Meetings are held every Sunday at the Log Cabin, Fulton street at the usual hours.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at 16 Franklin st. Elder John Hardy, presiding. Residence, 91 Commercial st.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. Wm. WHARTON, Presiding.

LIST OF AGENTS.

Br. Hardy, Boston. Br. Woodbury, 24 North Wharves, Philadelphia. Elder Wandell, general traveling agen through the State of New York. Br. A. R. Wright, of Bellefontaine, Ohio. Elder William McBride, Waynesville Ohio. All traveling elders are requested to act as agents for the "Prophet."

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.—He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y.

Br. Clair is our authorised agent at Hudson, N. Y.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J Woodbury, has authority to act as travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition renders it necessary for us to go to press on Friday morning.

MORMON BOOK DEPOSITORY.

NO. 7 SPRUCE STREET,

2ND. FLOOR.

Where may be found, a general assortment of Books and Papers illustrative of the doctrine and faith of the Church of Jesus Christ of Latter-day Saints, among which are the following:—

Prof. Orson Pratt's Prophetic Almanac, for 1845.—

A Treatise on the Fulness of the Everlasting Gospel.—per hundred $8—single 1 s.

P. P. Pratt's reply to Le Roy Sunderland—$6. single 10 cts.

An appeal to the inhabitants of the State of New York; Letter to Queen Victoria; The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection, by P. P. Pratt. $8 per hund. 1 s. single.

The Testament of the twelve Patriarchs, the sons of Jacob.

Correspondence between Gen. Jos. Smith, Col. Wentworth, Gen. Jas. Arlington Bennet and Hon. J. C. Calhoun: $8 per hund. 1s. sing.

An interesting account of several remarkable visions. By O. Pratt. $6 per hundred 10 cts. single.

O. Cowdery's letters to W. W. Phelps, on the origin of the Book of Mormon.

A History of the Church of Jesus Christ of Latter day Saints—by John Corrill a member of the Legislature of Missouri.

Synopsis of parallel passages in the Scripture. price 5s.

Gospel Reflector. $1.25.

Times & Seasons, bound. 2,00

History of the Priesthood, by Benj. Winchester. 25 cts.

Millenium, a poem by P. P. Pratt. price 50 cts.

Index to the Book of Mormon, 2nd edition: per hun. $2. sing. 6 cts.

Address to the People of the U. States: 25 cts. per hun.

Gospel Light—$2 per hundred, single 3 cts.

Gen. Jos. Smith's views on the policy of Government; Appeal to the Green Mountain Boys; Correspondence between Gen. Smith, Col. Wentworth and J. C. Calhoun, and a Memorial to the Legislature of Missouri.—6 dolls. per hun. 1 s.

We have in press, and will issue shortly, Prof. Orson Pratt's Prophetic Almanac for 1845.—Calculated for the Eastern, Middle, and Western States and Territories, the Northern portions of the slave States, and British provinces, it contains much matter interesting to the Saints.

Orders, with cash remitted, for any of the above works, will be attended to with despatch.

FARM FOR SALE.

ON LONG ISLAND.

THE Subscriber offers his farm at private sale, said farm is situated on the road that leads from the parsonage landing to Hempstead, with n half a mile of said landing. Said farm contains

53 ACRES OF LAND

according to the deeds of which 15 is woodland and 14 salt, black grass, and fresh meadow.

On said farm is a good dwelling house, with five rooms on the floor with a hall through the centre, a good brick cellar that can be entered without going out of doors, a large and convenient barn with other out buildings, a good well of water near the door, and a large garden well stored with shrubbery, such as gooseberry' currents, raspberries, grapes, &c. For further particulars enquire of the subscriber on the premises.

JAMES AKERLY.

june 29 1844

PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

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THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 552 Pearl st. near Broadway. je—c.

BRUSH FACTORY.

BRUSH FACTORY.—WM. J. DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Alfotas Hair Brushes. The above articles he has on hand forsale at the lowest prices. 118 Nassau st. [je—1:4w.

ODDS AND ENDS.

A Dam Roaring.

An amusing story, arising from the misapplication of words, is told of a couple of young bucks who started off on a beautiful night to visit the daughter of a staid and stern old Presbyterian, and who resided in the immediate vicinity of a DAM.

Having arrived at the mansion, and after having knocked at one of the doors for a considerable length of time without summoning any one to admit them, they concluded to try another door. After sundry knocks and thumps, the old 'Blue' himself; arrayed in all the dignity which an eldership in the church could inspire him with, stood before them, when he was thus accosted by one of the youngsters:

'I'spose sir, you could'nt hear us, for this dam roaring?'

'What!' exclaimed the Presbyterian, starting back in astonishment, and flourishing his walking-stick over the head of the bewildered youth in a warlike manner.—'How dare you use such language in my presence?'

'I meant to say, sir,' stuttered the youth, 'that you could not hear our knocks for this dam roaring.'

'Insult upon insult,' shouted the now infuriated elder, at the same time making a pass at the young blood with his stick, that would have done honor to any scientific professor of the art of fencing.

At this crisis, the companion of the first speaker advanced, and after clearing his throat, and looking wistfully at the water as it dashed over the work that had been erected to impede its progress; said:—

'My friend, I suppose sir, intended to say that you were prevented from hearing us by this DAM ROARING!'—emphasising the last words in a terrible manner.

At this last explanation the old gentleman fairly raved, and it would have fared badly for our heroes, had not the object of their visit, who had overheard the whole conversation, came to their assistance, and informed her 'papa' that it was impossible for the young gentleman to have been heard within, on account of the roaring of the dam.

Explanations were passed on both sides—the young gentleman were invited into the house, where they passed the evening very pleasantly, and left 'thanking their stars' for the appearance of the 'little lady,' and for the lucky escape they made.

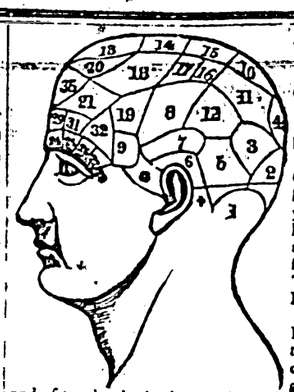
ANIMAL SYMPATHY.—Walking lately across the ground usually called the Bishop's Park, at Wells, on the evening of a day which had been very wet, when within about twenty yards of the deep trench which runs through and divides it into two nearly equal parts, I saw a full grown mare standing on its margin, and what then appeared to me (for I could but just discern part of its head and neck,) to be her colt, fallen into the trench, and unable to extricate itself on account of the soft slimy bank which it had to climb. I walked forward—the mare did not recede, but seemed more earnest and agitated as I approached. I stood still within five yards of her, and observed that there was distress if not agony in her demonstrations. I then noticed her grasping within her teeth the mane of the helpless object of her solicitude, twist most dexterously a large tuft of its flowing hair round her mouth, plant her feet firmly in the ground, and with all her strength struggle to effect the captive's liberation. After much splashing and slipping, and straining and groaning, she succeeded in dragging the captive up the bank; and then what I supposed to be her colt I perceived to be an old blind horse! They stood for an instant as if to recover from exhaustion, and to exchange an emotion of mutual joy. I was much charmed with this display of brute sympathy, and sprang forward to caress the kind animal, but the mare bounded away into the open field, and the poor blind horse followed the sound of her footsteps until I saw them both quietly grazing in the distance. I felt instructed as I walked away meditating on that scripture which says—"Ask the beasts of the field, they shall teach thee."

A RELIGIOUS COURTSHIP.—A young gentleman happened to sit at church in a pew adjoining one in which sat a young lady for whom he conceived a sudden and violent passion, was desirous of entering into a courtship on the spot; but the place not suiting a formal declaration, the exigency of the case suggested the following plan:—He politely handed his fair neighbor a bible open, with a pin stuck in the following text—2nd epistle of John, v. 5th:—"And now I beseech thee lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another." She returned it, pointing, Ruth 2nd chap. ver. 10:—"Then she fell on her face, and bowed herself to the ground and said unto him, why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" He returned the book pointing to the 12th verse of the epistle of John:—"Having many things to write unto you, I would not write with paper and ink, but I trust to come and speak face to face." From the above interview a marriage took place the ensuing week.

CO-OPERATION OF THE WIFE.—No man ever prospered in the world without the co-operation of his wife. If she unites in mutual endeavors, or rewards his labor with an endearing smile, with what confidence will he resort to his merchandize or farm; fly over lands; sail upon the seas; meet difficulty and encounter danger—if he knows he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home!—Solitude and dissappointment enter into the history of every man's life; and he is but half provided for his voyage, who finds but an associate for happy hours, while for his months of darkness and distress, no sympathising partner is prepared.

An honest man need not fear the assault of his enemies. Talent will be appreciated, industry will be rewarded, and he who pursues, in any calling, an open, manly, honest course, must in the end triumph over his enemies, and build for himself a good name, which will endure long after his traducers are forgotten.

There is a lawyer down east so excessivly honest that he puts his flower pots out every night so determined is he that every thing shall have its DEW.



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FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

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Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5; or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

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Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual, and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses

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Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

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Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

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A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

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THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

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☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, o the Am. Phren, Journal Office.

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Dress Coats, Blue, Black or Olive, from $13 to $20 nd upwards.

Pants,	do.	do.	5	9
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The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New York					
G. Washington	Burrows,	June	7	Oct	7	Feb	8
United States	Britton,	Aug.	1	Dec.	1	April	1
Gerrick	Skiddy,	"	13	"	13	"	13
Patrick Henry,	Delano,	"	25	"	25	"	25
Sheffield,	Allen,	Sept.	1	Jan	1	May	1
Roscius,	Collins,	"	13	"	13	"	13
Independence,	Nye;	"	25	"	25	"	25
Virginian,	Allen,	Oct.	1	Feb	1	June	1
Siddons,	E Cobb,	"	13	"	13	"	13
Ashburton,	Hurlleston,	"	25	"	25	"	25
Stbph'n Whitney	Thompson,	Nov.	1	Mar.	1	July	1
Sheridan,	Depeyster,	"	13	"	13	"	13

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I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S—Free passage can also be secured from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

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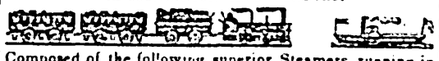

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Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

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A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

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They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

New-York, May 19, 1844, [m1S:c.

FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pinest, back office, over the Bank Coffee House.

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THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packetships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

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Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places

To all ports of the Upper Lakes.

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SPRING ARRANGEMENT—1844.

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VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

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The following unrivalled schedules are now run on this line.

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Leave N. Y. at 9 A M Arrive in Philadelphia at 3 P M.
Leave Phila at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M. arrive in Wel. N C. at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil, at 2 P.M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

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Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
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Leave Wash. at 6 A M passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

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☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

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Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

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THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

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A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St Louis. For Sale at this Office.

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Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
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Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith; in relation to Political and Religious matters generally: of which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

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The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection: by P P. PRATT. Price 25 cents each or 12 dollars per hundred. To be had at the Prophet office.

TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Courch of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

PROSPECTUS

OF A

WEEKLY NEWSPAPER.

TO BE ENTITLED

THE PRPHET.

The Board of Control of the Society for the Diffusion o Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocacy and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected. Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and interest to its columns.

Terms.—"THE PROPHET," will be issued Saturday morning the 18th instant, on an Imperial Sheet, at No. 7 Spruce Street, New-York, and will appear regular thereafter, on that day, at One Dollar per annum, invariably in advance.

☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York. G. T. LEACH, Pres't.

By order of the Board.

MAY 17, 1844.

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county, Illinois. Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

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Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

WM. SMITH, — Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. — EDITOR.

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THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irenæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose.

THE FIRST BOOK OF HERMAS, OR VISIONS.

VISION IV.

4 I saw a vision, brethren twenty days after the former vision; a representation of the tribulation that is at hand. I was walking in the field away.

2 Now from the public way to the place whither I went is about ten furlongs; it is a way very little frequented:

3 And as I was walking alone, I entreated the Lord that he would confirm the revelations which he had showed unto me by his Holy Church;

4 And would grant repentance to all his servants, who had been offended, that his great and honourable name might be glorified; and because he thought me worthy to whom he might show his wonders; and that I might honour him, and give thanks unto him.

5 And behold somewhat like a voice answered me: Doubt not, Hermas. Wherefore I began to think, and say within myself; Why should I doubt, seeing I am thus settled by the Lord, and have seen such glorious things?

6 I had gone but little farther, brethren, when I saw a dust rise up to heaven. I began to say within myself, Is there a drove of cattle coming, that raises such a dust?

7 It was about a furlong off from me. And behold I saw the dust rise more and more, insomuch that I began to suspect that there was somewhat extraordinary in it.

8 And the sun shone a little; and behold I saw a great beast, as it were a whale; and fiery locusts came out of his mouth. The height of the beast was about a hundred feet; and he had a head like a large earthern vessel.

9 I began to weep; and to pray unto the Lord, that he would deliver me from it. Then I called to mind the word which I had heard: Doubt not, Hermas.

10 Wherefore brethren, putting on a divine faith, and remembering who it was that had taught me great things, I delivered myself boldly unto the beast.

11 Now the beast came on in such a manner, as if it could at once have devoured a city.

12 I came near unto it; and the beast extended its whole bulk upon the ground; and put forth nothing but its tongue, nor once moved itself, till I had quite passed by it.

13 Now the beast had upon his head four colours, first black, then a read and bloody colour, then a golden, and then a white.

14 After that I had passed by it, and was gone forward about thirty foot; behold there met me a certain virgin well adorned, as if she had been just come out of her bride-chamber; all in white, having on white shoes, and a veil down her face, and covered with shining hair.

15 Now I knew by my former visions that it was the Church; and thereupon grew the more cheerful. She saluted me, saying, Hail, O man! I returned the salutation, saying, Lady, hail!

16 She answering, said unto me, Did nothing meet you, O man? I replied, Lady there met me such a beast, as seemed able to devour a whole people; but by the power of God, and through his singular mercy, I escaped it.

17 Thou didst escape it well, said she; because thou didst cast thy whole care upon God; and openedest thy heart unto him; believing that thou could be safe by no other, than by his great and honourable name.

18 For this cause the Lord sent his angel, who is over the beast; whose name is Hegrin, and stopped his mouth that he should not devour thee. Thou hast escaped a great trial through thy faith and because thou didst not doubt for such a terrible beast.

19 Go, therefore; and relate to the elect of God, the great things that he hath done for thee. And thou shalt say unto them, that this beast is the figure of the trial that is about to come.

20 If, therefore, ye shall have prepared yourselves, ye may escape it, if your heart be pure and without spot; and if, ye shall serve God all the rest of your days without complaint.

21 Cast all your cares upon the Lord; and he will direct them; believe in God, ye doubtful, because he can do all things; he can both turn away his wrath from you, and send you help and security.

22 Wo to the doubtful, to those who shall hear these words, and shall despise them: it had been better for them that they had not been born.

23 Then I asked her concerning the four colours which the beast had upon its head. But she answered me, saying, Again thou art curious in that thou askest concerning these things. And I said unto her, Lady, show me what they are.

24 Hear, said she; The black which thou sawest, denotes the world in which you dwell. The fiery and bloody colour, signifies, that this age must be destroyed by fire and blood

25 The golden part are ye, who have escaped out of it. For as gold is tried by the fire, and is made profitable, so are ye also in like manner tried who dwell among the men of this world.

26 They, therefore, that shall endure to the end; and be proved by them, shall be purged.—And as gold, by this trial, is cleansed, and loses its dross, so shall ye also cast away all sorrow and trouble; and be made pure for the building of the tower:

27 But the white colour denotes the time of the world which is to come, in which the elect of God shall dwell; because the elect of God shall be pure and without spot unto life eternal.

28 Wherefore do not thou cease to speak these things in the ears of the saints. Here ye have the figure of the great tribulation that is about to come; which, if you please, shall be nothing to you. Keep therefore in mind the things which I have said unto you.

29 When she had spoken thus much, she departed; but I saw not whither she went. But suddenly I heard a noise, and I turned back, being afraid; for I thought that the beast was coming toward me.

COMMUNICATIONS.

(Correspondence of the Prophet.)

BOSTON, July 1st, 1844.

MR. EDITOR.—It is with feelings of the most "pugnant sorrow" I have to inform you, that the poor "deluded Mormons," have been blown "sky high" by every foul winded mouth piece of our new fangled doctrines, our pious pilgrematic city of Boston has been thrown into the most alarming confusion by our "trumpet tongued" highminded patriotic Editors—men sir, that stand erect in the image of their Maker, men, that would look with the most contemptious scorn on any thing in the shape of a man, that would wrong any of God's creatures, even in thought; men, whose eloquence, philosophy, and reason, is the admiration of the world, men whose virtues conjures up the spirits of Gratten, Emmet, Washington, Demosthenes, Cicero, and the immortal host of the "mighty dead," to gaze with immortal amazement on their unprecepent virtues. This city, I repeat sir, has been shocked—as with the sound of many earthquakes, at the iniquitious atrocities of "Jo Smith," (or as the poor "deluded beings" are pleased to call him in the plentitude of their fanaticism, "General Joseph Smith,") such unheard of outrages, mudering the "Natives," smashing that mighty engine of "the children of men" vulgarly called "the Press,"—also of assailing with assassin impunity the chartered rights of the above mentioned talented individuals, yclept Editors, of striving to immure in "durance vile" the safeguard of our glorious Constitution, the liberty of the Press, he is charged also with striving to annihilate the liberty of "American Citizens," by advocating the formation of an "Antimobocratic Society," thereby, keeping the "Natives" within bounds, and destroying that spirit of liberty, "Our brave Fathers legacy!" "Oh! shame" General Joseph, "where is thy blush." I answer, in the faces of our very Reverend Divines, who "blush extempore" for the sins of Joseph.

Do in charity tell us, Mr. Prophet, when your nnmesake will repent of his manifold sins—when shall that wicked one cease from troubling the the spirits of a lost and ruin'd world. Oh! ye generation of Mormon "WIPERS" I warn ye to flee from the Editorial wrath to come. There is an English bill, (yes a bad English bill,) in our "Athenian Metropolis," that is determined not to leave one hair of a Mormon's head upon another, a Bill, that has plucked out Elder G. J. Adam's "circumnambient whiskers" root and branch, as a dreadful example to Mormons in general who should again be so fool-hardy, as to "lecture on Love," in despite of English hate. Yes, Mr. Editor this English Bill ere he again displays the dilapidated mansion of his "great soul" for his "peculiar benefit," on the boards where once trod a Vandenhoff, a Macready, a Booth, and "the last not least," a Rowse and an Erskine, will transubstantiate the "Lords prayer" for the use and benefit of the Mormons, he will give ye your "daily bread" in columns of "Daily Mail" (meal) which will require all the learning of this "generation of wipers," to parse, conjugate, &c.

Now sir I will a tale unfold, and thereby hangs another tale. The christian church in this city has refused (in the fullness of their christian charity) to let the hall under the Boston Museum to the Mormons, under any circumstances as it would bring disgrace on the hall, and injure the reputation of the "church," you must perceive Mr. Editor ere this, that this is a great country, and that our christian Ministers scorn to be the jackalls of our Lions of Bigotry and oppression, —they do not make a pander of their God, by catering to the worst passions of our fallen nature, theirs is the christian meekness, charity, mildness, "good will to all men." They, and only they, follow in the footsteps of the Saviour of Mankind —they do not oppress the oppressed, they pour oil and balm on the bleeding wounds of the oppressed Mormons—"who have wrongs that can speak without a tongue," and if their lives one feeling of manhood in American hearts, they will denounce and stab that viper of oppression which like the vulture of Prometheus, feeds on the vitals of our Constitution. Then in the name of our common country, let every man throw aside his preconceived prejudice against the Mormons, and fight under the banner of liberty, justice and humanity,—I call on all whose rights as citizens has been abused, and whose "lion-hearted" fathers bled for that freedom which they are denyed—one and all join in the shout of justice, liberty and the laws,—and that shout will ascend to the throne of that God of Liberty and Mercy, whose best gifts has been blighted and destroyed by the pespotic hands of bigotry, and moboeracy.

ARCHITECTONIC.

GEOGRAPHY.

The object of this science is, to describe the world we inhabit in reference to the continents, islands, mountains, oceans, seas, rivers, empires and kingdoms with which it is diversified, together with the manners, customs and religion of the different tribes which people its surface. In order to form an accurate conception of the relative positions of objects on the surface of the earth, and to enter with intelligence on the study of this subject, it is requisite first of all to have an accurate idea of its figure and magnitude.—For a long series of ages, it was supposed by the bulk of mankind that the surface of the earth was nearly a plane indefinitely extended and bounded on all sides by the sky. Lactantius, and several of the fathers of the christian church, strenuously argued that the earth was extended infinitely downwards and established upon several foundations. The ancient philosopher Heraclitius, is said to have believed that the earth was the shape of a skiff or canoe, very much hollowed; and the philosopher Leucippus supposed it to be the form of a cylinder or a drum. It is only within the period of the last three hundred years that the true figure of the earth has been accurately ascertained. This figure is now found to be that of an oblate spheriod, nearly approaching to the shape of a globe or sphere. To have asserted this opinion several ages ago, would have been considered as a heresy in religion, and would have subjected its abettors to the anathemas of the church, and even to the peril of their lives. Historians inform us that the learned Spigelius, bishop of Upsal in Sweden, suffered martyrdom at the stake in defence of the doctrine of the Antipodes: and we know that for asserting the motion of the earth, the celebrated philosopher Galileo was immured in a dungeon and condemned by an assembly of Cardinals to all the horrors of perpetual imprisonment. The doctrine he maintained, and which is now universally received by every one acquainted with the subject, was declared by these arrogant ecclesiastics to be "a proposition absurd in its very nature, false in philosophy, heretical in religion, and contrary to the Holy Scriptures." Such are some of the horrible and pernacious consequences which flow from ignorance of the phenomena of nature, and of those laws by which the Almighty governs the universe he has formed, and which prove it to be a christian duty for every rational being to study the order and economy of the visible world.

That the earth is nearly of a globular figure is proved by the following considerations:—1st. When we stand on the sea-shore while the sea is perfectly calm, we perceive that the surface of the water is not quite plain, but convex or rounded; and if we are on one side of an arm of the sea, as the Firth of Forth, and with our eyes near the water, look towards the opposite coast, we shall plainly see the water elevated between our eyes and the opposite shore so as to prevent our seeing the land near the edge of the water. The same experiment may be made on any portion of still water of a mile or two in extent, when its convexity will be perceived by the eye. A little boat for instance, may be perceived by a man who is any height above water, but if he stoops down and lays his eye near the surface, he will find that the fluid appears to rise and intercept the view of the boat. 2nd. If we take our station on the sea-shore, and view the ships leaving the coast in any direction, as they retire from our view we may perceive the masts and rigging of the vessels when the hulls are out of sight, and, as it were, sunk in the water. On the other hand, when a ship is approaching the shore, the first part that is seen of her is the top-mast; as she approaches nearer, the sails become visible, and last of all the hull comes gradually into view. The reason of such appearances obviously is, that the round or convex surface of the water interposes between the eye and the body of the ship when she has reached a certain distance, while at the same time the sails and top-mast from their greater elevation may be still in view. To the same cause it is owing, that the higher the eye is placed the more extensive is the prospect; hence it is common for sailors to climb to the tops of the masts in order to discover land or ships at a distance. The contrary of all this would take place if the earth and waters were an extended plain; when a ship came within view, the hull would first make its appearance, being the largest object, next the sails, and last of all the top-mast. These considerations which hold true in all parts of the world, prove to a certainty that the mass of the ocean is of a globular form; and if the ocean be a portion of a sphere, it follows that the land also is of the same general figure, for no portion of the earth's surface is elevated over four or five miles above the level of the ocean. 3d. The earth is round from north to south, for a number of new stars successively appear in the heavens in the quarter to which we are advancing, and many of those in the opposite quarter gradually disappear, which would not happen if the earth were a plane in that direction. 4th. That the earth is round from east to west appears from actual experiment, for many navigators by sailing in a westerly direction, have gone quite round it from east to west, and were it not for the frozen seas within the polar regions, which interrupt navigation in those directions, it would long before now have been circumnavigated from north to south. 5. All these proofs are confirmed and illustrated by eclipses of the moon which present an occular demonstration of the earth's rotundity. An eclipse of the moon is caused by the intervention of the body of the earth between the sun and moon, in which case the shadow of the earth falls upon the moon; this shadow is found in all cases and in every position of the earth to be of a circular figure, which incontrovertibly proves that the whole mass of land and water of which the earth is composed, is nearly of a globular form. The mountains and vales which diversify its surface, detract little or nothing from its globular shape, for they bear no more proportion to its whole bulk than a few grains of sand to a common terrestial globe, or the roughness on the skin of an orange; the highest mountains on its surface being little more than the two thousandth part of its diameter. Some of the mountains on the surface of the moon are higher than those on the earth, and yet that body appears to the naked eye and through telescopes of a spherical figure.—Mr. Editor if you do not think the subject too tedious, I shall continue it in the next number of the Prophet.

I remain sir with great respect, &c.

ARCHITECTONIC.

POETRY.

[FOR THE PROPHET.

The Beacon and Magnet.

THE FALLEN SAVED.

"And *he* who seeks repentance for the past,
Will woo the Angel Virtue in the future."

BULWER.

"*Tu semper amonis.*"

Shine on thou bright beacon
Unclouded and free,
(From thy city of Zion)
Ore lifes troubled sea,
From our great land of promise
Whose kingdom's began,
Thou star of the West
In thy glory shine on.

Shine on thou bright star
Of the fallen one's dream,
Thou shalt guide him to virtue
And honor again,
In the whirlwinds of passion
His bark has been tossed,
Yet, whilst thou art his beacon
He cannot be lost.

Thou "stone from the mountain,
Cut out without hands,"
Whose fame has gone forth
Into far distant lands,
Thou beacon of Liberty,
Justice, and peace,
Thou bright star of Israel's
Wronged despised race.

Guide the fallen-one's bark,
To its haven of rest,
Where safely are anchored
The good and the just,
No more from the calm sea
Of virtue to roam,
But be numbered with "Saints"
When the Saviour shall come.

His hearts faithful Magnet
Retain thy loved power,
And vary not now
In this dread trying hour,
See—the black clouds of evil
His beacon hath crossed,
And now shouldst thou fail,
If he loose thee, he's lost.

Oh! thou hast not failed,
But now points to the pole,
Where the loadstone of Virtue
Shall save his wreck'd soul,
See, his beacon shines out,
And the shallows are pass'd,
In mercy's blessed harbor
He's anchored at last.

ACHITECTONIC.

The Embroideress at Midnight.

She plies the needle till the lamp
Is waxing pale and dim;
She hears the watchman's heavy tramp
And she must watch like him—
Her hands are dry, her forehead damp,
Her dark eyes faintly swim.

Look on her work?—her blossom flowers,
The lily and the rose,
Bright as the gems of summer hours,
But not to die like those;
Here, fearless as in Eden's bowers,
Forever they repose.

Once, maiden, thou wast fresh and fair,
As those sweet flowers of thine;
Now, shut from sunny light and air,
How canst thou choose but pine?
Neglect flowers from thy raven hair,
Like an uncultured vine.

Look on her work!—no common mind
Arranged that glowing group—
Wild wreathes the stately roses bind,
Sweet bells above them droop—
Ye almost see the sportive wind
Parting the graceful troop!

Look on her work!—but look the more
On her unwearied heart,
And put aside the chamber door
That doth the daughter part
From that dear mother, who before
Taught her this cunning art.

She sleeps—that mother sick and pale—
She sleeps—and little deems
That she, who doth her features veil
All day, in flitting gleams
Of anxious hope, this hour doth hail;
But now for happy dreams.

God bless her in her lone employ,
And fill those earnest eyes
With visions of thy coming joy,
Waiting her sacrifice,
When they who gave her this employ,
Pay her its tinted price!

Think how her trembling hands will clasp
The treasure it will hold,
With that which seems a greedy grasp—
Yet not for love of gold;
That look—that sigh's relieving gasp,
Its deeper springs unfold.

Think how her hasty feet will roam
The market and the street,
To purchase for her humble home
The food and clothing meet,
And with what gladness she will come
Back to this poor retreat!

Poor maiden! if the fair ones who
Thy graceful 'broidery buy,
Only one half that struggles knew,
And filial piety,
Methinks some drop of pity's dew
Would gem the proudest eye.

It is not here its full reward
Thy gentle heart will prove;
Here ever must thy lot be hard,
But there is One above
Who sees and will not disregard
Thy consecrated love.

The Days of Old.

FROM THE HERALD.

My heart is with the days of old,
When men were frank, sincere and bold;
When malice never wore a smile,
Nor honesty gave place to guile.
'Twas then a man his friend could tell—
Who dar'd decry, or wish'd him well,
For in the face he still could find
A faithful index of the mind.
I hate this age with all my heart,
When nature's nothing—all is art;
Wherein the ruse, the scheme, the plot,
Is to appear what one is not;
So that it only seems to be
A college of hypocrisy.
May God soon mend such means and ways,
And send us back the good old days;
O, may I live once more to see
The glorious days of chivalry!
The good old days, the days of old,
When men were frank, sincere and bold,
When principle gave away and strength—
And not as now, the purse's length;
When smile met smile—and full as soon
Would frown meet frown—when no poltroon
Dare secret aim and wound—then flinch—
Or say the words he would not clinch
With sturdy blows. The purest law
Did then exist without a flaw;
Without those toils that rogues have made
To stretch plain justice into trade.
The code was simple—all men knew it—
"Offend, and by my sword you'll rue it."
Oh, had my life's lot fallen then;
Oh, that those days were back again!
That is my wish—that prayer is mine—
So God be with you, "Auld lang syne.

MARRIAGE.—Tacitus says:—'Early marriage makes us immortal. It is the soul and chief prop of empire. That man who resolves to live without a woman, and that woman who resolves to live without a man, are enemies to the community in which they dwell, injurious to themselves, destructive to the whole, apostates from nature, and rebels against heaven and earth.'

A MISER who heaps treasure which he never means to spend, is as idly employed as one who lays his purse before a looking glass, and sits all day contemplating the useless duplicate of his wealth.

TRUE PATRIOTISM.—When the Emperor Vespasian peremptorially ordered a particular senator to give his voice against the interest of his country, and threatened him with death in case he spoke otherwise,—the intrepid patriot answered with a smile,—"Did I ever tell you I was immortal? My virtue is my own—my life yours; do what you will—I shall do what I ought; and if I fall in the service of my country, I shall have more triumph in my death than you in your laurels."

Philosophers sport with the follies of mankind; tradesmen make an advantage of them; and players both sport with them and profit by them.

THE PROPHET.

SATURDAY MORNING, JULY 13, 1844.

SUPER HANC PETRAM ÆDIFICABO.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

OF NAUVOO, ILLINOIS.

FOR VICE PRESIDENT,

SIDNEY RIGDON.

OF PENNSYLVANIA.

We have just received, and for sale a few copies of the Hymn Book, those wishing to purchase had better apply immdiately at this office.

We have delayed our paper, with the expectation of getting some correct information from the seat of trouble in the west. The daily papers bring us various conflicting accounts, blood, fire, vapors of smoke, and if a tenth part is true, it is bad enough. Never has the public mind been so much excited, as at the present, all eyes are turned westward to the scenes of Mormon troubles. The newspapers of the day have swelled the various rumors to such an extent, that the people are almost led to believe, that the "saints" are indeed a law breaking people, for the purpose no doubt of exciting the "predominate mob spirit" to utterly exterminate the people of God. Priestcraft, with its feigned piety, lies at the bottom of this. Religious and political demagogues have sought to destroy the life of a statesman, a friend of the oppressed—an American patriot, and a prophet of the Most High God, and all because their craft is in danger. It is surprising to see the filth which has emanated almost daily for the last fourteen years, and that from papers, esteemed as the mouth of public opinion, against Joseph Smith, our worthy prophet. Every sectarian bulldog is let loose upon him, until we are forced to turn away with disgust from the sickening picture and pray God to close the awful sight from our eyes.

Is this American freedom? While a prisoner for his religious opinions, to be slain with his brother at his side!—to be pierced with a hundred bullets because HE DARE CALL himself a Prophet; and his brother to suffer the same fate for believing him to be a Prophet! Oh Liberty where hast thou fled? and where is the virtue of the American people? Isaiah has said "Behold, they shall surely gather together against me, but not by me:"

These are called MORMON OUTRAGES:—who have defied the laws and sworn to drive peaceful citizens from their homes and exterminate them? has the Mormons? No, they have always been a law abiding people—but listen to the people of Warsaw and Carthage at their public meetings—"drive them (the Mormons) all into Nauvoo, and then exterminate them if necessary" contrary to all law and to the constitution of the United States. Nothing is said by the press concerning the *illegality* of *their* proceedings; certainly all cannot be guilty for the conduct of a few, and every man is supposed to be innocent until he has been proven guilty. The destruction of the Nauvoo Expositor press by order of city authorities, has excited the public mind and enlisted the warmest feelings on the liberties of the press—however much we may approve or deprecate the destruction of the Expositor; the great outcry respecting it, made by all parties, and sects, editors, priests and people, seems to be rather a novel warrant for the assemblage of mobs and lawless desperadoes, to destroy the life of men, women and children—to massacre innocent men, in cold blood, while prisoners, guaranteed protection by the highest authority of the State. Men to whom the slightest blame could not be attached—except the pretext of "the unconstitutionality of the city ordinance" should be plead—and in relation to that we would say that the Charter of the City, gives the authorities of the city full power to make and execute such laws as they may deem expedient, to protect their persons and property and such other regulations as they may deem necessary to secure peace and order to the community. The right was vested in them by the State of Illinois to declare what was a nuisance, and also if necessary remove such. Did they keep within the limits allotted by their Charter?—if they did, where rests the blame—on the Mormons who expected a trust, or on the State who gave it? if they did not—has not the United States power to try them and execute on their heads, her laws for such cases provided? But we are informed that for this pretended violation of the Laws, the "City Council of Nauvoo—individually were arraigned before a Court of Justice on a charge of Riot, in destroying the said press and discharged." We are not acquainted with the circumstances attending the destruction of the Expositor, except what we gather from the opposing press and therefore are not able to judge correctly, but this much we do know, that in 1833, a Mob in Jackson county, Missouri, destroyed a press belonging to the "Saints" *without the shadow of authority from the Law, City Ordinance, or Constitution of the State or Country. These consistent mouth pieces* of the public, had then nothing to say about the "liberty of the press," nothing to say about this outrage and *breach of the Laws*—no *tremendous excitement* and hue and cry, raised in favor of the *Mormons* to sustain their rights, and the "*liberty of the press*,"—no "hundreds of mobs" and "thousands of military with the governor at their head," to bring the perpetrators of the deed to justice and sustain the Laws. The Saints could be driven from Jackson, Clay and Caldwell counties, and finally from the State of Missouri, robbed, plundered, and murdered by order of the Executive, and not one to say, why "do ye so,"—the Press was silent—the authorities of the State were silent—the Congress was silent—the President of the United States was silent, and all the world is silent, and the hypocrite is laughing in his sleeve to see the cruelty, the priest is chuckling over these outrages, in the dark, under his cloak of religion urging on the work of destruction. But now, since the destruction of the Expositor press, the world is awakened, and all hell is aroused and has let loose her fire dogs on Joseph Smith, in defence of the "liberty of the Press." "Law and Constitutional rights." This is a one sided game, and has been practised upon the Saints constantly—if the Mormons have no one to speak for them, they must speak out for themselves and tell the tale of their outraged rights.

We would say to the Saints—be calm—be prudent—"the Lord will remember his people in all their afflictions,"—there is still a God in Israel. We do not believe the report of the death of our Brethren, and shall leave the matter until we get intelligence from the Saints in the West.

VIVA LA HUMBUG!—The Right Rev. Bishop Eastburn, of Boston, sensible of the importance of rain at this season for vegetation and the comfort of man, read the prayer for it last Sunday, according to the ritual of the Episcopal church.

The above is from the New York Express; it appears that the Episcopal God requires a code of bye laws to direct him in his duties, and in case of any omission on his part, to be put in remembrance of it by reading a *stereotyped prayer*. The Express does not tell us whether the God without body or part answered the prayer or not, as "he does not speak in this enlightened age," we should not be suprised if he is deaf also.—We would recommend them to seek Elijah's God.

The *Christian* (!) Messenger speaking of the prophet Joseph, says,—

"The fate of the Prophet is proclaimed by Thomas Hague, the Astrologer of Philadelphia, in the following paragraph copied from the last number of the 'Horoscope,' a monthly magazine published by him:]

And then follows such a long string of silly nonsense, that would be more becoming the "ladies of information," than one professing "to abide in the law and testimony." We would refer Mr. Price to Isa. xlvii, 13 and 14. "Thou art wearied in the multitude of thy counsels. Let now the *astrologers*, the *star gazers*, the *monthly prognosticators* save thee from these things that shall come upon thee—Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame." Now Mr. Messenger, "To the law and to the testimony," for it is written, "those that abide not therein is is because there is no light in them."

The following extract from Gov. Porter's orders as Commander-in-Chief of the forces in Philadelpia, lead us to believe that the disturbances are not at an end there yet.—The Natives are declared rebels.

That Major General Patterson treat all persons found with arms in their hands, or in possession of cannon, or aiding and abetting those who have, and who have not reported themselves for service to the Commander-in-Chief, as open enemies of the State, seeking to destroy the property and lives of the citizens, and to trample upon its laws.

The Natives have a large force of arms and ammunition at Red Bank, awaiting an entrance of the military into the District.

The Sheriff was requested to demand the arms from the Natives.

Our next number will give a full account of our troubles in the west, as we are daily looking for intelligence that we can rely upon; the Devil having issued forth such a tirade of falsehood for the last fourteen years, that we place no confidence in his testimony.

This is the day on which the Convention of the True Jeffersonians will assemble at Baltimore, several of the Delegates have passed through our city from different parts of the Union. Will not "Michael the Great Prince" soon "stand up for his people?"

The following is an expression from the Herald, of this city, in which he has drawn some very correct conclusions in relation to our difficulties in the West.

THE MORMON MASSACRE.—Accounts confirmatory of the fact that Joe Smith and his brother were actually massacred—murdered in cold blood, continue to reach us from the West. There can be no doubt that political feeling entered largely into the popular excitement in that region against the Mormons. It was feared by the Whigs that the Nauvoo people would give material aid to Polk. This affords another and most melancholy illustration of the pernicious, demoralizing, brutalizing influence of the party presses, which are daily inflaming the passions of the people by the vilest and most incendiary tirades against their respective opponents.

Besides, Nauvoo was very favorably situated, and from its natural advantages combined with those created by the Prophet, under his singular government, was very rapidly increasing in population and trade, which excited the jealousy and envy of the people of Warsaw, a business place a little below Nauvoo. The people of Carthage, also, another trading village or town in the interior, were stimulated by the same feelings to oppose the Mormons. These feelings of enmity arising from accursed envy and avarice, were constantly inflamed by a blackguard paper in Warsaw called the "Signal."

The conduct of the people of Illinois and Missouri towards the Mormons has been brutal and detestable in the extreme, and discovering the same spirit that burned the witches at Salem and the Convent at Boston.

Look out for smoke and some muddy water.—The following is a slip from the Herald proposing a rich treat of the bloody massacre of the Mormom Chief; we hope its reporter in this case will lay aside his magnifying goggles which figured so conspicuosly at the point of his proboscis on the evening he reported the mass meeting at Military Hall

This Weekly Herald contains an admirably executed—faithful likeness of the Mormon chief, Joe Smith, who was recently massacred in cold blood by the mob, at Carthage, Illinois. It represents the Prophet in his military uniform, as commander-in-chief of the Nauvoo Legion. This portrait will be accompanied with a full and complete account of the arrest of the Prophet, and all the circumstances connected with the murder.

This altogether will be the most splendid specimen of an illustrated weekly paper ever published in this country.

COMMUNICATIONS.

[From our Nauvoo correspondant.]

Nauvoo, Ill. June 13th. 1844

MR. EDITOR.—Our City and adjacent country contains some excitable elements at present, but excitement does not trouble us much here in what Bennet of the Herald dubbed the "Western Empire." It has grown a second nature to most of the citizens, who have passed through mobs, persecutions, and bloodshed at intervals, ever since the angel of God pointed out the spot where the Book of Mormon was hid on the hill Cumorah. But without the elongation of preface, I will strike at the root of the whole affair.

A short time since, a gang of counterfeiters, mob-ocrats, fornicators and murderers, established a press in our City and issued a paper entitled the "Nauvoo Expositer."—Their avowed object, as appeared both from their prospectus and paper, was the "*Unconditional repeal of the Nauvoo Charter*," and to ferment disturbances, thereby hoping to bring a mob upon us to level our fair city into ashes, and drive us from our homes. The free citizens of Nauvoo were not willing to brook this attack upon their civil and religious institutions and chartered rights. The first number of the "Expositer" was surcharged with the most diabolical, false, and falsome articles, attacking in the most unwarranted manner the private character of many of our most worthy and respectable citizens. It made war with our muncipal code, impugned the motives of every citizen acting for the benefit of our city, and in short, it dealt out such a string of billingsgate falsehood and vituperance, as to clog the wheels of enterprise, annoy the tranquility of society, and augment domestic infelicities. To bolster up their late-sprung consequence and make a show of numbers, they coopered up the characters of murderers, blacklegs and robbers, who were egotistically officious in manufacturing false affidavits and libels prejudicial to the state of our society and subversive of our dearest rights.

Under these circumstances the city council went into an investigation of the matter, and upon proper and abundant testimony being disclosed, the establishment of the "Expositer" was very properly and legally declared a *nuisance*, and as such, the Mayor was forthwith ordered to have it removed. At about sun-set of the same day, (June 10th.) the order of the council was complied with in a very orderly and becoming manner;—the building was literally gutted of its contents which was thrown into the street and burned. While the blaze sent up its lurid light into the darkening atmosphere, making visible the calm, reconciled countenances of four or five hundred people, many of whom had been left houseless by Missouri incendiaries; we involuntarily exclaimed, "*This is but retributive justice!*"

This clique, or wicked faction, immediately sent runners into all parts of the country for the purpose of raising a mob; but it is no go; the citizens of Illinois understand themselves too well, and are too good judges of right to be *nosed* by these desperadoes and black hearted miscreants.

Their corrupt hearts and guilty consciences' made them exceeding ill at ease, and, like "Japhet in search of a father," running after every Roman nose, or string of gold beads that to his fancy resembled his father,—they have taken flight "up stream" in search of some more congenial spot wherein to hide their shame and bewilderment, which their wretched fancy made them believe existed anywhere in the wide world, rather than in the City of the Saints.—But there is a probability that their expedition will be like that of Noah's dove when it was sent from the Ark, and was unable to find a spot of earth whereon to rest; for we are told that the good people of Fort Madison politely informed them that they could *pass on*, their little town not having any *spare room* for *such* characters! Where they are destined is immaterial, so that they do not, like the dove, *return again* to the Ark.

On the night of the same day on which they took their illustrious exit, the house in which the Expositer was printed was set on fire by some of their own gang who still tarry with us, doubtless for the purpose of laying it on the Mormons. A fire was blazing in the middle of the floor when discovered by some of the police; the windows were all fastened down, the door locked, and the key in the possession of a Mr. Norton, the person who the deserters had left in charge of the building. Now judge whether it was not premeditated.

The persons who had left, had no reason for alarm; their persons had not been menaced or threatened, their property was perfectly secure,—and the only reason that can be assigned for their flight is, that "the wicked flee when no man pursueth."

Three or four persons have been arrested by the city authorities for the attempted incendiary, and their trial comes on to-morrow morning. I have exhausted my space and must close. I shall probably apprise you when anything important occurs.

L.

"Whigs of Boston,"

"GO TELL THE WORLD, AMERICA IS FREE."

MR. EDITOR: As you shall receive a report of of the proceedings at the "Mormon Convention," held in Boston, July 1st, 1844, from an abler reporter than your humble servant, I shall only pass a few remarks on the DIGNIFIED and GENTLEMANLY conduct of the Boston elite, or "Whig young gentlemen" of this pious puritanical city.

"Patience," exclaimed old Sir Harry Lee, "is a good nag, but she will bolt sometimes;" and if ever Mormon patience was put to the test, it was on the evening of July 1st, 1844, the anniversary of the dreadful battle of Aldbridge town; when the well dressed rowdies of Boston assembled en masse to "rout the Mormon humbugs;" and to their everlasting honor be it remembered, they achieved a victory that would have done honor to Napoleon. Surely, surely, the spirit of Washington hovered in gladness around his juvenile 'natives,' whilst they were doing 'a deed of dreadful note,' which should place their names in the highest niche of the temple of fame, emblazoned with gold, and add another honor to the fame of their Pilgrim Fathers, who have 'Native' honors thick upon them.

This, Mr. Editor, is the practical part of the theories issued by our respectable sixpennys, or, in plain English, a tangible proof of the honest indignation of our editorial hireling bullies: they oppress for liberty, by the liberty of the press; they glory in the first acts of men that had left their country and home to worship God after the dictates of their conscience. What were the aforesaid acts? Christian charity, vulgarly called whole-ale extermination to liberty of conscience. Will not God or the Devil put common sense into the craniums of these brainlees dolts? Are they so immersed in the tide of contemptible ignorance, as not to be able to deduce common effect from a common cause, or must the finger of scorn forever point to the mark God has set upon them. Must we forever hold up in "basso relivo" the incubus on the back of this great Nation, religious bigotry and persecution. Must we for ever have to hold up the damning effects of bygone persecutions, Quaker persecutions, Dissenters persecutions, Roman Catholic persecutions, &c. &c. Must we rake up the ashes of the Convent to shake on the heads of the "Natives," an act a band of pirates would blush to think of—the mobbing of the poor exiled Irish, whose "lion-hearted" countrymen drained their best blood for the liberty of a Nation who treat their descendants worse than slaves, they also pour oil and balm on the bleeding wounds of the poor Mormons, who have been robbed, whiped, tarred and feathered, hunted and shot down like mad dogs, for daring to worship God after the dictates of their conscience, in this enlightened age, in this land of Liberty, and after all this kindness, our respectable Editors are astonished at the ingratitude of Mormonism, for let them hit them where they will they cannot please them. There is not on God's footstool a set of whelps more contemptable than our Boston whiskerless and whiskered well dressed rowdies, vain, empty, brainless, shameless monkeys, it would do this State some service to send the most of them to South Boston Seminary, to finish their education. In conclusion I would recommend our city authorities to take into consideration, the report of the "Mudfog Association for the advancemect of everything," as they may find it applicable to "the wigs (Whigs) of our rising generation." It is as follows, "Professor Pumkinskull wished to take the opportunity of calling the attention of the meeting to a most important and serious point. The author of the treatise just read, had alluded to the prevalent taste for bears'-grease as a means of promoting the growth of hair, which undoubtedly was diffused to a very great and (as it appeared to him) very alarming extent. No gentleman attending that section could fail to be aware of the fact that the youth of the present age evinced, by their behavior in the streets and at all places of public resort, a considerable lack of that gallantry and gentlemanly feeling, which in more ignorant times, had been thought becoming. He wished to know whether it were possible that a constant outward application of bears'-grease by the young gentleman about town, had imperceptibly infused into those unhappy persons something of the nature and quality of the bear? He shuddered as he threw out the remark; but if the theory, or enquiry, should prove to be well founded, it would at once explain a great deal of unpleasant eccentricity of behavior, which, without some such discovery, was wholly unaccountable."

"The President highly complimented the learned gentleman on his most valuable suggestion, which produced the greatest effect upon the assembly! and remarked that only a week previous he had seen some at a theatre eyeing a box of ladies with a fierce intensity, which nothing but the influenc of some brutish appetite could possibly explain. It was dreadful to reflect that our youth were so rapidly verging into a generation of bears. After a scene of scientific enthusiasm, it was resolved that this important question should be immediately submitted to the consideration of the City Council.

So far Mr. Editor, will the above report apply to our young Whigs—which I hope will be a warning to our City Council to take measures not to have their Whigs (wigs) pulled by the Mormons. I remain sir, with respect, yours, &c.

ARCHITECTONIC.

Minutes of a Conference.

At a general conference of the Church of Jesus Christ of Latter-day Saints held at Franklin Hall, Boston, June 29th and 30th.

Present, Elders Brigham Young, Lyman White, Orson Hyde, Orson Pratt, W. Woodruff and H. C. Kimball of the Quorum of the Twelve, and twenty-one other Elders.

Elder Brigham Young took the chair, and Elder Ananias Mac Allister was chosen clerk.

The conference was opened with a prayer by Elder Young.

Elder Hyde addressed the meeting at considerable length on the subject of the work of God in the last days.

Adjourned uutil 2 o'clock P. M.

2 o'clock P. M.

Met pursuant to adjournment.

Prayer by Elder Hyde.

After a representation of some of the different branches, and some able remarks from Elders Young, White, Kimball, Woodruff, Spencer, and others, it was moved by Elder Boynton, and seconded by Elder Mac Allister, that Brother Jas. H. Glines be ordained an Elder of this Church, and was unanimously carried.

Moved by Elder Mac Allister, and seconded by Elder Hardy, that Brother Wm. Henderson be ordained an Elder of this Church, which was also unanimously carried. They were accordingly ordained under the hands of Elders Kimball and Hyde.

Adjourned.

In the evening, Elder Wm. Smith preached an able sermon from Mark 16 c. 16, 17, and 18th verses.

On Sunday morning, (30th.) a densely crowded meeting was eloquently addressed by Elder Orson Pratt, from Paul's 2d Epistle to Timothy, 3d c. 16 and 17 ver.

In the afternoon the meeting was addressed by Elder Lyman Wight on the subject of Charity, 1 Cor. 13 chap.

Also in the evening by Elder W. Woodruff.

When the meeting was adjourned sine die.

BRIGHAM YOUNG, Pres.

A. Mc. ALLISTER, Clerk.

Proclamation.

By virtue of my office as Mayor of the city of Nauvoo, I do hereby strictly enjoin it upon the Municipal Officers, and Citizens of said city, to use all honorable and lawful means in their power, to assist me in maintaining the public peace and common quiet of said city. As attempts have already been made to excite the jealousy and prejudice of the people of the surrounding country, by libels, and slanderous articles upon the citizens and City Council, for the purpose of destroying the "Charter" of said city, and for the purpose of raising suspicion, wrath, and indignation among a certain class of the less honorable portion of mankind, to commit acts of violence upon the innocent and unsuspecting, in a certain newspaper called the "Nauvoo Expositor," recently established for such purposes in said city, and which has been destroyed as a nuisance according to the provsions of the Charter, I further call upon every Officer, authority and citizen to be vigilant in preventing by wisdom, the promulgation of false statements, libels, slanders, of any other malicious designed concern that may be put in operation to excite and ferment the passions of men to rebel against the rights and privileges of the city, citizens or laws of the land, to be ready to suppress the gathering of mobs; to repel, by gentle means and noble exertion, every foul scheme of unprincipled men, to disgrace and dishonor the city, or State, or any of their legally constituted authorities: and finally to keep the peace, by being cool, considerate, virtuous, unoffending, manly and patriotic as the true sons of liberty ever have been and honorably maintain the precious boon our illustrious fathers won.

In witness whereof I have hereunto set my hand and affixed the seal of said Corporation at the City of Nauvoo, this 11th day of June, 1844.

[L.S.]

JOSEPH SMITH, Mayor.

To the Public.

In removing the Nauvoo Expositor as a nuisance, let it be distinctly understood that every step taken has been sanctioned by legal proceedings, founded upon testimony had before the City Council: and when it is considered that Nauvoo is a corporated body, as well as any other city in the United States; has "reserved rights" as well as the State or States; and that the charter of the city of Springfield, which is a part of our charter, has the wise provision for the City Council "To declare what shall be a nuisance, and to prevent and remove the same;" and that it is a common occurence for city corporations, to remove scurrilous prints; and that Blackstone holds the rule just, "that a libellous print or paper, affecting a private individual, may be destroyed.' Blackstone, 5. note 6. And that wicked men were conniving at the dearest rights of our city and citizens, it must be admitted on all hands that the emergency of the case called for specific proceedings in defence of our SACRED HONORS. No doubt that many that laughed at our misfortunes in Missouri, will roar at this legal procedure, as arbitary, and to them we reply, that

"He that wants all men pleased each way,
And not himself offend;
He must begin his work to day,
But God knows when he'll end."

NAUVOO NEIGHBOR.

THE U. S. TREASURY.—A Washington correspondent of the Philadelphia Mercury says:—"I learned to-day that the receipts at the Treasury Department exhibit a degree of prosperity in the finances of the Government almost beyond parallel. For the last four or five years, the weekly receipts rarely exceeded $250,000, whereas they now seldom fall below 900,000 dolls. and at times exceed a million!" So much for the Whig Tariff.

ACCIDENT AT THE TUNNEL AT BROOKLYN.—Yesterday we heard that some five or six individuals had lost their lives in pursuing their avocations near this spot, but we are happy to say that as regards the loss of life no such occurrence took place. Shortly after one o'clock, a piece of earth fell, between Henry and Atlantic streets, which buried beneath a person of the name of Edward Connelly, together with a horse and cart.—In a short time they were extricated from the rubbish around, and the sufferer was conveyed home, where we found him at a late hour last evening doing well, there being little else than contusions experienced.

LATE FROM LIMA.—The Baltimore Patriot contains a letter from Lima, under date of the 11th of May, which says:—

"The country is still unsettled—no news lately from the seat of war—every thing quiet here in this city, and very little business stirring. U. S. ships in the port of Callao: Frigate Savannah, flag ship, Com. Dallas, Capt. Hollins; sloop Warren, late from the United States: sloop Cyane, lately arrived from the coast of Mexico; storeship Relief, in port some time; frigate United States, gone to Sandwich Islands; sloop Levant, Capt. Page, gone to Sandwich Islands; schr. Shark, left on the 25th of April for Panama, to return quickly to this port. The squadron here all in good health.

"We have a report in town, within the last few days, that the French and English were in difficulties at the Society Islands, and that when the vessels that brought the report left they were about to commence hostilities. The French had imprisoned the English consul.

A youth aged fifteen years, son of the captain of a fishing smack, was crushed to death on Tuesday evening, between one of the Williamsburgh ferry boats and his father's vessel.

AN INDIAN'S INGENUITY.—A Spaniard having stolen a horse from an Indian, the latter convicted him of the offence by a very ingenious plan. He complained to a judge, who had the Spaniard, with the horse, brought before him. The prisoner swore that the animal belonged to him, and that he had always had it, so that the judge did not find himself in a position to convict. He was even about to return the horse to him, when the Indian said, "If you will allow me, I will prove that the horse belongs to me." Immediately he pulled off his cloak, and covering the horse's head, asked the Spaniard of which eye it was blind? The robber was much embarrassed at the question, but nevertheless, not to delay the court, he replied at a hazard that it was the right eye. The Indian, uncovering the head, exclaimed, "The horse is not blind either of the right eye or left." The judge immediately decided that the animal was his.

LORD NORBURY'S LAST.—A friend of Lord Norbury observed, that Mr. Lawless expected to do wonders on his route from Colon to the North, until he was prevented by the armed yeomanry, "Ay," replied his Lordship, "but you will recollect, after a Colon we come to a Full Stop."

ANTIQUARIAN CURIOSITY.—A Lady sometime back, on a visit to the British Museum, asked the person in attendance if they had a skull of Oliver Cromwell? Being answered in the negative,—"Dear me," said she, "that's something very strange, they've one at Oxford."

FOREIGN NEWS.

Arrival of the Brittania, Boston 3d inst, The Great Western, N. Y. 6 inst.

ENGLAND.

The Cotton market was slowly but steadily recovering from the depression it has long experienced, and the opinion of some of the best practical men is, that the corner has been turned, the staple has seen its lowest point, and the future is full of hope and promise.

Mr. O'Connell has comfortable quarters—airy apartments, and two gardens to walk in, and he is permitted to see his friends at seasonable times and in considerable numbers.

In Lancashire and Yorkshire the cotton and woollen trades experience the advantages of West India and China markets.

Mr. King, the new Minister Plenipotentiary of the United States at the Court of the Tuilleries, has arrived in Paris.

Her Majesty's accouchment is expected to take place early in July, at Windsor Castle.

The Writ of error in O'Connell's case, is being carried before the House of Lords, and Thursday July the 4th, is fixed for the opening of the case. Until its decision the judges are prevented from going the summer circuits, and the legal business of the country interrupted.

The Corporation of Doublin, on the 6th instant, adopted an address to the Queen on the subject of Mr. O'Connell's imprisonment, and an address of sympathy to Mr. O'Connell himself.

The Emperor of Russia, after a week's stay in England took leave of the royal circle on Sunday the 9th., and arrived at Rotterdam on Tuesday, en route for his own dominions. He was gazed at, feted, and treated to all the sight seeing which the wealth of the aristocracy and the power of the Crown had at their disposal. A review was got up for his special amusement in Windsor park. As regards numbers, it must have been a sorry sight as compared with those which the Czar enjoys at home.

Her Majesty the queen and the royal family are in the enjoyment of excellent health. On the 14th ult, the Queen left Buckingham Palace for Claremont. Prince Albert and the king of Saxony left the palace soon after for Hampton Court, and afterwards joined the Queen at Claremont.

A gigantic railway through Russia, from Odessa to the shores of the Black Sea, a distance of one thousand miles is in contemplation.

The Emperor of Russia, while in England, always slept on the ground, on a leather tick, stuffed with straw, as being more conducive to health than a feather bed.

Few measures introduced into Parliament have given rise to greater heart-burnings than the Dissenters' Chapels Bill. It was brought forward by the Government, in the upper house, for the avowed purpose of putting an end to the unseemly litigation which has long existed between the Unitarians on the one hand, and the Presbyterian and Independant bodies on the other, respecting the legal right to certain chapels where Socinian doctrines are now taught, but which, according to the assertions of the opposite party, have been diverted from the purposes of the original founders. A long discussion followed, in which the arguments were all on one side, the declamation on the other, and a majority of 190 in favor of the bill, gave the coup de grace to its opponents. They will hardly show fight again. The feelings to which this bill has given rise, show the constant declension from popularity which a government is undergoing, even amongst its own soi disant friends. Ministers have been hard pressed to remit the tax imposed two years ago on the exportation of coal, but they made a bold stand in defence of it, paltry as it is in amount, and harrassing to the exporters. The other parliamentary proceedings of the most telling interest have been, the debate on the second reading of the Bank Charter Bill; a debate on the Irish Church, in which Mr. Ward, who brought it forward pointed out forcibly the sores which it kept open on the other side of the channel; a damaging debate to the Government, introduced by Mr. Duncombe, relative to Sir J. Graham having issued a warrant for opening, at the Post Office the letters of certain foreigners during the Emperor of Russia's stay in England; a debate, in the House of Lords, on the Import Duties, brought forward by Lord Monteagle, and another on the Union of the Sees of St. Asaph and Bangor.

The Overland Mail.

The despatches in anticipation of the overland mail reached London on the 4th inst. The dates are from Bombay to the 1st May, and from China to the 10th March.

INDIA—The Supreme Government had adopted further measures for bringing the sepoys to a sense of duty, and the dissatisfaction which prevailed amongst the troops had disappeared. A revolt had been brought about to the north of shikarpore, by chief named Bijee Khan. The news from the Paujaub represents that country in a disturbed a state as ever.

Two of Runjee Singh's reputed sons, named Cashmeera and Peeshora, had raised a party and endeavored to oppose the rule of Heera Singh and his puppet king. The army of Lahore, who now hold the reigns of power, and who are ruled by Shere Singh, because he has the disposal of the treasury, invited Suchet Singh to come to Lahore and promised to put them at their head. He came with about 500 followers, and took up a position. Heera Singh, in great alarm, made all sorts of promises to the army, and led them to attack his uncle, who, with his minister and several of his adherents, were slain. The fall of Suchet was a death blow to the hopes of the pretenders at Sealkote: they fled, and their partisans dispersed.

Heera Singh is master of Lahore as long as the troops who receive from him double the pay they used to receive from old Runjeet, will allow him. The notorious Akbar Khan was at Jellalabad, watching and intriguing with the Mahomedans in Peshawur, and on the west bank of the Indus. The British residents seem to await a revolution in Lahore. Lord Ellenborough was to go for some time to Allahabad. Intrigues were in full operation at Gwalior; the Minister chosen during the minority of the young Rajah Jyajee Sindeah, being unpopular; and it was even said that plots were laid to assassinate him.

CHINA —A ship was seized with opium on board, in Shanghee, and sent down to Victoria, where she was subsequently liberated on the payment of a fine of five hundred dollars.

France.

It is announced in the French journals that the Emperor of Morocco has proclaimed a holy war against France, and in conjunction with Abd-el-Kader, is making active preparations for invading the territory claimed by the latter country

This engegement will afford France an excellent excuse for retaliatory measures. The ultimate result of the contest may be easily divined. Gallic possession of the most fertile part of the coast, and, at the same time, a footing on one side of the Straits of Gibraltar.

The Paris papers speculate on the reasons which could have brought the Emperor Nicholas to London, and they make, certainly, a number of ingenious guesses, but little worth recording.

The Paris papers of Sunday have just been received—the suspended departure of the Prince de Joinville to take the command of the squadron to act against Morocco, has been the occasion of much surprise. The English opposition journals, who have so severelly commented on the Princes taste for war, are set down as the cause of his detention in Paris.

The report of the committee on the bill for the formation of a railway from Paris to the frontiers of Belgium and to the seaports of the Channel, has been presented to the Chamber of France Deputies.

The Paris papers received since our last contain nothing of much importance, being principally occupied with reports of the debates on railway affairs. The Journal des Debates has an article on Morocco, attributed to the pen of M. Guizot, which professes to show that the disputes between that country and France will be settled without a further appeal to arms. France, the writer says, will, however, exact from the Emperor a strict neutrality, at the same time she will remain quite satisfied with her present territory in Africa. The Prince de Joinville left Paris on the 17th instant for Toulon. The Courier Francais states, that the Parisian merchants interested in the trade with Morocco, having applied for information on the subject to the Minister of Foreign Affairs, had been answered, that "there was no probability of a war between France and Morocco, and that all would be arranged diplomatically."

According to accounts from Algiers of the 10th instant the Emperor had disavowed the conduct of the chief who had attacked the French troops, and the affair was considered at that place as settled. The French government however, intend to demand something more than an apology, and will require the Emperor to give a guarantee that he will no longer afford a refuge to Abd-el-Kader; when driven from Algeria. This, we believe, was the main object of the expedition to the frontier, under the command of General Lamoriciere.

The Toulonnais of the 10th publishes a letter from Bona, dated 4th of June, stating that the Tunisians had attacked the Camp des Chaffeures, within a league of La Calle, killed four men and wounded Captain Brilliant, of the African Chasseur. "A Maltese," says the writer, "just arrived from Sa Calle, has brought this account, without further details."

The Presse states, that the celebrated manufactory of machinery belonging to M. Maffei, at Augsburg, has been totally destroyed by fire.

The church party is likely to sustain a defeat in the Chamber of Deputies on the Secondary instruction Bill.

SPAIN.

We are in posession of papers from Madrid and Barcelona to the 13th inst. exclusive; they contain, however, little or no news of interest. It was said the Legislature would be dissolved on the 10th of next month, and another convoked on the 10th of October next, on which day the Queen will be constitutionally of age. The government officers throughout the kingdom have received a month's pay, and some relief has been administered to the nunneries. The committee of the State creditors had a conference with M. Mon on the 11th, but no arrangements had yet been concluded. The Bank of San Fernando had advanced the funds necessary for the payment of the next dividend. The Gazette announces that 110 lots of national property were sold during May last, for 3 35,139 reals.

Munoz, the ex-Life-Guardsman, formerly supposed to be the paramour of the Queens mother, and now her husband, has by royal decree, been raised to the rank of Grandee of Spain, with the title of Duke de Rianzares. The proud Hidalgoes will hardly relish this promotion.

The Catalonian manufacturers are said to be in a state of alarm at the prospect of a reduction in the tariff duties which the French and English ministers are endeavoring to effect.

Portugal.

Advices from Lisbon of the 10th inst have been received. The Government has made an application for pecuniary assistance to the Junta of Public Credit, which was refused. A trial of State offenders, amounting to upwards of 160 persons connected with the late disturbances, is about to take place. A treaty between Portugal and Russia has just been concluded it is said almost for political purposes, as it is of no commercial advantage to either party.

Italy.

The Cologne Gazette assures us that the Papal Government had addressed a note to the Cabinets of London, Vienna, and Paris, on the subject of the late disturbances in its territories. The note declares that there has been no real cause for political discontent, and that the disaffection is chiefly to be ascribed to the anarchists in France and England.

The Journal of the Two Sicilies announces that several steamers left Naples on the 21st ult., with troops destined to relieve the garrisons of Sicily. The railroad between Torre-Annunciata and Nocera, by Pompi, Scafati, Angri, and Pagani, has just been opened to the public. The King was present at the inauguration.

Private letters from Bologna of the 10th inst., state that a number of individuals implicated in the late disturbances had been secretly transferred to Algiers, where they were to be draughted into the army, or otherwise disposed of in virtue of an arrangement made with the French government.

Greece.

We learn, via Paris, that the President of the Greek Ministry, M. Mavrocordato, had resigned, and that all his colleagues were about to follow his example. The late Cabinet said to be composed under the British influence, had from its entrance into office, met with such opposition that it was obliged to yield The Presse says, "Gen Coletti, who is not hostile to French influence, will no doubt now be commissioned to the forming of the new Ministry."

Turkey.

Advices from Constantinople, to the 22d May report that the Turkish forces sent against the Albanian rebels had twice defeated them between the 13th and 17th. Krischo wa had been taken by assault after a desperate resistance, on the part of the rebels 100 were killed and about the same number wounded; but the loss of the Turks is stated to have been more considerable Russia, it is stated, has offered to furnish troops for the suppression of the rebellion, should the Turkish force prove unequal to the task Permission has been granted for the erection of a Protestant church at Jerusalem.

Accounts from the Turkish frontiers of the 1st of June bring intelligence that the Montemgrins have again committed great excesses against their Turkish neighbors, attacking a caravan of Turkish merchants from the Herzowine, returning from Rajura; they murdered part of the merchants and carried off all of their goods. They sent the heads of the murdered persons as trophies to the Vladika, who, however, immediately sent back the heads, and gave orders for the goods to be restored at once to their owners.

The "*Boston Investigator*" is the title of a very neat, liberal paper published weekly at Boston.—Terms, $2 per annum.

"War and rumors of war!"

GREAT RIOT IN PHILADELPHIA!—BLOOD-SHED AND CARNAGE!—THE MILITARY AGAINST THE POPULACE!!!

We give below the statements of the late disastrous riot in Philadelphia.

This mob spirit seems to have the ascendancy in Philadelphia; the laws must be very imperfect or the City authorities very remiss in their duty.

EXCITEMENT IN PHILADELPHIA.—We have a slip from the Philadelphia Sun, dated Saturday 4 o'clock, P. M., which states that the crowds before the Roman Catholic church St. Philip de Neri, continued until two o'clock, when the Alderman entered the church and found Mr. Dunn the Priest, a number of the congregation, and a quantity of fire arms. The Sun says:—

"Alderman McKinley spoke to the Priest, and remarked that it was a very injudicious movement on the part of the Catholics, to bring fire arms into the church. The Priest replied, 'That what I have done to day, will I do to-morrow, I built this church and will die in its ruins." The Priest then read a letter that he had received from some one on Friday morning, in which it was stated that some persons intended to make an attack upon the church and burn it down, and that was the reason why the arms had been placed there."

The arms consisted of 72 muskets, 2 fowling pieces, 1 keg of powder, with balls, slugs, 12 bayonets fastened on broom handles.—Twenty-four of the musketry were already loaded. The Sun adds —

"During the morning, however, Gen. Cadwalader arrived upon the ground, and stated that word had been sent to Gov Porter, to request the withdrawal of his order, so that the muskets could be returned again to the armory. The number brought from the armory is said to be about 25, where the rest came from is yet all conjecture.

"Alderman McKinley has the names of the persons who were in the church having arms in their possession. The Church has been in possession of the City Guards, Capt. Hill, up to this writing

During last night, a number of taps were made upon the bell at the Cathedral, and in a few moments a very large number of persons congregated about the building."

MONDAY, 1 o'clock, P. M;

We have heart-sickening news from Philadelphia to-day The riots have recommenced with tenfold ferocity. Blood has been spilled—the people have been killed by the soldiery—Heaven knows where it is to end.

At two o'clock, the military then in charge gave up possession of St. Philip de Nefi's church to Mr. L. C. Levin, Mr. Titus Mr. T. D. Grover, and a large body of 'Native American Republicans. At this time there could not have been less than ten thousand persons on the ground. The large mass of people in front of the edifice were anxious to gain admission, and the 'American Republicans' used their utmost endeavors to powered, and the people outside forced down a brick wall, and broke in one of the doors, and entered the building.

The military took up line in front of the church. As the latter part of the Native Committee were turning the corner of Second street an intoxicated man interfered with the military; caught hold of an officer's sword, and some boys threw stones

The officer in command then retired behind his men, waved his sword over his head, and gave the word "fire." The order was immediately obeyed, and some twenty or thirty muskets were discharged, killing six persons and wounding several others.

The military at the time of the discharge of their muskets were in line, with the left flank partly wheeled into Second street, facing about South East. They fired somewhat diagonally across and down Second street, or the discharge would have dealt more death and destruction. There wora two volleys fired, one upon Second street, the other down: they were fired by the City Guards and Cadwallader Greys.

The mob, having procured field-pieces and armed themselves with muskets, after the meeting in the Market, proceeded to Front street, and up Front street to Queen, where they quietly placed the cannon at the middle of the junction of the street, so as to range along Queen street, toward Second; at which latter street a body of military and a six pounder were placed. The darkness favored their operations, and they were undisturbed until they had fired the piece, which was heavily loaded with fragments of iron, that had been hastily collected. At the same time the mob fired with muskets in the same direction from such covered positions as they could find, and the fire was immediately answered by a volley from the military, and the discharge of the field piece. The firing on both sides was then kept up at intervals until about 10 o'clock, when it temporarily ceased.

The mob had at that hour two pieces, placed so as to range Queen street, and had also a fifteen pounder, which they could not use, because it was not mounted. The feeling among them seemed that of desperation, and threats of the most startling character were very generally used by them against the military; and especially against General Cadwallader.

At 11 o'clock, Major General Patterson detailed the German battallion, with two field pieces, and the companies of Washington Cavalry, and First County Troop, under the command of General Roumfort, as a reinforcement, and the column immediately moved to the scene of action.

The reports of the guns shook the houses in the vicinity, shattering windows and damaging furniture. Balls passed into many of them, and the inmates were compelled to retire precipitately by the back ways, leaving all their property behind them. In one instance, an aged lady was obliged to be lifted over a fence, and while this was being done, a ball cut off the branch of a tree near by.

About 1 o'clock A. M. the First City Troop of Cavalry, Capt. Butler, was ordered to proceed to the vicinity of the church, and if possible, capture and spike the guns used by the mob. This duty was immediately performed, and at half past 1 o'clock information had been received at Head Quarters that the large fifteen pounder had been captured at the corner of Fifth and Queen streets, and spiked.

Gov. Porter, complying with the request of the authorities, arrived in the city at 3 o'clock yesterday afternoon.

A very large number of troops, from the country, arrived in the city yesterday afternoon.

In the evening some three thousand military, in all, were under arms at their armories—the arsenal, &c. A large civil force had also been enrolled.

8 1-2 P. M.—The church was in the possession of a large body of the police of the District of Southwork, headed by the constituted authorities.

The different companies of horse patrolled the City and Districts all the evening.

In the building and yard of the Girard Bank; a large number of troops from the country are stationed, ready for any emergency.

The military were quietly reposing at their different quarters in the city and county.

Gov, Porter issued a general order last evening, calling on the people to support the laws.

He has given orders to all the Generals near the city to be ready for marching here at a moment's warning.

Gen. Patterson is ordered to clear all crowds or collections of people.

Last night our city again presented the appearance of a town war. The military were about in all directions, horse and foot.

Half-past 10 o'clock.—The Natives have several pieces of cannon in the Wharton Market, and are mustered strong. They openly say, they are only waiting for the military. They are well organized, and have appointed officers.

KILLED AND WOUNDED.

KILLED.—Enos Waters, William Crosier, Fairfield, Freed, Capt. Teal, John Cook, James Dougherty, Gerhard Elderes, Sergeant Guyer, Corporal Troutman and three others, names unknown. Total 13

WOUNDED.—Colonel Pleasonton, Captain R. K. Scott, James Linsinberger, T. C Sahrders, David Kithcart, William Manning, James W. Barr, John Husted, Elisha Jester, James R. Tully, Warner Grey, Mre Lisle, William Baggs, Dr. Appleton, John Quin, Lemuel Paynter, T. D. Grover, Joseph Silsby, Henry Sladk, Thomas Faulkner, James Fawson, Edward McGuire, Thomas Street, H. Jones, Frost, Grey.

Sergeant Starr, and privates Russell, Morrison, Ashworth, Waterhouse, Woolridge, Crawford, Williams, Ball, Dougherty, McCarren and Sergeant McCarren, and five or six others. Private Crawford of the Washington Artillery, has had his arm amputated at the shoulder. Total wounded, 50.

EVIL ARISING FROM FLATTERY.—Holbien was despatched by Cromwell to draw the Lady Anne of Cleves. He brought over so favorable a likeness of the lady that Henry consented to wed; but when he found her so inferior to the miniture; the storm, which should really have been directed to the painter, burst on the minister; and Cromwell lost his head because Anne was a Flanders mare and not a Venus, as Holbien had painted her.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 152 Canal st. N. Y.

BROOKLYN—Meetings are held every Sunday at the Log Cabin, Fulton street at the usual hours.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at 16 Franklin st. Elder John Hardy, presiding. Residence, 91 Commercial st.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. Wm. WHARTON, Presiding.

LIST OF AGENTS.

Br. Hardy, Boston. Br. Woodbury, 24 North Wharves, Philadelphia. Elder Wandell, general traveling agent through the State of New York. Br. A. R Wright, of Bellefontaine, Ohio. Elder William McBride, Waynesville Ohio. All traveling elders are requested to act as agents for the "Prophet."

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.—He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y.

Br. Clair is our authorised agent at Hudson, N. Y.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelli Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act a velling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday morning.

MORMON BOOK DEPOSITORY.

NO. 7 SPRUCE STREET, 2ND. FLOOR.

Where may be found, a general assortment of Books and Papers illustrative of the doctrine and faith of the Church of Jesus Christ of Latter-day Saints, among which are the following:—

Prof. Orson Pratt's Prophetic Almanac for 1845.—

A Treatise on the Fulness of the Everlasting Gospel.—per hundred $8—single 1 s.

P. P. Pratt's reply to Le Roy Sunderland—$6. single 10 cts.

An appeal to the inhabitants of the State of New York; Letter to Queen Victoria; The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection, by P. P. Pratt. $8 per hund. 1 s. single.

The Testament of the twelve Patriarchs, the sons of Jacob.

Correspondence between Gen. Jos. Smith, Col. Wentworth, Gen. Jas. Arlington Bennet and Hon. J. C. Calhoun: $8 per hund. 1s. sing.

An interesting account of several remarkable visions. By O. Pratt. $6 per hundred 10 cts. single.

O. Cowdery's letters to W. W. Phelps, on the origin of the Book of Mormon.

A History of the Church of Jesus Christ of Latter day Saints—by John Corrill a member of the Legislature of Missouri.

Synopsis of parallel passages in the Scripture. price 53.

Gospel Reflector. $1.25.

Times & Seasons, bound. 2,00

History of the Priesthood, by Benj. Winchester. 25 cts.

Millenium, a poem by P. P. Pratt. price 50 cts.

Index to the Book of Mormon, 2nd edition: per hun. $2. sing. 6 cts.

Address to the People of the U. States: 25 cts. per hun.

Gospel Light—$2 per hundred, single 3 cts.

Gen. Jos. Smith's views on the policy of Government; Appeal to the Green Mountain Boys; Correspondence between Gen. Smith, Col. Wentworth and J. C. Calhoun, and a Memorial to the Legislature of Missouri.—6 dolls. per hun. 1 s.

We have in press, and will issue shortly, Prof. Orson Pratt's Prophetic Almanac for 1845.—Calculated for the Eastern, Middle, and Western States and Territories, the Northern portions of the slave States, and British provinces, it contains much matter interesting to the Saints.

Orders, with cash remitted, for any of the above works, will be attended to with despatch.

FARM FOR SALE.

ON LONG ISLAND.

THE Subscriber offers his farm at private sale, said farm is situated on the road that leads from the parsonage landing to Hempstead, with n half a mile of said landing. Said farm contains

53 ACRES OF LAND

Black grass, and fresh meadow.

On said farm is a good dwelling house, with five rooms on the floor with a hall through the centre, a good brick cellar that can be entered without going out of doors, a large and convenient barn with other out buildings, a good well of water near the door, and a large garden well stored with shrubbery, such as gooseberry' currents, raspberries, grapes, &c. For further particulars enquire of the subscriber on the premises.

JAMES AKERLY.

june 29 1844

PIANO FORTES, PIANO FORTES.—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

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THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No 552 Pearl st near Broadway. je—c.

BRUSH FACTORY.

BRUSH FACTORY.—WM. J DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Aliotas Hair Brushes. The above articles he has on hand forsale at the lowest prices. 118 Nassau st. [je—1t4w.

CHEAP CASH TAILORING ESTABLISHMENT.

J. B. MEYNELL, 603 BROADWAY.

J. B. M Inventor of the new instrument for ascertaining a correct draft of the human figure, through which he is enabled to produce a most splendid fit. Offers upon the following reasonable terms to execute orders in the neatest and most Fashionable Style, to patronize is to be suited.

Dress Coats, Blue, Black or Olive, from $13 to $20 nd upwards.			
Pants,	do.	do.	5 9
Vests,	do.	do.	2 5
Frock and Dress Coats made to measure,			8 0
"	"	" Extra trimed,	9 50 0
Pants,	do.	do	1 75 2

m25 3t.]

WM H MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1tc]

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Rice st, back office, over the Bank Coffee House.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—c

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BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.)

ODDS AND ENDS.

CONTENTMENT.—Seneca observes, that he who would live happy must neither trust to good fortune, nor submit to bad: he must stand upon his guard against all assaults; must stick to himself, without any dependance on other people.—Where the mind is tinctured with philosophy, there is no place for grief, anxiety, or superstitious vexations.

CICERO.—This famous orator said of Caninius Revilius, who continued consul only for one day—"We have had a consul of such great vigilance, that he has not slept one single night during the whole term of his consulship."

Forgiveness.

How beautifully falls
From human lips that blessed—forgive!
Forgiveness—it is the attribute of God—
The sound which openeth heaven—renews again
On earth lost Eden's faded bloom and flings
Hope's halcyon halo' o'er the waste of life.
Thrice happy he whose heart has been so schooled
In the meek lessons of humility,
That he can give it utterance: it imparts
Celestial grandeur to the human soul,
And maketh man an angel.

A Judge thus addressed a Counsellor, "Pray, Mr.——, are you concerned for the prosecutor?" "No my Lord," said he, "I am employed for the prosecutor, but I am concerned for the prisoner."

THE PURSUIT OF LITERATURE.—A printer observing two baliffs pursuing an ingenious but distressed author, observed it was a new edition of the "Pursuits of literature," unbound but hot pressed,

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A MOTHER'S LOVE.—How little do we appreciate a mother's tenderness while living? How heedless are we in childhood of all her anxieties and kindness. But when she is dead and gone; when the cares and coldness of the world come withering on our hearts; when we learn how hard it is to find true sympathy, how few love us for ourselves, how few will befriend us in our misfortunes; then it is that we think of the mother we have lost.

A Sister's Love.

There is a clear and precious gem,
Not brilliant like the star of day,
Yet clustered in that diadem,
Which owes not time's relentless sway;
Its radiance sparkles from above,
Its earthly name—a sister's love!

Though orient pearls, by friendship strung,
Around thy brow are pendent;
And though by love's own finger hung,
One diamond shines resplendent;
Yet which that potent spell can prove,
That test which tries a sister's love!

Blest was that spot which owned its power,
That consecrated spot, where He,
Whom the angelic host admire,
Indulged in sweet society,
And bade the stroke of death remove,
To sanctify a sister's love.
Bind on your heart this jewel rare,
Oh ye to whom this prize is given!
Nor let rude hands your treasure tear,
But hold it as the gift of heaven!
Till death its shining worth improve,
And angels crown a sister's love!

Extraordinary Document.

We are indebted to an intelligent gentleman in Inverness for the following remarkable document. It is taken from an American newspaper. We give it as it was handed to us, without vouching for its authenticity. It at least possesses verisimilitude:—

(*Translated from the "Courrier des Etats Unis*)

DEATH WARRANT OF CHRIST.

Chance has put into our hands the most important and judicial document to all Christians that ever has been recorded in human annals—that is, the identical death warrant of our Lord Jesus Christ. We transcribe the document as it has been handed to us.

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

"In the year 17, of the Emperor Tiberius Cæsar, and the 26th day of March, the city of the holy Jerusalem, Annas and Caiaphas being priests scarificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the Prætory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—

1—Jesus is a seducer.
2—He is seditious.
3—He is an enemy of the law.
4—He calls himself falsely the Son of God.
5—He calls himself falsely the King of Israel.
6—He entered into the Temple, followed by a multitude bearing palm branches in their hands.

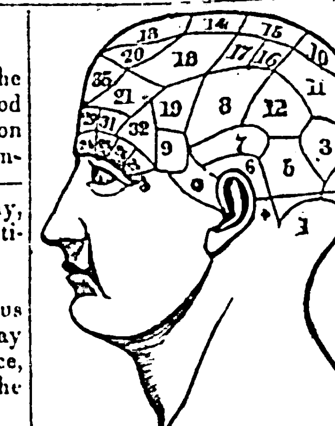
Order of the first centurion. Quilius Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are. viz—1, Daniel Robini, a Pharisee; 2, Joannas Rororanle: 3, Raphdel Robani; 4, Capet, a citizun.

Sesus shall go out of the city of Jerusalem by the gate of Struenus."

The obove sentence is engraved on a copper plate; on one side are written these words—"A similar plate is sent to each tribe." It was found in an antique vase of white marble. while axcavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1820, and was discovered by the commissaries of arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the sacristy of the Chartrem. The vase is in the Chapel of Caserta. The French translation was made by the members of the commission of arts. The original is in the Hebrew language. The Chartrem reqvested earnestly that the plate should not be taken eway from them. Their request was granted as a reward for the sacrifice they had made for the army. M. Devon, one of the savans, caused a plate to be made of the same model. on which he had engraved the above sentence. At the sale of his collection of antiquities, &c., it was bought by Lord Howard, for 289 francs.—[Inverness Herald.



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Gerrick	Skiddy.	"	13	"	13	"	13
Patrick Henry,	Delano,	"	25	"	25	"	25
Sheffield,	Allen,	Sept.	1	Jan	1	May	1
Roscius,	Collins,	"	13	"	13	"	13
Independence,	Nye,	"	25	"	25	"	25
Virginian,	Allen,	Oct.	1	Feb.	1	June	1
Siddons,	E Cobb,	"	13	"	13	"	13
Ashburton,	Hurtleston,	"	25	"	55	"	25
Stbph'n Whitney	Thompson,	Nov.	1	Mar.	1	July	1
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Mew-York, May 19, 1844. [m18:c.

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Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M. arrive in Wel. N C at 1½ P.M.
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PROSPECTUS

OF A

WEEKLY NEWSPAPER.

TO BE ENTITLED

THE PROPHET.

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☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York. G. T. LEACH, Pres't.

By order of the Board.

May 7. 1844.

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN & CO. PUB. Surely the Lord God will do nothing, but he reveaieth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED.

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THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome; and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irenæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose.

The Second Book of Hermas, called his Commands.

Introduction.

When I had prayed at home, and was sat down upon the bed, a certain man came in to me with a reverend look, in the habit of a shepherd, clothed with a white cloak, having his bag upon his back, and his staff in his hand, and saluted me.

2 I returned his salutation; and immediately he sat down by me, and said unto me, I am sent by that venerable messenger, that I should dwell with thee all the remaining days of thy life.

3 But I thought that he was come to try me, and said unto him, Who are you? For I know to whom I am committed. He said unto me, Do you not know me? I answered, No. I am, said he, that shepherd, to whose care you are delivered.

4 Whilst he was yet speaking, his shape was changed; and when I knew that it was he to whom I was committed, I was ashamed, and a sudden fear came upon me, and I was utterly overcome with sadness, because I had spoken so foolishly unto him.

5 But he said unto, Be not ashamed, but receive strength in thy mind, through the commands which I am about to deliver unto thee For, said he, I am sent to show unto thee all those things again, which thou hast seen before; but especially such of them as may be of most use unto thee.

6 And first of all write my Commands and Similitudes; the rest thou shalt so write as I shall show unto thee. But I therefore bid thee first of all write my Commands and Similtudes. that by often reading of them; thou mayest the more easily keep them in memory.

7 Whereupon I wrote his Commands and Similitudes, as he bade me.

8 Which things if, when you have heard, ye shall observe to do them, and shall walk according to them, and exercise yourselves in them, with a pure mind, ye shall receive from the Lord those things which he has promised unto you.

9 But if, having heard them, ye shall not repent, but shall still go on to add to your sins, ye shall be punished by him.

10 All these things that shepherd, the angel of repentance, commanded me to write.

Command I.

First of all, believe that there is one God, who created and framed all things into a being.

2 He comprehends all things, and is only immense, not to be comprehended by any.

3 Who can neither be defined by any words, nor conceived by the mind.

4 Therefore believe in him, and fear him; and fearing him; abstain from all evil.

5 Keep these things, and cast all lust and iniquity far from thee: and put on righteousness; and thou shalt live to God, if thou shalt keep this commandment.

Command II.

He said unto me, Be innocent, and without disguise; so shalt thou be like an infant who knows no malice, which destroys the life of man.

2 Especially see that thou speak evil of none; willingly hear any one speak evil of any.

3 For if thou observest not this, thou also who hearest, shalt be partaker of the sin of him that speaketh evil by believing the slander, and thou also shalt have sin; because thou believedst him that spake evil of thy brother.

4 Detraction is a pernicious thing; an inconstant, evil spirit; that never continues in peace, but is always in discord. Wherefore refrain thyself from it; and keep peace evermore with thy brother.

5 Put on a holy constancy, in which there are no sins, but all is full of joy; and do good of thy labours.

6 Give without distinction to all that are in want; not doubting to whom thou givest.

7 But give to all; for God will have us give to all, of all his own gifts. They therefore that receive shall give an account to God, both wherefore they received, and for what end.

8 And they that receive without a real need, shall give an account for it; but he that gives shall be innocent:

9 For he has fulfilled his duty as he received it from God; not making any choice to whom he should give, and to whom not. And this service he did with simplicity, and to the glory of God.

10 Keep therefore this command according as I have delivered it unto thee; that thy repentance may be found to be sincere, and that good may come to thy house; and have a pure heart.

Command III.

Moreover he said unto me, Love truth, and let all the speech be true which proceeds out of thy mouth;

2 That the spirit which the Lord hath given to dwell in thy flesh may be found true towards all men; and the Lord be glorified, who hath given such a spirit unto thee; because God is true in all his words, and in him there is no lie.

3 They therefore that lie, deny the Lord; and become robbers of the Lord: not rendering to God what they received from him.

4 For they received the spirit free from lying if therefore they make that a liar, they defile what was committed to them by the Lord, and become deceivers.

5 When I heard this, I wept bitterly. And when he saw me weeping, he said unto me, Why weepest thou? And I said, Because, sir, I doubt whether I can be saved.

6 He asked me, Wherefore? I replied, Because, sir, I never spake a true word in my life; but always lived in dissimulation, and affirmed a lie for truth to all men: and no man contradicted me, but all gave credit to my words. How then can I live, seeing I have done in this manner?

7 And he said unto me, Thou thinkest well and truly. For thou oughtest, as the servant of God, to have walked in the truth, and not have joined an evil conscience with the spirit of truth; nor have grieved the holy and true Spirit of God

8 And I replied unto him, Sir, I never before hearkened so diligently to these things. He answered, Now thou hearest them: Take care from henceforth, that even those things which thou hast formerly spoken falsely for the sake of thy business, may, by thy present truth, receive credit.

9 For even those things may be credited, if for the time to come thou shalt speak the truth; and by so doing thou mayst attain unto life.

10 And whosoever shall hearken unto this command, and do it, and shall depart from all lying, he shall live unto God.

THE BOOK OF

Enoch the Prophet,

In the name of God the merciful and gracious, slow to anger, and of great mercy and holiness. this book is the book of Enoch the prophet.—May His blessing and help be with him who loves him, for ever and ever, Amen.

Chapter I.

1. The word of the blessing of Enoch, by which he blessed the elect and the righteous, who were to live in the time of tribulation, to the rejection of all the wicked and ungodly. Enoch a righteous man, who was with God, answered and spoke, when his eyes were open, and he saw a holy vision in the heavens. This the angel shewed me.

2. From them I heard all things, and understood what I saw, that which will not be done in this generation, but in a generation which is to come at some future time, on account of the elect.

3. On their account I spoke and talked with him, who will then go forth from his mansion, the holy and mighty One, the God of this world.

4. Who will then walk upon Mount Sinai, appear with his hosts, and be revealed in the strength of his power from heaven.

5. All shall be afraid, and the watchers shall be terrified.

6. Great fear and trembling shall seize them, even to the ends of the earth, the lofty mountains shall be shaken, and the high hills depressed, and melt like a honey comb in the fire, the earth shall be overflowed, and all which is upon it shall perish, when judgment shall come upon all, even upon the righteous.

7. But to them he will give peace. he will save the elect, and towards them be merciful.

8. So then all shall be made happy and blessed by God, and the splendour of God shall them enlighten.

9. Behold he cometh with ten thousand of his saints, to execute judgement upon them, and to destroy the wicked, and punish the carnal, for every thing which the sinful and ungodly have done, and committed against him.

10 All who are in the heavens know what there is done.

11 That the lights of heaven change not their paths, that every one rises and sets according to its regulation, every one at its time, without transgression of the divine commands, they see the earth, and understand what there is done, from the begining of it to the end.

12 That every work of God is unchangeable in the time of its appearance, they behold summer and winter, that the whole earth is full of water, and that it is refreshed by the clouds, the dew, and the rain.

13 They consider and view every tree how it withers, and every leaf falls off, except fourteen trees, which cast not off their leaves, but wait from the old to the new leaf for two or three winters.

14 Again they observe the days of summer. that the sun is direct upon it at their beginning. when you seek for a covered and shady tree, by reason of the burning sun, when the earth is scorched with fervid heat, and you are neither able to walk upon the ground or upon the rocks, because of that heat.

15 They observe how the trees when they put forth their green leaves, cover themselves, and bear fruit, they understand all. and know that he who liveth for ever, does all these things for you.

16 That the works at the beginning of every equal year, that all his works are subservient to him, and unchangeable yet as God has appointed, so must all things be done.

17 They also behold how the seas and the rivers together perform their labors.

18 But you wait not in patience, nor perform the commands of the Lord, but you oppose and defame his greatness, and the words in your defiled mouths are malignant against His Majesty.

19 Ye withered in heart, for you there shall be no peace.

20 Therefore you shall curse your days, and the years of your lives shall pass away, incessant cursing shall be increased, and you shall obtain no mercy.

21. In those days you shall resign your peace with the eternal maledictions of all the righteous. and sinners shall continually execrate you.

22 They shall execrate you with all the ungodly.

23 The elect shall possess light, joy, and peace. and shall inherit the earth.

24 But you, ye that are unholy, shall be accursed.

25 Then wisdom shall be given to the elect. they shall live and shall not again commit offences by wickedness or pride, but they shall humble themselves in the possession of prudence, and shall not repeat offences.

26 They shall not be condemned during the whole time of their lives, nor die in torment and wrath, but the number of their days shall be fulfilled, and they shall grow old in peace, and the years of their happiness shall be increased with joy and with peace, for ever, so long as they shall live.

Chapter II.

1 It happened after the children of men had increased in those days, that daughters were born unto them elegant and beautiful.

2 And when the angels the sons of heaven saw them, they were inflamed with love of them, and said to each other, Come, let us choose for ourselves wives from the daughters of men, and let us beget children.

3 Then Samaiza their leader said to them, I fear that you may perhaps be averse to the performance of this undertaking.

4 And that I alone shall suffer for so great a crime

5 But they answered, and said unto him, We all swear.

6 And bind ourselves by mutual execrations. that we will not change our intention, but will perform our intended undertaking.

7 Then they all swore one another, and bound themselves by mutual execrations. Their whole number was two hundred, who descended in the days of Jared, upon the summit of Mount Armon.

8 Therefore they called that mountain Armon, because they had sworn upon it, and bound themselves by mutual execrations.

9 These are the names of their chiefs, the first Sumaiza, who was their leader; the second, Arstikapha; the third, Armen; the fourth, Akibeel; the fifth, Tamiel; the sixth, Ramiel; the seventh, Danyal; the eighth, Zakiel; the ninth, Barakel: the tenth, Azaziel; the eleventh, Armers; the twelfth, Bataryal; the thirteenth, Ananel; the fourteenth, Thausael; the fifteenth, Samiel; the sixteenth, Ertael; the seventeenth, Tumael; the eighteenth, Tarel; the nineteenth, Yomyael; the twentieth, Sariel.

10 These, with all the others, in the thousand one hundred and seventieth year of the world. took to themselves wives, and they continued in their madness with them until the time of the flood.

11 And there were born unto them three sorts. the first were great giants, and to the giants were born Nephilim, and to the Nephilim were born Elioud.

12 And they increased in their power, and taught each other and their wives sorcery and incantations.

13 Moreover, Azaziel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, the workmanship of bracelets, ornaments, the use of paint, beautifying of the eyebrows, the use of stones of every valuable and select kind, and of all sorts of dyes, so that the world became altered.

14 Impiety increased, fornication multiplied, and they transgressed and corrupted all their ways.

15 Samiaza taught all the sorcerers and dividers of roots.

16 Armers taught the solution of sorcery.
17 Barakel taught the observers of the stars.
18 Akibeel taught signs.
19 Tamiel taught astronomy.
20 Zakiel taught inspection of the air.
21 Armen taught the signs of the earth.
22 Danyal taught the signs of the sun.
23 And Sariel taught the motions of the moon.

21 And the giants devoured all that the labor of men produced, until it became impossible to feed them, and after that they began to eat the flesh of men, and men began to be few on the earth, and they who remained called to heaven concerning that evil, saying, Let a remembrance of us be brought before the Most High.

COMMUNICATIONS.

BOSTON, July 11th, 1844.

To the Saints scattered abroad into whose hands these few lines fall through the channel of the Prophet greeting:

DEAR BRETHREN—I feel disposed to say a few words to you upon the subject that is now rumored throughout the land, viz, the report of the death of the Prophet and Patriarch of the Church of Jesus Christ of Latter-Day Saints, Joseph and Hiram Smith. We have received no authentic account as yet from any of our friends to confirm the report of his death, should it prove true, I have a few suggestions to present to the Saints. I have not had an interview with any of the quorum of the Twelve since the report was in circulation, yet I feel disposed to express a few of the feelings of my heart, which are as follows: If they are dead, if they have sealed their testimony with their blood, we shall all feel, deeply feel their loss, and have cause to mourn in our heart. But I would say unto all the Saints, be calm, be composed, be firm, be resolute, be established in the faith once delivered to the Saints, maintain your integrity like men of God, until death as the Prophet and Patriarch has done, and as Christ and many Saints have done before them. Let not the Elders of Israel dishonor the priesthood, or the Saints think lightly of the new and everlasting Covenant they have received. Let not Councillors, Governors or Presidents council you out of that gospel which is the power of God unto salvation. I would prefer to be a dead Prophet rather than a living murderer. Think not because Prophets, Patriarchs or Apostles seal their testimony with their blood, that the work of God will stop. It did not in the days of Moses or of Jesus Christ, neither will it in the last dispensation and fulness of time. If the People, Judges, Governors and Presidents of the American Nation, in order to gratify the popular class, their own feelings, or for any cause, feel disposed to rob, mob, plunder and murder the Latter-Day Saints for their religion, or any other people, then let them do it, the measure they meet will be measured to them again if the words of Christ are true. After they have dragged the leaders of the Church through forty vexatious law suits, and could find no accusation against them, and could not destroy them by law, and when they were willing and ready still to give themselves up to answer to any charge that any person however base, might bring against them, that they should then murder them in cold blood because they could find no accusation against them, and pass it over in silence smoothly, and think all is right, and while the blood of Prophets and Saints are soaking the American soil for the word of God and the testimony Jesus Christ, the presses of the United States seem to rejoice that it is so, and and are ready to say to the Latter-Day Saints if you stand in your own defence, if you take up arms, are hostile, and will not stand still and be murdered without opposition, then your doom is sealed. Unto all such I would say, whether they be murderers, Governors, people or Editors, if you think all is right with you, and you are gaining a great triumph, then rejoice in your victory, sleep on and take your rest. And unto the Saints I would say at the same time enter into your closets, and as the last resort make your appeal in the ears of that God who sits enthroned in the heavens, and see if he will say he can do nothing for you, and if he does not answer your petitions before, he will when the 9th, 10th and 11th verses of the 6th Chap. of Revelations of St. John are fulfilled. It is true the Latter-Day Saints have passed through scenes of affliction, oppression, persecution, and tyranny heaped upon them both by People and Officers of this government, the recital of which would shock humanity and be a disgrace to the Barbarian, and yet no disposition was ever manifest by any department of Government to hear our petitions, investigate our grievances, or redress our wrongs, but upon the other hand, every officer has been ready and more than willing to attend, to every warrant and accusation against the Saints, until they have been dragged through scores of vexatious law suits when they were innocent of the charges against them. Missouri could murder their scores of Saints in cold blood. Plunder them of hundreds of thousands of dollars worth of goods and chattels, then expel fifteen thousand of them from the State in the cold of winter, drive them from lands for which they have paid into the public treasury near half a million of dollars, and government had given deeds, and promised to warrant and defend, and yet the Constitution and Laws of the United States, considered by the Officers of Government so specific and limited in their powers as not to reach their case, and the people as the voice of man ready to say all is right, and no voice to be raised in the defence of the oppressed, lest they would be committing treason. But as soon as the Council of one of the Cities of the Saints felt disposed to remove a press, which they counted a nuisance, and was justified by the Laws and Charter of this City, the whole country was ready to rush to arms with the Governor at their head, feeling determined that the blood of all the Saints should be shed and their City laid in ashes for committing so great a crime. Oh! justice where hast thou fled, thy seat is not to be found in the heart of the American Nation. Oh! ye Saints of the last days inasmuch as you live under a government that feels disposed to support this order of things, and heap these grievances upon your heads and still laugh at your calamity, I would exhort you to keep the faith and patience of the Saints, remembering that judgment is mine and I will repay saith the Lord, from this time henceforth and forever let your prayers and petitions as touching the blood of the Patriarchs, Prophets, Apostles and Saints that have been shed upon this land, or your own grievances taken from this Nation and entered into the ears of the LORD OF SABBOATH. And before this generation passeth away they will have something else to do besides shedding the blood of the Saints. From your servant in the kingdom of God.

WILFORD WOODRUFF.

Minutes of the Genesee Conference.

BATAVIA, July 6th, 1844.

The Conference was organised by choosing Charles W. Wandell, President, and R. J. Coats, Clerk. Sung an hymn—Prayer by W. D. Pratt. President Wandell arose and stated the object of the Conference; also stating that, before proceeding to business, it was necessary to ascertain the number of official members present; which was as follows, High Priests 2, Seventies 3, Elders 16. On motion, the following resolutions were adopted. Resolved, that this Conference uphold and sustain the first Presidency of the Church, the Twelve, the High Council, the Presidency of this State, and all the authorities in the Church of Jesus Christ of Latter-Day Saints. Resolved, that this Church having suffered at different times, the loss of property, the lives of many worthy individuals, and having endured the most unheard of barbarities, and all this at the hands of wicked and unprincipled men: we view with unqualified approbation the proceedings of the City Council, of Nauvoo, in the course they have pursued, in putting out of the way a nuisance, which was intended to bring a cruel and unjust persecution upon the Latter-Day Saints.

Resolved, that we will make every honorable exertion, to diffuse a knowledge of our principles into the public mind, to remove the popular prejudice concerning us, and to advance the Kingdom of God upon the earth; and therefore,

Resolved, that it is with no ordinary feelings of satisfaction, that we view the establishment of a press in the city of New York, for the promotion of the cause of truth among the people, and and be it further

Resolved, that we will give it our most hearty support, and will use our influence in extending the circulation of "The Prophet" among all classes of Society.

On motion, voted that the different Branches of this Conference be represented.

Alexander Branch 25 members, including nine Elders, five moved to the West, two added since the last Conference—Hyram Thompson, President.

Attica Branch 12 members, including 2 Elders; represented by Hyram Thompson.

Batavia Branch 22 members including 6 Elders; two moved to the West since last Conference, Stephen Taylor, President.

Hume Branch 24 members, including 3 Elders, one Priest. Four added since the last Conference; Peter Weaver, President.

Seven scattering members and one Elder, in Orangevjlle, represented by Brother Weaver.

Six scattering members in Caledonia, represented by Brother S. Dunn.

Six scattering members, including two Elders, in Bennington, represented by Bro: R. J. Coats.

Two members in Weathersfield, represented by Brother P. Weaver.

Three members in Millport, represented by Brother J. Sharp.

On motion the following Elders were appointed to labour in different parts of the Lords vineyard, viz:

Elders Simion Dunn and Isaac Chase, in Millport and vicinity.

Archibald Bates, in Catteraugus County.

Elders Joseph Shamp and Stephen Taylor, in Elba and vicinity.

Elder Hyram Thompson, in Alexander, Attica and vicinity.

Elder Calvin R. Clark, in Gennesse County.

Elder D. Adams, in the immediate vicinity of his home, and where he sees fit.

On motion, voted that Brother Solon Foster labor conjointly with Brother R. J. Coats, in Wyoming county. On motion, voted that the residue of the Elders, composing this Conference, labor when and where they please, within the bounds of this Conference, not making incroachments on the ground or appointment of any other individual. On motion, voted that the residue of the Elders, withing the purview of this Conference, which are not present, labor within the vicinity of their homes, as much as their circumstances will admit; and that they report themselves to the next Conference by letter or personal appearance. On motion, voted that George Thompson be represented as a member, and an Elder of the Alexander Branch. Adjourned for one hour. Saturday afternoon, Conference opened by singing and prayer. Brother T. D. Richards delivered a discourse, which was listened to with profound interest, and apparent delight, sung a hymn and adjourned until Sunday 10 o'clock A. M. Sunday morning, Conference opened by prayer; C. W. Wandell delivered a discourse on the New and Everlasting Covenant; Afternoon Brother Wm. D. Pratt delivered a discourse, followed by Brother F. D. Richards. The Sacrament was then administered, and apparent good feeling and unaminity prevailed among the Brethren. One came forward and was adopted into the Kingdom by obeying the principles of the Gospel. The Conference then adjourned to meet in Alexander, the 2nd Saturday and Sunday, in October next.

CHARLES W. WANDELL
RALPH J. COATS, Clerk.

THE PROPHET.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, JULY 20, 1844.

The Assassination of the Brethren.

We were loth to believe the reports of the murder of the Prophet and Patriarch—but alas conviction is forced upon our mind by the testimony of eye witnesses. We must say that we gave the State of Illinois credit for more than she deserved—witness her press two short years ago swelling with indignation, at the violation of our rights by the people of Missouri—none more vociferous than the people of Illinois, in their condemnation of the course pursued by Missouri—no language was too bitter for them to use—and now see the same *justice loving* people guilty of the most horrid diabolic act, that ever disgraced humanity.

To murder two of the best men that ever lived, in cold blood, while their Governor had pledged the faith of the State to protect them—and for what? why because they were not guilty of what they charged them with, and law could not reach them, "so powder and ball must." Thus fell these NOBLE MARTYRS for the "faith once delivered to the Saints,"—they are now numbered with an Abel, a Jeremiah, a Jesus, a Paul, a Stephen, a Peter, and a host of others for whom the world was not good enough—Brethren be calm and prudent—let not affliction bow you down, but go forth in your several callings with renewed energy, appeal to God to avenge our wrongs and leave retribution in His hands.

To Correspondents.

We have been obliged to neglect you this week for the want of room.

Mourning.

Many of our brethren are of opinion that the wearing of crape as a sign of grief, owes its origin to sectarian innovations—not so—it was a custom in the earliest ages of the Church of God, to mourn for the death of those God had exalted in the Church as Prophets or Patriarchs, and to manifest to the world their respect for the deceased by appropriate symbols, among which was the use of black crapee.

Book of Enoch.

On our first page will be found two chapters from this most explicit of all the writing of the ancient prophets—in our next we will give an account of its discovery, it was published in England by an Episcopalian.

The Truth in Germany.

We have conversed with Elder Graneck of Philadelphia who has lately returned from a mission to his fatherland, (Germany) he baptised seven and ordained one elder, there was a great desire for the truth awakened by the few lectures given by Elder G., and from the proverbial thoughtfulness of that people, we prophesy a great and rapid spread of the Truth there—God speed it.

A New Publication.

We are gathering all the particulars of the Missouri persecution and the late horrible massacre of the Prophet and Patriarch, and intend to publish them in book form, illustrated by a number of wood cuts, of scenes in the persecution &c. We will also include the opinions of the Press respecting the persecutions. All desirous of aiding us in this enterprise are requested to remit monies, for which they will receive the work, or if any of the brethren have any particulars not made public, of either persecution, they will oblige us if they send to us by mail. We expect, if sufficient encouragement is given before going to press, to publish a very large edition and send them far and near, so that the people of these states may know what we have suffered.

☞ The Brethren are requested to send us through mail all the information respecting the persecutions of the Saints and forward such papers as notice them, so that we may be enabled to collate matter for the "History of the Persecution of the People of God in the 19th Century."—address to the Editor of the Prophet.

To the Saints.

You are requested to use every exertion to procure subscribers for the "Prophet," it is the only organ we have in the eastern country, and as no other press will allow us columns for our defence, it is very necessary that the Prophet should be sustained as an advocate of the Truth. It must be evident to you, that the paper cannot be sustained at its low price, unless we have a large subscription list—let the Brethren, and Sisters also take this matter in hand—we have the countenance and support of the "Twelve," one of whom edits our paper, and have made such arrangement with correspondents, as will enable us to keep the Saints informed of every important movement—hereafter our columns will be devoted more to religious matters. Come one and all lend us your aid.

We have received several extra's from the Nauvoo Neighbor, one of which we publish in this number.

The mails from Nauvoo during the late disturbances were stopped.

Token Of Respect.

The Philadelphia Branch of the Church of Jesus Christ voted unanimouly that the Brethren wear a crape on their left arm for thirty days, and the Sisters use such mourning as they deem suitable, as a token of their respect for the departed Prophet and Patriach of the church.

THE MURDER OF THE SMITHS—"SLAYING UNDER TRUST."—There is no longer room to doubt that Joe Smith and his brother Hiram were deliberately murdered. The honor of the State of Illinois, already equivocal in pecuniary affairs, will have the stain of blood upon it, if the murderers be not brought to condign punishment. The Smiths had voluntarily surrendered themselves for trial; the law, their custodian, should have been their protection and shield. They were prisoners, unarmed, incapable of resistance, when in contempt of human law and in defiance of the law of God, they were butchered by a gang of cowardly cut-throats, every one of whom is as worthy of the gallows as any pirate that ever swung. We say again that a foul blot will rest upon the character of the State of Illinois until the assassins have been brought to justice.

The conduct of the Mormons, since the catastrophe, has been deserving of the highest praise.—They have kept strictly within the law, leaving their wrongs to be avenged by the constituted authorities of the State. The following resolutions passed by the City Council of Nauvoo, and sanctioned by a meeting of 8000 Mormons, speak for themselves.

"Resolved, For the purpose of ensuring peace and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly sustain the laws, and the Governor of the State, so long as they, and he, sustain us in our Constitutionrl rights.

Resolved, secondly, That to carry the foregoing resolution into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the State.

Resolved, thirdly, To further secure the peace, friendship, and happiness of the people, and allay the excitement that now exists we will reprobate private revenge on the assassinators of General Joseph Smith, and General Hiram Smith, by any of the Latter-Day Saints. That instead of an "appeal to arms," we appeal to the majesty of the law, and will be content with whatever judgment it shall award, and should the law fail, we leave the matter with God."

The above we copy from the "True Sun" of July 15th., disapprobating the course pursued by the Illinois Bandit.

COMMUNICATIONS.

Conference Minutes

Lyndon, Vt., June 30th. 1844.

The Elders and Members of "THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS."

Met according to appointment, Sat., 2 o'clock. Opened by singing and prayer, whereupon Elder E. Snow was called to the chair, and Elder Wm. Hyde appointed Secretary. The president stated that as he was unacquainted with the present condition of the churches in this quarter. He would call first for a representation of the branches, that we might be the better prepared to adopt such measures as will advance the interest of the cause in this section of country. More branches and remains of old ones were represented in Woodstock, Northfield, Lyndon, Danville, St. Johnsbury, Waterford, Irisburgh, Newark, and Charleston, generally in good standing, though somewhat scattered, and many calls for preaching in the vicinity of the branches.

After transacting some business of a local nature, relating to the saints in the vicinity, Benoni Chase of Lyndon was called and ordained a priest and James Kitridge, of Danville, teacher.

The President then in his usual familiar and interesting style, proceeded to give such counsel and instructions as the condition of the saints seemed to require touching the gathering, building the Temple, preaching the Gospel, and our Political course and action, with regard to the affairs of Government &c. Touching the gathering he said, though it should not be slackened, yet those revelations must be observed which enjoin upon the saints to prepare all things before them. The poor must not be all pushed together at Nauvoo pennyless, and without employment or means of subsistence, for the Lord will not feed us with "manna" in the midst of a flourishing country. The Temple must be finished speedily by the tything of the saints or we shall be broken up, and rejected as a people with our dead, saith the Lord, for the best of reasons—that those principles and ordinances by which alone we may secure an exaltation to ourselves and our dead can be set in order, and administered only in the Sanctuary of God built for that purpose—the scattered saints are equally interested, for none can claim the privileges of the sanctuary who do not fulfil the law of tything.

As early as 1833 the Lord commanded the saints and all lovers of liberty to search out and endeavor to uphold wise and righteous men who would preserve, protect, and perpetuate the civil and religious rights guaranteed in our Constitution, and "which should be maintained for the protection of all flesh." We have already been quite too long Boosting Demagogues into power which, when obtained through our means, has almost invariably been used to abridge our privileges and trample upon our rights to gratify a prejudiced community.

If we would be respected we must respect ourselves. If we would enjoy our rights we must assert and endeavor to maintain them at the ballot-box and by all lawful means. At the close of his remarks (which were quite elaborate upon this subject) he presented a preamble and a series of resolutions relative to the affairs of our Government and our future policy in upholding Gen. Smith for the presidency &c., which were responded to by other speakers and the audience, and unanimously adopted by saints and sinners, for there were a respectable number of both.—at 6 o'clock, P. M. adjourned till to-morrow morning at 10.

Met pursuant to adjournment—a large and respectable audience listened with breathless attention to two lengthy and exceedingly interesting discourses on the principles of our faith after which several elders bore testimony of the truth, and others out of the church also spoke and testified that they had heard the truth.

Elder E. Snow then arose and said, as it was the last opportunity he expected to have with them, he wished to speak with that large audience upon another, by no means unimportant branch, of our holy religion, in order to illustrate the cause of our present political movements. Though some might question the propriety of referring to it on an occasion like this, yet he considered it lawful to do good at all times, especially on the sabbath. Some supposed religion to consist in saying prayers and singing psalms. But that was but a very small part of the duties of a man of God. The acceptable service of God, as described in the 58th chapter of Isaiah, is to "deal your bread to the hungry, and your clothing to the naked, to loose the bands of wickedness, to undo the heavy burdens, to break every yoke and let the oppressed go free;" in short, to do good to all men, but especially the household of faith.

Arming his servants and redeeming Lot and family from captivity was the service for which Melchizedec blessed an Abraham—Joseph was exalted from a dungeon to a throne, to save a sinking land, and preserve the lives of the chosen Israelites. The chief work of Moses consisted in freeing a nation from slavery and bondage, and planting them in a goodly land under wholesome laws. A Gideon, a Barak, a Jephtha, and a Sampson, were each in turn called to break the oppressor's rod and liberate the captive Israelites. A Samuel ruled and judged Israel in righteousness forty years, oppressinn none; and when Saul oppressed Israel, and ruled with a rod, David was anointed of God to break his yoke from off their neck, and redeem them from the oppressor's grasp. 'Twas Solomon, the wisest of rulers, who said, that "when the wicked rule the people mourn; but when the righteous rule the people rejoice;" which was exemplified not only in Israel, but among Gentiles, too. When in the days of Nebuchadnezzar, Belshazzar, Darius, and Cyrus, the Prophet Daniel, second in the empire, managed the affairs of state with such wisdom and righteousness, that the one hundred and twenty envious and aspiring princes, subject to him, could find no accusation against him in all the affairs of the empire, and therefore accused him before the king on account of the God he worshipped. Last, but not least of the Benefactors of our race which I will now take time to mention, is Jesus, the Son of God, who was anointed King of Israel; the grand consummation of whose mission into the world, will be the entire dissolution of all tyrannical, oppressive, and wicked governments and the establishment of a universal empire of peace and righteousness, over which he will reign as King of kings and Lord of lords.

Well, indeed, it was for the world, that none of these were taught in the schools of modern divinity, or else they would certainly have thought it beneath their dignity to have had anything to do with the affairs of state, even if it were to save a nation from slavery, or a world from ruin. None of the priestly dignity, long-faced hypocrisy, or Monkish superstitions and austerities, narrowed their souls down to a point, or crammed them into a nutshell, so that they could do nothing to benefit mankind, but set in the chimney corner and sing psalms. Here elder Snow referred to the alarming condition of our own government, and the hungry swarms of office-seekers and corruptions of office-holders, the fighting in the halls of Congress, the prevalence of mobs. The slavery of millions, the sufferings and injustice of the saints, their unheeded appeals for redress, and the rapid march of crime in every department of government, and concluded with an appeal to all friends of humanity and lovers of freedom to rally around the standard of equal rights which we had raised; and endeavor to preserve and bequeath to posterity unimpaired the valuable legacy we inherited from our fathers.

At half-past five, P. M. the meeting dissolved, and the audience purchased a large quantity of Gen. Smith's "Views &c." and other books, (many of whom declared they would "go the whole figure" with us) and dispersed in high glee and with good feelings, having remained almost motionless about seven hours; and much good we trust will be the result of the meeting.

Cambria, N. Y Conference.

Pursuant to notice, the Niagara Conference met at the house of Bro. G. A. Neal. The meeting was called to order by Elder Wm. Pratt;—whereupon, Elder C. W. Wandell was chosen president, and Samuel P. Bacon, clerk. There were present, 2 High Priests, 3 Seventies, 18 Elders, one Priest, and one Teacher.

On motion Resolved, That this conference uphold and sustain the first Presidency at Nauvoo, the Twelve, the High Council, the Presidency of the State of New York, and the other authorities of the Church of Jesus Christ of Latter-day Saints.

The representation of Branches were then called for:—Herkimer Branch consists of fourteen members, one Priest, one Teacher, Elder Whitehead presiding. Grand Island Branch, nine members, Elder Staly Pres't. Buffalo Branch eleven members, one Elder, not organised. Akron Branch, twenty two members, six Elders, Jno. Gallop, President. Lewiston Branch nine members, three Elders, one Priest, Elder J. Steel, Pres't. Cambria Branch, twenty-six members, six Elders, Elder G. A. Neal, President.—Brant Branch, twenty-six members, three Elders, one Priest, one teacher, one deacon, Wm. A. Beebe, Pres't. At New-Fame, two members, one Elder. Niagara Co., seven scattering members. After a few pertinent remarks from the President on the degraded state of our country, and the importance of the Saints making every effort to usher in the reign of righteousness, the conference adjourned for one hour.

Met at 2 o'clock. After singing and prayer, Elder Wm. Pratt arose and preached a very interesting discourse upon the New Covenant—Elder Alfred Cordon followed. Adjourned for two hours.

Met pursuant to adjournment for a testimony meeting—had a good time—many strangers present. Adjourned until to-morrow, (Sunday,) at 9 o'clock.

Met agreeable to adjournment, and about 300 persons present. A call was made for the President whereupon he arose, and in his usual happy and forcible style, fully proved from the scriptures that these are the "last days of the Jewish captivity, and Gentile apostacy.". Elder A. Cordon followed, on the subject of the Gathering of Israel. Adjourned for one hour.

Met at one o'clock. Elder Stratton being called upon, arose before a large and respectable assembly, and preached a very eloquent discourse on the first principles of the Gospel. Elder P. Jones followed. After which, meeting adjourned for 15 minutes.

Assembled again in due order. The Conference then proceeded to appoint the Elders to the following places;—

E. W. Elliot chosen to go to Buffalo, and set the Branch in order in that place, also to organize a Branch in Niagara Co. Elders Coats and Elliot to Wyoming and Erie Co. Elders Jones and Arnold to Rochester, Monroe Co. Elder Keyson to Jefferson Co. Elder Sly to Brock District, Canada West. Elders Bacon and Philippon to Niagara Co. Elders Steele and Henry Jacobs do. Elder Neal do. Elder Sheffeld do. Elder Bois, Erie Co. Elder Corkins, Erie and Genesee Co's. Elder Beckwith in Chautaque Co. Elder Beebe in Erie Co. Elder W. Hurd Niagara District Canada West. Elder Stratton Niagara Co.

On motion, Josiah Taylor, and John Steele were ordained to the office of Elder, Isaac Fuller ordained Priest, and Robert Cheeseborough Elder. The ordination of Elder Henry Squires was then confirmed. The ordinance of confirmation was then attended to; eight persons having been baptized during the conference. Adjourned for one hour.

Met pursuant to adjournment. Elder Burgess preached a very impressive sermon on the doctrine of Christ, his text was "The bible." Elder Coats followed. It was then on motion Resolved, that a meeting be held in Lewiston, to commence Saturday, July 13th, and to continue until Sunday evening.

On motion Resolved, that the Elders make every effort to advance the holy work in which we are engaged.—Moved, seconded, and carried, that this conference adjourn until the second Saturday in October next, when we will meet again at Bro. Neal's.

CHAS. W. WANDELL, Pres.
SAMUEL P. BACON, Clerk.

POETRY.

[FOR THE PROPHET.

To my Broken Guitar.

"But thou wouldst not think, how ill all's here about my heart, but it is no matter."—HAMLET.

"It is the seal upon the tomb-of Hope,
By which, like some lost, sorrowing angel, sits
Sad Memory evermore;"—— BULWER.

Why art thou broken thus again, companion of my youth,
Sad emblem of my lonely heart, art thou my broken lute,
Oh! couldst thou feel as I have felt, thou could'st a tale unfold,
Of blighted hopes, of bitter wrongs, of madness yet untold.

'Tis fit thou shouldst be broken thus, it is not meet that thou,
As in my days of early bliss, should pour thy glad strain now,
When nought but dreams and memories, are left of vanished bliss,
For such a time, how truly meet, a parting like to this.

The murmuring of thy loosen'd chords, all broken as thou art,
Then loftier tones more kindly those, speak to the lonely heart,
They seem to bare it sympathy, with youths bright promise flown,
To mingle tears with weeping eyes, that else would weep alone.

My gay Guitar, my gay Guitar, if this our parting strain,
To strangers ears thy voice perchance, shall never wake again,
For they would pass thee careless by, to them thou could'st not be,
That remnant dear of other days, the friend thou wert to me.

All my fond love and blighted hopes, are hovering o'er thy shell,
And breathing in a plaintive voice, a last a long farewell!
A long farewell to silver links, thus severed one by one,
A fearful blow has rent the last—and all my hopes are gone!

Now like some distant spirits wail, thy mournful notes shall seem,
Or music heard imperfectly, in man's fast fading dream!
They tell me of a promised land, where Saints shall live at rest,
Adieu—I see my beacon light, the bright "Star of the West."

ARCHITECTONIC.

A Question?

Who are the leaders of this mobocratic party? and who the instigators of this excitement is a question that we have often had propounded to us; and now as we have a little leisure, we feel free to take up the subject and to answer the question.

Most of the leaders engaged in this outrage, are men whose characters are so notorious, and whose conduct has been so infamous, that it is unnecessary for us to say anything about them, among those are Dr. Foster, Francis Higbee, Chauncy Higbee, and Charles Foster. Dr. Foster and the Higbee's as debauchees and gamblers, we believe have not a parrallel in this city; they have long been a stink in the nostrils of this community; and so far from their being considered honorable, they have been looked as common disturbers of the peace, and a pest to society; this the records of our city, bear ample testimony of, and of this the parties themselves feel sufficiently convinced. Francis Higbee, while being reasoned with by Sidney Rigdon Esq., (one of his old friends) as to the impropriety of his present mode of procedure, said, "I have no character to lose."

And it is by this reckless band, without character, without influence, and despised where they are known, that our characters, our property, and our lives are assailed.

But are not William and Wilson Law, honorable men? They have been looked upon as such, and generally treated as such, until within the last few months. We have been among the number of their friends, and when disclosure after disclosure of a suspicious character was being made, we trampled them under our feet, as unworthy of notice and could not believe that they would do any thing base, or dishonorable: until a full developement of circumstances and a regular chain of evidence delivered under oath, forced us reluctantly to believe to the contrary. We had supposed that they were our friends, the friends of Joseph Smith, and the friends of this people, for they had been dandled on their lap and always made loud professions of friendship; but what friend? what patriot? what philanthrophist? what honorable, and what but a debased bloodthirsty wretch, would try to excite a community to bring mob, bloodshed and carnage upon a whole community for the crimes, or alleged crimes, of one or two individuals? Are the lives of fifteen or twenty thousand men, women and children, to be sacrificed indiscriminately, to glut the bloodthirsty appetite of this modern *Moloch*; this humble, meek man, who with the rankest hypocrisy declared, not much longer than two months ago, under oath, publicly before the City Council, "that he had never known any thing personally against Joseph Smith, that he always had been his friend; that he was now his friend, and that if Joseph Smith was not hurt, until he hurt him, he would live until he was as old as Methuselah." This we heard with our own ears, when we saw these things our eyes began to open, we saw that our confidence had been misplaced, we saw that we had been feeding a viper and cherising an adder in the path. We certainly were very much disappointed, when we saw him unite with the Fosters, Higbees, and Jackson; we wondered that he could condescend to associate with such a gang; believing the old adage, that "birds of a feather will flock together;" we thought he was descending very low, but not until some recent developements, did the full truth rest upon our mind, that this people had long been cherishing one of the veriest sycophants and hypocrites in their bosom that ever disgraced the footstool of God. That man is an honorable man who meets you in the highway, and robs you of your purse, in comparison to the wretch, who embraces you with a kiss and plunges a dagger to your heart. And however reluctantly we are obliged to believe, that William Law has long been the secret enemy of Joseph Smith, and of this people; and that whilst he has been one of Joseph Smith's counrellors and professing the most sacred friendship, that he has been secretly plotting with a gang of scoundrels to take away his life. Well may the inspired penman say, "cursed is he that putteth his trust in man or maketh flesh his arm."

During the time that O. P. Rockwell was confined in jail in Mo. for the alleged murder of Ex-Governor Boggs, and at the time that a demand had been made by the executive of the State of Mo. upon the executive of this State, for the body of Gen. Joseph Smith, letters were seen by Mrs. Rockwell, (who was on a visit to her husband,) and conversations heard by her, to this effect, "that a plot was concocting to kidnap Joseph Smith, and that one of Joseph Smith's nearest friends would lead them to him. Other developements of a similar kind were made, but no particular person identified. As there was some little misunderstanding between Sidney Rigdon, Esq. and General Smith at the time, suspicion attached itself very strongly to him, Mr. Rigdon however cleared himself satisfactorily of the charge, and it was not known until recently who it was that was engaged in this diabolical plot. The following statement, however, made before the *City Council*, shews clearly who the "BRUTUS" was!

Daniel Carns, sworn, said that about ten 10 o'clock at night, a boat came up the river with about a dozen men. Wm. Law came to the gate with them, witness on guard, stopped them. Law called Joseph to the door, and wanted an interview. Joseph said, Brother Law you know better than to come here at this hour of the night, and Law retired—next morning Law wrote a letter to apologize, which witness heard read—which was written apparently to screen himself from the censure of a conspiracy and the letter betrayed a conspiracy on the face of it.

A gentleman present at the City Council, when there disclosures were made, being in possession of facts relative to Wm. Law, but being as incredulous as ourselves relative to the dishonesty of Wm. Law, until he heard those disclosures, has made the following affidavit.

State of Illinois, } June 18th, 1844.
City of Nauvoo. } Personally appeared: Trueman Gillet jun. before me, Willard Richards, Recorder of the city of Nauvoo. And after being duly sworn, deposeth and saith, that on or about the first day of June 1842, while passing up the Ohio river on the steamboat Massachusetts, deponent overheard two men, one a resident of Missouri, and the other of Ohio, as reported, conversing together concerning incidents on the Upper Mississippi; when one said to the other, "if Law could have succeeded in getting an introduction for us to Joe Smith, damn him, we would have gagged him, or nabbed him, and all hell could not have rescued him from our hands." The next morning deponent got into conversation with the man before mentioned from Missouri, who stated that he "had been on the upper Mississippi on business, that he stopped at Nauvoo on his way down, with some 12 or 14 other men, who laid a plan to kidnap Joe Smith, that some of the company queried about getting access to him; but one of them said he knew they could if he could find Bill Law: they called on Wm. Law in the evening, to get an interview to their great prophet; and Law went with them to the gate, when they were stopped by the police, and it was well for him that we did not get an introduction. Deponent said, did Wm. Law know your business? and he replied, yes! Deponent asked, what have you against Joseph Smith—did he ever injure you? The man replied "no, but he has others." Did you ever see him? "Yes, I was one who helped to run the Mormons from Missouri;" and related many instances concerning the Missouri mob. Deponent said to the man, he was acquainted with Wm. Law, considered he was an honorable man, and was led to doubt his being engaged with them in a conspiracy against Joseph Smith. He replied, "God damn you, it is true whether you believe it or not"—and repeatedly affirmed it. Deponent did not believe the statements of the man from Missouri as mentioned above, until after hearing the recent developements before the city Council

TRUEMAN GILLET, jun.

Sworn and subscribed at the time and place above written before me.

WILLARD RICHARDS,
Recorder, C. N. [L S]

What are we to conclude from the above? Add to these the following testimony, delivered before the City Council:

"Theodore Tuney a mechanic, who being sworn, said, that the Laws, (Wm. and Wilson,) had brought bogus dies for him to fix."

Couple this with the following oath:—

"Lorenzo Wasson sworn, said Joseph H Jackson told witness that bogus making was going on in the city;—but it was too damned small business. Wanted witness to help him to procure money, for the General (Smith) was afraid to go into it, and with $500 he could get an engraving for bills on the bank of Missouri, and one on the State of New York, and could make money,—said many times witness did not know him; believed the General had been telling witness something. God damn him if he has I will kill him,—swore he would kill any man that should prove a traitor to him. Jackson said if he could get a company of men to suit him, he would go into the frontiers and live by robberry had got sick of the world"

Now let us ask, who was William Law? who were the people with whom he was associated, and what is the nature of this band organized agninst the Mormons?

Is it surprising with this testimony before them and a great deal more of a similar kind which we cannot now transcribe that the city council should have taken the steps they did, with evidence before them that both Wm. Law and Dr. Foster were both perjured men, and that the paper was a libel from beginning to end.

Is not the above indubitable testimony concerning the character of Wm. Law? Are a virtuous people to be condemned because they have the moral courage to put a stop to blacklegs, counterfeiters, and the veryest sycophants and snakes, that ever poisoned community. Good heavens! what are we coming to? Has it come to this, that renegadoes, blacklegs, and counterfeiters, have sufficient influence to excite the feelings of community, so as to come armed against a virtuous, innocent, and law abiding people; and is there no power to check the torrent? Are there no persons to be found who have the moral courage to meet the hydra-headed monster, and stand up in defence of those institution for which our fathers bled: to maintain "free trade and stilors' rights."

Answer ye patriots and Republicans!—shades of the venerable fathers of our country speak! Shall human rights and republican institutions be trampled under foot, by lawless miscreants in the very temple of freedom, which yet reeks with the blood of our venerable sires? (More anon)

[Nauvoo Neighbor.

MOVEMENT OF THE U. S. TROOPS.—The Dragoons at Fort Leavenworth have received orders to proceed on an expedition to the Platte—we presume, says the Arkansas Intelligencer, for the purpose of putting a stop to the warlike movements of the Sioux, Otoes, and other tribes in that region.

A sailor was killed while ascending the stairs of the Bunker Hill Monument.—He looked out at one of the loop holes to see she steam car, which being in the descent struck him upon the head. He only lived a few hours.

Sir Moses Montefiore has presented his co-religionists at Jerusalem with two presses, and the neccessary types, for printing Jewish tracts. The office consists of twenty-two people of that persuasion. A number of works, as well as an almanac for the year, have already been printed at Jerusalem.

FARM FOR SALE.

ON LONG ISLAND.

THE Subscriber offers his farm at private sale, said farm is situated on the road that leads from the parsonage landing to Hempstead, with a half a mile of said landing. Said farm contains

53 ACRES OF LAND

according to the deeds of which 15 is woodland and 14 salt, black grass, and fresh meadow.

On said farm is a good dwelling house, with five rooms on the floor with a hall through the centre, a good brick cellar that can be entered without going out of doors, a large and convenient barn with other out buildings, a good well of water near the door, and a large garden well stored with shrubbery, such as gooseberry' currents, raspberries, grapes, &c. For further particulars enquire of the subscriber on the premises.

JAMES AKERLY

june 29 1844

Awful Assassination! The Pledged faith of the State of Illinois stained with innocent Blood by a Mob!

On Monday the 24th inst., after Gov. Ford had sent word, that those eighteen persons demanded on a warrant, among whom were Joseph Smith and Hyram Smith, *should be protected*, by the militia of the State, they in company with some ten or twelve others, started for Carthage. Four miles from that place, they were met by Capt. Dunn, with a company of cavalry, who had an order from the Governor for the "*State Arms*." Gen. Smith endorsed his acceptance of the same, and both parties returned to Nauvoo to obtain said arms. After the arms were obtained both parties took up the line of march for Carthage, where they arrived about five minutes before twelve o'clock at night. Capt. Dunn nobly acquitting himself, landed us safely at Hamilton's Hotel.

In the morning we saw the Governor and he *pledged the faith of the State*, that we should be protected. General Smith and his brother Hyram were arrested by a warrant founded upon the oaths of H. O. Norton and Augustine Spencer, for *treason*. Knowing the threats from several persons, that the two Smiths should never leave Carthage *alive*, we all began to be alarmed for their personal safety. The Gov. and Gen. Demming conducted them before the McDonough troops and introduced them as *Gen. Joseph Smith and Gen. Hyram Smith*. This manœuvre came near raising a mutiny among the "Carthage Greys," but the the Governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance to the Circuit Court, to answer in the case of abating the Nauvoo Expositor, as a nuisance.

At evening the Justice made out a mittimus, without an investigation, and committed the two Gen. Smiths to prison *until discharged by due course of law*, and they were safely guarded to jail. In the morning the Governor went to the jail and had an interview with these men, and to every appearance all things were explained on both sides.

The constable then went to take these men from the jail, before the justice for examination, but the jailor refused to let them go, as they were under his direction "*till discharged by due course of law*; but the Governor's troops, to the amount of one or two hundred, took them to the Court House, when the hearing was continued till Saturday 29th, and they were remanded to jail. Several of our citizens had permits from the Governor to lodge with them, and visit them in jail. It now began to be rumored by several men, whose names will be forthcoming in time, *that there was nothing against these men, the law could not reach them, but powder and ball would!* The Governor was made acquainted with these facts, but on the morning of the 27th, he disbanded the McDonough Troops, and sent them home: took Captain Dunn's company of Cavalry and proceeded to Nauvoo, leaving these two men and three or four friends, to be guarded by *eight men* at the jail, and a company in town of 60 men, 50 or 100 rods from the jail, as a corps in reserve.

About six o'clock in the afternoon the guard was surprised by an armed Mob of from 150 to 250, painted red and black and yellow, which surrounded the jail, forced in—poured a shower of bullets into the room where these unfortunate men were held, "in durance vile," to answer to the laws of Illinois, under the solemn pledge of the faith of the State, by Governor Ford, *that they should be protected!* but the mob ruled!! They fell as Martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs but not seriously. Thus perishes the hope of law; thus vanishes the plighted faith of the State; thus the blood of innocence stains the constituted authorities of the United States, and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission, *by being shot by a Mob for their religion!*

Messengers were dispatched to Nauvoo, but did not reach there till morning. The following was one of the letters:

12 o'clock at night, 27th June,
CARTHAGE, Hamilton's Tavern.

To MRS. EMMA SMITH,
AND MAJ. GEN. DURHAM, &c.

The Governor has just arrived; says all things shall be inquired into, and all right measures taken.

I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns. Don't rush out of the city*—don't rush to Carthage, stay at home, and be prepared for an attack from Missouri mobbers. The Governor will render every assistance possible—has sent out orders for troops—Joseph and Hiram are dead, but not by the Carthage people—the guards were true as I believe.

We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come out and take vengeance—I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will on their part, and say to my brethren in Nauvoo, in the name of the Lord—be still—be patient—only let such friends as choose come here to see the bodies—Mr. Taylor's wounds are dressed and not serious—I am sound.

WILLARD RICHARDS,
JOHN TAYLOR,
SAMUEL H SMITH,

Defend yourselves until protection can be furnished necessary, June 27th, 1844.

THOMAS FORD, Governor
and Commander in chief.

MR. ORSON SPENCER,

Dear Sir:—Please deliberate on this matter; prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three-fourths of the citizens of the county—be quiet or you will be attacked from Missouri

M. R. DEMING.

The Governor, as well as the citizens of Carthage, was thunder struck! and fled.

The Legion in Nauvoo, was called out at 10 A. M and addressed by Judge Phelps, Col. Buckmaster, of Alton, the Governor's aid, and others, and all excitement and fury allayed and preparations were made to receive the bodies of the noble martyrs. About three o'clock, they were met by a great assemblage of people, east of the Temple on Mulholland street, under the direction of the City Marshall, followed by Samuel H. Smith, the brother of the deceased, Dr. Richards and Mr. Hamilton, of Carthage The waggons were guarded by 8 men. The procession that followed in Nauvoo, was the City Council, the Lieut Gens. Staff, the Major Gen. and Staff, the Brigadier and Staff, commanders and officers of the Legion and citizens generally, which numbered several thousands, amid the most solemn lamentations and wailings that even ascended into the ears of the Lord of Hosts to be avenged of our enemies!

When the procession arrived the bodies were both taken into the 'Nauvoo Mansion;' the scene at the Mansion cannot be described; the audience addressed by Dr. Richards, Judge Phelps, Woods and Reed Esqs. of Iowa and Col. Markham. It was a vast assemblage of some 8 or 10,000 persons, and with one united voice resolved to trust to the law for a remedy of such a high handed assassination, and when that failed, to call upon God to avenge us of our wrongs! Oh widows and orphans! Oh Americans weep for the glory of freedom has departed!

Statement of Facts.

At the request of many persons who wish that the truth may go forth to the world in relation to the late murder of Joseph and Hiram Smith, by a band of lawless assassins, I have consented to make a statement of the facts so far as they have come to my knowledge, in an authentic shape, as one of the attorneys employed to defend the said Smiths against the charges brought against them, and other persons at Carthage; in the State of Illinois.

On Monday the 24th inst., at the request of Gen. Joseph Smith I left Fort Madison in the Territory of Iowa and arrived at Carthage where I expected to meet the General, his brother Hiram and the other persons implicated with them, they arrived at Carthage late at night and next morning voluntarily surrendered themselves to the constable, Mr Bettersworth, who held the writ against them on a charge of riot for destroying the press, type and fixtures of the Nauvoo Expositor, the property of William and Wilson Law, and other dissenters, charged to have been destroyed on the 10th inst.

Great excitement prevailed in the county of Hancock, and had extended to many of the surrounding counties. A large number of the militia of several counties were under arms at Carthage the Head Quarters of the commanding Gen. Deming; and many other troops were under arms at Warsaw and other places in the neighborhood. The Governor was at Head Quarters in person, for the purpose of seeing that the laws of the land were executed and had pledged his own faith and the faith of the State of Illinois that the Smiths and the other persons concerned with them should be protected from personal violence, if they would surrender themselves to be dealt with according to law During the two succeeding days his Excellency repeatedly expressed to the legal counsellors of the Smiths his determination to protect the prisoners and to see that they should have a fair and impartial examination so as depended on the Executive of the State. On Tuesday morning soon after the surrender of the prisoners on the charge of treason against the State of Illinois. The affidavits upon which the writs issued were made by Hyram Norton and Augustine Spencer.

On Tuesday afternoon the two Smiths and other persons on the charge of riot appeared before R. F. Smith, a Justice of the Peace residing at Carthage, and by advice of counsel, in order to prevent if possible, any increase of excitement, voluntarily entered into recognizance in the sum of five hundred dollars each, with unexceptionable security, for their appearance at the next term of the Circuit Court for said county. The whole number of persons recognized is fifteen, most if not all of them leading men in the Mormon church.

Making out the bonds and justifying bail necessarily consumed considerable time, and when this was done it was near night and the Justice adjourned his court over without calling on the Smiths to answer to the charge of treason or even intimating to their counsel or the prisoners that they were expected to enter into the examination that night In less than an hour after the adjournment of the court, Constable Bettersworth who had arrested the prisoners in the morning appeared at Hamilton's Hotel, at the lodgings of the prisoners and their counsel and insisted that the Smiths should go to jail, Mr Woods of Burlington, Iowa, and myself, as counsel for the prisoners, insisted that they were entitled to be brought before the Justice before they could be sent to jail. The constable to our surprise, thereupon exhibited a mittimus from said Justice as follows:

STATE OF ILLINOIS, }
Hancock County. }

The people of the State of Illinois to the keeper of the Jail of the said county greeting:

Whereas Joseph Smith and Hyram Smith of the county aforesaid have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and has been brought before me as a Justice of the Peace in and for said county, for trial at the seat of Justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses, to wit: Francis M Higbee and others; therefore I command you in the name of the people to receive the said Joseph Smith and Hyram Smith into your custody in the jail of the county aforesaid, there to remain until discharged by due course of law.

Given under my hand and seal this 25th day of June, A. D. 1844.

(Signed,) F. R. SMITH, J. P. [L.S.]

His Excellency did not think it within the sphere of his duty to interfere, and the prisoners were removed from their lodgings to jail. The recitals of the mittimus so far as they relate to the prisoners having been brought before the Justice for trial, and as it there appearing that the necessary witness of the prosecution were absent, is wholly untrue, unless the prisoners could have appeared before the Justice without being present in person or by counsel; nor is there any law of Illinois within my knowledge which permits a Justice to commit persons charged with crimes, to jail without examination as to the probability of their guilt.

On Wednesday forenoon the Governor in company with one of his friends visited the prisoners at the jail, and again assured them that they should be protected from violence, and told them that if the troops marched the next morning to Nauvoo as his Excellency then expected they should be taken along in order to insure their personal safety.

On the same morning, some one or more of the counsel for the prosecution, expressed their wish to me, that the prisoners should be brought out of jail for examination; they were answered that the prisoners had already been committed, and that the Justice and Constable had no further control of the prisoners and that if the prosecutors wished the prisoners brought out of jail, they should bring them out on a writ of Habeas Corpus or some other due course of law. The constable after this conversation went to the jail with the following order to the jailor:

STATE OF ILLINOIS, } ss.
Hancock County. }

To David Bettersworth, constable of said county:

You are commanded to bring the bodies of Joseph and Hyram Smith from the jail of said county, forthwith before me at my office for an examination on the charge of treason, they having been committed for safe keeping until trial could be had on such examination and the State now being ready for such examination.

Given under my hand and seal this 26 day of June, 1844.

(Signed,) R. F. SMITH, J. P. [L.S.]

And demanded the prisoners, but as the jailer could find no law authorizing a justice of the peace to demand prisoners committed to his charge, he refused to give them up until discharged from his custody by due course of law — Upon the refusal to give up the prisoners, the company of Carthage Greys marched to the jail, by whose orders I know not, and compelled the jailer against his will and conviction of duty, to deliver the prisoners to the constable, who forthwith took them before justice Smith the captain of the Carthage Greys. The counsel for prisoners then appeared, and asked for subpœnas for witnesses on the part of the prisoners, and expressed their wish to go into the examination, as the witnesses could be brought from Nauvoo to Carthage; the justice thereupon fixed the examination for twelve o'clock on Thursday the 27th inst whereupon, the prisoners were remanded to prison. Soon after, a council of the military officers was called by the Governor, and was determined to march on the next morning, the 27th inst. to Nauvoo, with all the troops except one company which was to be selected by the Governor from the troops whose fidelity was more to be relied on to guard the prisoners whom it was determined should be left at Carthage. On Thursday morning, another consultation of officers took place, and the former orders of marching to Nauvoo with the whole army, were countermanded — One company were ordered to accompany the Governor to Nauvoo: the Carthage Greys, who had but two days before been under arrest for insulting the commanding General, and whose conduct had been more hostile to the prisoners, than that of any other company, were selected to guard the prisoners, and the other troops, including those rendezvoused at Golden's Point, from Warsaw, and who had been promised that they should be marched to Nauvoo, were disbanded. A guard of only eight men were stationed at the jail, whilst the rest of the Greys were in a camp at a quarter of a mile's distance, and whilst his excellency was haranguing the peacable citizens of Nauvoo, and asking them to give up all their own arms, the assassins were murdering the prisoners in jail, whom the Governor had pledged himself and the faith of the State to protect from harm.

H. T. REID.

At the request of the friends of Joseph and Hyrum Smith, I have consented to give a statement of such matters as I had knowledge of in relation to their murder at Carthage, and what occurred under my observation. I arrived in Nauvoo from Burlington, Iowa, on Friday, June 21st, about 9 o'clock P. M., found all things quiet, had an interview on Saturday morning the 22d, with Joseph and Hyrum Smith, who was in consultation with some of their friends in relation to a communication from Gov. Ford, during the interview, heard Gen Joseph Smith give orders to disband the Legion, and withdraw the guards and sentinels, who were co-operating with the police to preserve the peace of the city, as he said by order of Gov. Ford; that I went from Nauvoo to Carthage on the evening of the 22d, when I had an interview with Gov. Ford assuring him as to the quiet of Nauvoo, and that Smith and his friends were ready to obey the laws. I was told that the Constable with a posse had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws could allay the excitement. I was then informed by Gov. Ford he was pledged to protect all such persons as might be arrested, and that they should have an impartial examination, and that if the Smiths and the rest against whom warrants had been issued, would come to Carthage by Monday the 24th inst, it would be a compliance on their part, and on Sunday morning the 23d, Gov. Ford pledged his word that if Gen. Smith would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I as his counsel should have protection in defending Smith, that I returned to Nauvoo on Sunday evening the 23d, and that I found Gen. J. and Hyram Smith, making preparations to go to Carthage on Monday, and on Monday morning the 24th I left the city of Nauvoo in company with Joseph and Hyram Smith, and some fifteen other persons, parties, and witnesses for Carthage, that about 4 miles west of Carthage we were met by a company of about sixty men under Capt Dunn, and that at the request of Gen. Joseph Smith, I advanced and communicated with the commander of the company and was informed that he was on his way to Nauvoo with an order from Gov. Ford for the State Arms at that place, that it was agreed by myself on behalf of Gen. Smith, that the order for the arms should be endorsed by Gen Smith, and that he should place himself under the protection of Capt. Dunn, to return to Nauvoo and see the Governor's order promptly obeyed and return with Capt. Dunn to Carthage; Captain Dunn pledging his word as a military man, that Smith and his friends should be protected, that the order was endorsed by Gen Smith, which was communicated by Captain Dunn to Gov. Ford, with a letter from Gen. Smith informing the Gov. that he would accompany Captain Dunn to Carthage. I left the company and proceeded to Carthage, that about 12 o'clock at night on the 24th, Capt. Dunn returned with the State arms from Nauvoo accompanied by Joseph and Hyram, with some 13 others, who were charged with a riot in destroying the printing press of the Nauvoo Expositer, that on the morning of the 25th, Joseph and Hyram Smith, with the others charged, surrendered themselves to the Constable, and at the same time, Joseph and Hyram were arrested on the charge of treason against the State of Illinois; that about 3 o'clock P. M on the 25th, the Justice proceeded to the examination in relation to the riot, and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance, to answer at the next term of the Circuit Court, that we were engaged until dark in making out and giving our recognizances, that in consequence of the rumors as to the excitement at Warsaw and other points, and to allay the fears of the citizens of Nauvoo, I requested Gov. Ford to detail a company to Nauvoo to protect the city, which request was promptly complied with, and that night, Capt. Singleton with a company of men from McDonnough county, marched to Nauvoo and took possession of the city and remained until the evening of the 27th, when they took up their line of march for Carthage

After the matter of the riot was dismissed, the Justice left without [illegible] saying anything in relation to the examination for treason, and in about one hour the constable returned with a mittimus, a copy of which accompanies the statement of my colleague, H. T. Reid, a copy of which was demanded and refused; that I requested the officer to wait until I could see Gov. Ford, and he said he would wait five minutes, and as I went to the door I met Capt. Dunn, with some twenty men to guard the prisoners to jail; that I accompanied Gov Ford to the Justice, R. F. Smith, who gave as a cause for issuing the warrant of committal; that the prisoners were not personally safe at the hotel.

I then requested the Governor to have a company detailed to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners On the morning of the 26th, the Governor visited the jail in company with a friend, at which interview the Governor again pledged himself for their personal safety; that after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the justice for an examination, to which the counsel for the prisoners replied,—that they were committed until discharged by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the Justice R. F. Smith gave the constable an order (a copy of which accompanies the statement of H. T. Reid, Esq.,) for the jailor to deliver up the prisoners, which the jailor refused to do; that the constable then repaired to the jail with a company called Carthage Greys of whom the justice was the captain, but not then in command; and by intimidation and threats, forced the jailor to give up the prisoners to the constable, who took them before the justice at the Court House, that on the motion of the counsel for the prisoners, the examination was postponed until the 27th, 12 o'clock, and supœnas issued for witnesses on the defence. The two Smiths were then remanded to jail, and orders were issued for a consultation of the officers, with the commander in chief, and it was determined that the troops should take up a line of march at 5 o'clock on the morning of the 27th, for Nauvoo,; that on the morning of the 27th, the order for marching to Nauvoo was countermanded, and all the troops disbanded but the company under Capt. Singleton at Nauvoo, Capt. Dunn's company of horse, and the Carthage Greys, that the Governor determined to visit Nauvoo, escorted by Capt. Dunn's company: and the Carthage Greys were left as a guard for the prisoners at the jail, that after the troops were disbanded, I requested Gov. Ford to detail some men to guard the rout to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not as I left Carthage about 11 o'clock, A M, and came to Nauvoo; that Gov. Ford and his aid, Col Buckmaster escorted by Capt. Dunn's company, arrived in Nauvoo about five o'clock P M, where he addressed the citizens and promised them protection, and a just execution of the laws, and immediately left the city of Nauvoo for Carthage.

JAMES. W. WOODS.
Attorney at Law, of Burlington, Iowa.

BY EXPRESS!

Sunday morning, 9 o'clock.

The following proclamation has just reached us from Head Quarters. We assure the governor, if he can manage human butchers, he has nothing to fear from armless, timid, and law abiding Latter day Saints.

TO THE PEOPLE OF THE STATE OF ILLINOIS.

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths Joseph and Hiram, have been assassinated in jail, by whom is not known, but will be ascertained.—I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Capt. Singleton, of Brown County, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock, that the Mormons were peaceably disposed; and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them failed of that purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it I obtained a pledge of honor by an unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could do to disgrace the State, ond sully the public honor.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I however discovered on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretexts would not be wanting for commencing hostilities. The Mormons had done every thing required of which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided, in a council of officers, to disband the aamy, except three companies, two of which were retained as a guard for the jail. With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty, as I think plainly and emphatically, and then set out to return to Carthage. When I had marched about three miles a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard, it is said, did their duty but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were prepared to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons, and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops, to observe the progress of events, to defend property against small numbers, and with order to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force, sufficient to suppress disorders, in case it should ensue for the foregoing transactions or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may recommence aggression. I am determined to preserve the peace against all breakers of the same, at all hazards. I think present circumstances warrant the precaution of having competent force at my disposal, in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity.

I have decided to issue the following general orders.

Head Quarters,
Quincy, June 29, 1844.

It is ordered that the commandants of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton, and McDonough, and the Regiments composing General Stapps Brigade, will call their respective Regiments and Battalions together immediately upon the receipt of this order, and proceed by voluntary enlistment to enrol as many men as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, ammunition, and provisions accordingly, and hold themselves in readiness immediately to march upon the receipt of further orders."

The independent companies of Riflemen, Infantry, Cavalry, and Artillery, in the above named counties and in the county of Sangamon will hold themselves in readiness in like manner.

THOMAS FORD,
Governor and Commander-in-chief.

Proclamation,

Head Quarters, June 28, 1844.
4 o'clock, A. M.

TO THE CITIZENS OF CARTHAGE AND HANCOCK COUNTY:—

In pursuance of an order from Gov. Ford, instructing me to the exercise of such discretionary powers as I may deem necessary for the preservation of the public safety, and the lives and property of our citizens; I hereby invoke all citizens to remain at their several homes in Hancock county and co-operate with me in establishing tranquility and safety throughout the county. The most efficient means have been put in requisition for concentrating the military force of the neighboring counties at Carthage, and in 12 hours there will be a sufficient force for the protection of every citizen in the country.

I confidently believe there is no just apprehension of an attack upon any place by the Mormon citizens of our country. And I hereby strictly command all citizens of Hancock county to abstain from violence towards the Mormon population, under penalty of the severest inflictions of military law, and act in no case, only on the defensive.

The corpses of the murdered men will be forthwith removed to Nauvoo, under an escort from Head Quarters.

Given under my hand this 29th. June, 1841, 1 o'clock, A. M.

M. R. DEMING, Brig. Gen.,
4th Brigade and 5th Division

It is hoped and expected that the Governor will be at Head Quarters in a few hours.

Head Quarters, Carthage,
June 29th, 4 o'clock, A. M.

FELLOW CITIZENS OF HANCOCK COUNTY:—

Every prospect of danger from the Mormon population of this county is removed, and those who have retired from their homes in its apprehension, are requested forthwith to aid in allaying public excitement by a speedy return. A communication, this a. m. received from the authorities of Nauvoo, brings the most satisfactory assurances that no retaliation or aggression will be resorted to by their citizens upon any part of the couuty. The butchery of the prisoners at Carthage has the execrations of the great mass of our citizens. The humane and patriotic of Adams co. are gathering at Carthage for the maintenance of our laws against the violaters of law of any party. The command of Col. Flood consisting of 224 well armed and efficient men will be at Carthage this a. m. for the preservation of order. The Governor's return from Adams is hourly expected. It is believed that no other forces will be necessary for the public safety.

M. R. DEMING,
Brig. Gen.

Head Quarters,
Carthage, June 29th, 1844.

DR. WILLARD RICHARDS:—

Your note by the return of the escort has been received with the request for Mr. Taylor and lady; considerations of prudence, should I think delay Mr. Taylor's return. I fear it would prove fatal to his recovery. He will receive every attention that my power or the sympathies of many kind persons can furnish. I send you this communication with my last order by the hands of Messrs. Wood and Conyers who are highly respectable citizans of Quincy—Mr. Woods is the Mayor of that city and a decided friend of law. Mr. Conyers was formerly the Mayor of the city. A safe conduct of troops that can be relied upon—In great haste.

Very respectfully yours,
M. R. DEMING,
Brig. Gen.

Governor Ford's Address to the People of Nauvoo.

JUNE 27th, 6 o'clock P. M.

Fellow Citizens—I have but little to say to you as I know if, as you are all aware of the causes of the present excitement were the unlawful destruction of a printing press in the city, and a refusal on the part of the actors in it to surrender themselves into the hands of the Law.

I wish to say to you, that it was an unlawful act, a high-handed arbitrary act, and the people are alarmed at such transactions. The destruction of that press, fellow citizens, has done this people more harm than ten such presses could do in ten years. I suppose I am addressing a people who differ from the majority of the people of Illinois, in their religious sentiments. I am willing you should enjoy your Religion; the Constitution makes no distinction in Religious sects, but laws must be obeyed. History informs us that the introduction of a new religion, has always produced excitement and commotion, and it always will; and it requires a better behaviour on the part of this people, to insure your quiet, than from any other portion of our citizens; nothing but a quiet unresisting life on your part can eradicate the prejudices that exist against you The people are afraid of you—they call you a set of warlike Saints or military Saints as they call you, who seek a temporal dominion in the earth. I would advise you not to arm—you have gone to the expense of arming yourselves. I have lived some fifteen years on the borders of the West, and have never worn arms—I always found a quiet peaceable behaviour the best defence—I would say to you, disarm yourselves and the fears of the people will abate. This is my advice to you as your Governer—I am as willing to be the Governor of this people as any of the people of this State—I claim to be the Governor of the whole people of Illinois. Bad reports are believed of you by the people of this State, the best men among us believe these reports—I will state what report says of you—I know nothing of it only by report, and that says that a band called "Danites" exist among you, who are sworn to assassinate the man, or any men at whom your leader shall point his finger, (loud cries from a host, it aint so) Well I don't say it is so—I hope it aint—but the people think so, I will now read you the names of individuals who claim my protection, (here Wilson Law, Wm. Law, Francis Higbee, Cole, Chauncey Higbee, Dr. Foster and Chas. Foster's names were read,) and I say to this people, that if any of these men are assinated, openly or secretly, or their property destroyed, *his people* will be exterminated. Thousands and thousands of the people of this State, will rise up and burn your city, and the arm of the law could not protect you and your beautiful inheritance from the flames. The people would drive me and you from the State, if I should offer to protect you. Your women and children would not be spared; as I came along I saw them innocently looking out of the windows and doors, to see me and my men, and my heart was pained to think their lives must be sacrificed, by the rashness of your leaders. Study then to be peaceable and by long suffering and patience, wear out the prejudices that are against your people—here the Governor put the vote, "Will you sustain the laws of the State," (and a host cried out, *we will*)

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 153 Canal st. N. Y.

BROOKLYN—Meetings are held every Sunday at the Log Cabin, Fulton street at the usual hours.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at 16 Franklin st. Elder John Hardy, presiding. Residence, 91 Commercial st.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, on Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

S. ARMSTRONG, of Philadelphia, is authorised to receive subscriptions for the Prophet.

Albert ——— Luts are authorised to act as general agents for the Prophet.

Elder Benj. Winchester is requested to use his influence on his Southern Mission and act as agent for the Prophet.

Elder A. Badlam is authorised to act as general agent for the Prophet.

Br. Hardy, Boston. Br. Woodbury, 24 North Wharves, Philadelphia. Elder Wandell, general traveling agent through the State of New York. Br. A. R. Wright, of Bellefontaine, Ohio. Elder William McBride, Waynesville.Ohio. All traveling elders are requested to act as agents for the "Prophet."

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet—he is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y.

Br Clair is our authorised agent at Hudson, N Y.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as Travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday morning.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

		From N. York.	From Havre
ARGO. C. Anthony, Jr.,	March	8	April 24
	July	8	Aug 24
	Nov.	8	Dec. 24
FRANCOIS 1st, Ainsworth,	March	16	May 1
	July	16	Sept. 1
	Nov.	16	Jan. 1
BURGUNDY, D. Lines,	March	24	May 8
	July	24	Sept. 8
	Nov.	24	Jan. 8
EMERALD, Howe,	April	8	May 24
	Aug.	8	Sept. 24
	Dec.	8	Jan. 24
RHONE, J. A. Wotton,	April	16	June 1
	Aug.	16	Oct. 1
	Dec.	16	Feb. 1
VILLE DE LYON, C. Stoddard,	April	24	June 8
	Aug.	24	Oct. 8
	Dec.	24	Feb. 8
ALBANY, Watson,	May	8	June 24
	Sept.	8	Oct. 24
	Jan.	8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May	16	July 1
	Sept.	16	Nov. 1
	Jan.	16	March 1
LOUIS PHILLIPPE, J. Castoff,	May	24	July 8
	Sept.	24	Nov. 8
	Jan.	24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June	8	July 24
	Oct.	8	Nov. 24
	Feb.	8	March 24
SULLY, W. C. Thompson,	June	16	August 1
	Oct.	16	Dec. 1
	Feb.	16	April 1
IOWA, W. W. Pell,	June	21	Aug. 1
	Oct.	21	Dec. 8
	Feb.	21	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No 49 Wall st.—Directors: Messrs John Brouwer, Samuel S Doughty, Wm. G Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goods suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety

Satinets, all colors

Scarlet and cadet mixed cloth; buff cassimere

Black and blue beaver and pilot cloths

Silk and tabby velvets; giraffe cloths

Velveteens; silk and Verona serges

Merinos and Cashmere vestings

Brown hollands, bindings and cords

Bombazine, lustrings, goat's hair camblets

Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &c. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades

Beavers and pilots low priced to very superior

Vestings—London styles

Silecias—Cashin's Fergusons's and several American makes

Brute—Low Philad and super Malders

M de Laines and Crape M de Laines—new styles

Merinos and Alpacas; Moleskine and Cords

Velvet and velveteens; red paddings—3-4 and 6-4

Kentucky jeans, of all the different colors

Roll'd jaconetts and col'd cambrics

Apron and furniture checks

Woolen shawls—all sizes and qualities

Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffil's, Bath and cradle—Quilts and counterpanes; cambrics of diff-rent widths—Jaconette, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

FIRST PREMIUM

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 Bowery.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.

Hats cleaned and altered.

[m25:c] THOS. YOUNG.

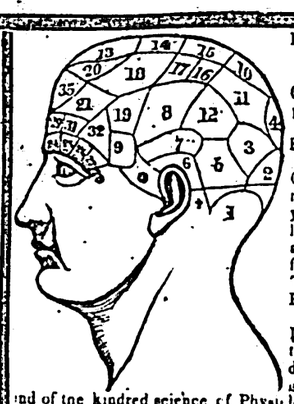
FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.

Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual, No. 352 Pearl st. near Broadway. [je—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 Nassau Sr., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL,

Devoted exclusively to the exposition and defence of Phrenology and its bearing and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion human improvement, and the reform now in progress, and where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5; or twenty copies for $10. In all cases in ADVANCE, POST PAID.

EDUCATION AND SELF IMPROVEMENT, PHYSICAL, MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, Good Heads and Bodies, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral raining and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to Cultivate the Memory; Expand and Strengthen the Intellect, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual, and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations To improve mankind, we must begin with the germ Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist can treat it—scientifically; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—pp 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of congenial companions for life including, *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The Natural Theory of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the primary elements of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathematics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL:

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet, regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost:—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive this Work through our office. It is now well conducted by P. P. Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, o the Am. Phren, Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in the State Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIANO FORTES, PIANO FORTES—J W T ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.)

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine street, corner of South street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 25	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W Byrnes, & Co Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.

100 Pine street, corner of South-St.

AGENTS—In Pottsville, Benj Bannan, Esq. In Lowell, Rich Welsh, Esq. In Albany, T Gough, Esq. In Toronto, U C Rogers & Thompson. In Newark, John McColgan, Esq. In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S—Free passage can also be secured from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,

100 Pine street, New York.

Gives drafts in sums to suit applicants ON THE PROVINCIAL BANK OF IRELAND PAYABLE AT

Cork,	Bainbridge,
Limerick,	Ballymena,
Clonmel,	Parsontown,
Londonderry,	Downpatick,
Sligo,	Cavan,
Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Bandon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.

SPOONER, ATWOOD & Co, Bankers, London —Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey.
MOHEGAN, "

daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a Printing Office.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their Wood Type, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

☞ Publishers of Newspapers in the U. S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

New-York, May 19, 1844. [m18:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft, 120 State street, Boston.

B. W. Wheeler, Union-Building, Providence, R. I.

J. W Mills, 3 Wall street, and 16 Front street, New York.

N. G. Howard, 43 South Third street, Philadelphia.

Sandford & Shoemaker, 7 Light street, Baltimore, Md. Pittsburgh, Pa

L. S Littlejohn, 11 Exchange, Albany, N. Y.

S Clark, 159 River street, Troy, N. Y. Utica, N. Y.

W. A. Cook, Syracuse, N. Y. Rochester, N. Y.

W. H Cook, Buffalo, N Y.

H. Fitzhugh & Co., Oswego, N. Y.

m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for expedition, security and certainty, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M.	Arrive in Philadelphia at 3 P M
Leave Phila at 4 P M.	arrive in Baltimore at 1 A M
Leave Balt. at 2 A.M.	arrive in Washington at 5 A.M
Leave Wash. at 6 A M.	arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M.	arrive in Rich. Va. at 3½ P M
Leave Rich. at 4 P M.	arrive in Petersburg, Va. 6 P M
Leave Peters'g at 6½ P.M.	arrive in Wel. N C at 1½ P.M
Leave Weldon at 2 A.M.	arrive in Wil., N.C. at 2 P.M
Leave Wil., at 2 P.M.	arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M

Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P M

Leave Balt. at 4 P.M. arrive in Washington at 6 P M

Leave Wash. at 6 A M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington; and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO, VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

PROPRIETORS AND AGENTS.

BRONSON & CROCKER, } OSWEGO.
DOOLITTLE, MILLS, & CO. } OSWEGO.
FARWELL & HARRINGTON, UTICA.
ROSSITER & RHEPPERD; TROY.
W. S. ROSSITER, 23 Coenties Slip, N. Y.

WESTERN AGENTS.

PEASE & ALLEN, Cleveland, Ohio,
CHA'S HOWARD & Co. Toledo, O. & Detroit, Mich.
THERON PARDEE, Chicago, Ill.
HUTCHINSON, WHEELER, & Co. Southport, Wisc'n.

m18:c]

WILSON'S REAL ESTATE AND LOAN OFFICE.

For the private, and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N. Y.

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE, NO. 7, SPRUCE ST.

THE "BIBLE OF NATURE," 2v. 1200 pages, price $1,25

THE ELEMENTS OF ANIMAL MAGNETISM, by a Practical Magnetiser, price 12½ cts.

Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P P. Pratts Reply to Leroy Sunderland.

Synopsis of the Bible, by B. Winchester.

Gospel Reflector. History of the Priesthood,

Millennium Poems.

Index to the Book of Mormon, 2nd. Edition.

Address to the People of the United States.

Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: of which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O. Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

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The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York; Letter to Queen Victoria, The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection: by P. P. PRATT. Price 25 cents each or 12 dollars per hundred. To be had at the Prophet office.

TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

PROSPECTUS

OF A

WEEKLY NEWSPAPER.

TO BE ENTITLED

THE PROPHET.

The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocate and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

Terms.—"THE PROPHET," will be issued Saturday morning the 18th instant, on an Imperial Sheet, at No. 7 Spruce Street, New-York, and will appear regular thereafter on that day, at One Dollar per annum, invariably in advance.

☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York. G. T. LEACH, Pres't.

By order of the Board.

May 7, 1844.

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county, Illinois Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

THE TIMES AND SEASONS,

Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2 per annum; payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

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WHO WANTS BOOTS AND SHOES!—The greatest reduction in price ever known, Only think of gentlemen's fine dress Calf stitched boots, of the most fashionable shape, $2 75 to $3. Also, dress pegged boots, $1 50 to $2 and $2 50 per pair. Ladies' fancy colored, city made gaiters, $1 50 to 1 75 a pair; and, from fashions for 1844, for gentlemen, ladies and children, from thirty to forty per cent cheaper than ever, 179 Hall the corner of Canal. STEWART & SAUL. je—

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WM H MILES, MANUFACTURER OF VARNISH Graining, Stencil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

BRUSH FACTORY.—WM. J DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Aliotas Hair Brushes. The above articles he has on hand for sale at the lowest prices, 118 Nassau st. [je—1:4w

THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN & CO. PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED.

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THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irnæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose.

The Second Book of Hermas, called his Commands.

Command IV.

Furthermore, said he, I command thee, that thou keep thyself chaste; and that thou suffer not any thought of any other marriage, or of fornication, to enter into thy heart; for such a thought produces a great sin.

2 But be thou at all times mindful of the Lord, and thou shalt never sin. For if such an evil thought should arise in thy heart, thou shouldst be guilty of a great sin; and they who do such things, follow the way of death.

3 Look therefore to thyself, and keep thyself from such a thought: for where chastity remains in the heart of a righteous man, there an evil thought ought never to arise.

4 And I said unto him, Sir, suffer me to speak a little to you. He bade me say on. And I answered, Sir, if a man that is faithful in the Lord, shall have a wife, and shall catch her in adultery, doth a man sin that continueth to live still with her?

5 And he said unto me, As long as he is ignorant of her sin, he commits no fault in living with her: but if a man shall know his wife to have offended, and she shall not repent of her sin, but go on still in her fornication, and a man shall continue nevertheless to live with her, he shall become guilty of her sin, and partaker with her in her adultery.

6 And I said unto him, What therefore is to be done, if the woman continues on in her sin? He answered, Let her husband put her away, and let him continue by himself. But if he shall put away his wife and marry another, he also doth commit adultery.

7 And I said, What if the woman that is so put away, shall repent, and be willing to return to her husband? shall she not be received by him? He said unto me, Yes; and if her husband shall not receive her, he will sin: and commit a great offence against himself: but he ought to receive the offender if she repents; only not often.

8 For to the servants of God there is but one repentance. And for this cause a man that putteth away his wife ought not to take another, because she may repent.

9 This act is alike both in the man and in the woman. Now they commit adultery, not only who pollute their flesh, but who also make an image, If therefore a woman perseveres in any thing of this kind, and repents not, depart from her, and live not with her: otherwise thou also shalt be partaker of her sin.

10 But it is therefore commanded that both the man and the woman should remain unmarried, because such persons may repent.

11 Nor do I in this administer any occasion for the doing of these things; but rather that whoso has offended, should not offend any more.

12 But for their former sins, God, who has the power of healing, will give a remedy: for he has the power of all things.

13 I asked him again, and said, Seeing the Lord hath thought me worthy that thou shouldst dwell with me continually; speak a few words unto me, because I understand nothing, and my heart is hardened through my former conversation; and open my understanding because I am very dull, and apprehend nothing at all.

14 And he answering said unto me; I am the minister of repentance, and give understanding to all that repent. Does it not seem to thee to be a very wise thing to repent? Because he that does so, gets great understanding.

15 For he is sensible that he hath sinned and done wickedly in the sight of the Lord; and he remembers within himself that he has offended, and repents and does no more wickedly; but does that which is good, and humbles his soul, and afflicts it, because he has offended. You see therefore that repentance is great wisdom.

16 And I said unto him, For this cause, sir, I inquire diligently into all things, because I am a sinner, that I may know what I must do that I may live; because my sins are many.

17 And he said unto me, Thou shalt live if thou shalt keep these my commandments. And whosoever shall hear and do these commands, shall live unto God.

18 And I said unto him, I have even now heard from certain teachers that there is no other repentance besides that of baptism: when we go down into the water, and receive the forgiveness of our sins; and that after that, we must sin no more; but live in purity.

19 And he said unto me, Thou hast been rightly informed. Nevertheless, seeing now thou inquirest diligently into all things, I will manifest this also unto thee, yet not so as to give any occasion of sinning either to those who shall hereafter believe, or to those who have already believed in the Lord.

20 For neither they who have newly believed or who shall hereafter believe, have any repentance of sins, but forgiveness of them.

21 But as to those who have been called to the faith, and since that are fallen into any gross sin, the Lord hath appointed repentance; because God knoweth the thoughts of all men's hearts, and their infirmities; and the manifold wickedness of the devil; who is always contriving something against the servants of God; and maliciously lay snares for them.

22 Therefore our merciful Lord had compassion towards his creature, and appointed that repentance, and gave unto me the power of it. And therefore I say unto thee, If any one after that great and holy calling shall be tempted by the devil and sin, he has one repentance. But if he shall often sin and repent, it shall not profit such a one; for he shall hardly live unto God.

23 And I said, Sir, I am restored again to life since I have thus diligently hearkened to these commands. For I perceive, that if I shall not hereafter add any more to my sins, I shall be saved.

24 And he said, Thou shalt be saved; and so shall all other, as many as shall observe these commandments.

25 And again I said unto him, Sir, seeing thou hearest me patiently, show me yet one thing more. Tell me, saith he, what it is.

26 And I said, If a husband or wife die, and the party which survives marry again, does he sin in so doing? He that marries (says he) sins not: howbeit if he shall remain single, he shall thereby gain to himself gain great honour before the Lord.

27 Keep therefore thy chastity and modesty: and thou shalt live unto God. Observe from henceforth those things which I speak with thee, and command thee to observe; from the time that I have been delivered unto thee, and dwell in thy house.

28 So shall thy former sins be forgiven, if thou shalt keep these my commandments. And in like manner shall all others be forgiven, who shall observe these my commandments.

The Gospel of Nicodemus, formerly called The Acts of Pontius Pilate.

[Although this Gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a disciple of Jesus Christ, and conversed with him, others conjecture that it was a forgery, towards the close of the third century, by some zealous believer who, observing that there had been appeals made by the Christians of the former age to the Acts of Pilate, but that such acts could not be produced, imagined it would be of service to Christianity to fabricate and publish this Gospel; as it would both confirm the Christians under persecution, and convince the heathens of the truth of the Christian religion. The Rev. Jeremiah Jones says, that such pious frauds were very common among Christians even in the first three centuries; and that a forgery of this nature, with the view above mentioned, seems natural and probable. The same author, in noticing that Eusebius, in his Ecclesiastical History, charges the pagans with having forged and published a book, called "The Acts of Pilate," takes occasion to observe, that the internal evidence of this Gospel shows that it was not the work of any heathen; but that if in the latter end of the third century we find it in use among Christians (and it was certainly then read in some churches,) and about the same time find a forgery of the heathens under the same title, it seems exceeding probable, that some Christians, at that time, should publish such a piece as this, in order partly to confront the spurious one of the pagans, and partly to support those appeals which had been made by former Christians to the Acts of Pilate; and Mr. Jones says, he thinks so the more particularly, as we have innumerable instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians. The present translation is made from the Gospel published by Grynæus in the Orthodoxographia, vol i. tom. ii. p. 643.]

Chapter I.

Annas and Caiphas, and Summas, and Datam, Gamaliel, Judas, Levi, Nepthalim, Alexander, Cyrus, and other Jews, went to Pilate about Jesus, accusing him with many bad crimes.

2 And said, We are assured that Jesus is the son of Joseph the carpenter, and born of Mary, and that he declares himself the Son of God, and a king; and not only so, but attempts the dissolution of the sabbath, and the laws of our fathers.

3 Pilate replied, What is it which he declares? and what is it which he attempts dissolving?

4 The Jews told him, We have a law which forbids doing cures on the sabbath day; but he cures both the lame and the deaf, those afflicted with the palsy, the blind, and lepers, and demoniacs, on that day by wicked methods.

5 Pilate replied, How can he do this by wicked methods? They answered, He is a conjurer, and casts out devils by the prince of the devils; and so all things become subject to him.

6 Then said Pilate, Casting out devils seems not to be the work of an unclean spirit, but to proceed from the power of God.

7 The Jews replied to Pilate, We entreat your highness to summon him to appear before your tribunal, and hear him yourself.

8 Then Pilate called a messenger, and said to him, By what means will Christ be brought hither?

9 Then went the messenger forth, and, knowing Christ, worshipped him; and having spread the cloak which he had in his hand upon the ground, he said, Lord, walk upon this, and go in, for the governer calls thee.

10 When the Jews perceived what the messenger had done, they exclaimed (against him) to Pilate, and said; Why did not you give him his summons by a beadle, and not by a messenger? —For the messenger, when he saw him, worshipped him, and spread the cloak which he had in his hand upon the ground before him, and said to him, Lord, the governor calls thee.

11 Then Pilate called the messenger, and said, Why hast thou done thus?

12 The messenger replied, When thou sentest me from Jerusalem to Alexander, I saw Jesus sitting in a mean figure upon a she-ass, and the children of the Hebrews cried out, Hosannah, holding boughs of trees in their hands.

13 Others spread their garments in the way, and said, Save us, thou who art in heaven; blessed is he who cometh in the name of the Lord.

14 Then the Jews cried out against the messenger, and said, The children of the Hebrews made their acclamations in the Hebrew language; and how couldst thou, who art a Greek, understand the Hebrew?

15 The messenger answered them and said, I asked one of the Jews, and said, What is this which the children do cry out in the Hebrew language?

16 And he explained it to me, saying, They cry out, Hosannah, which, being interpreted, is O Lord, save me; or, O Lord, save.

17 Pilate then said to them, Why do you yourselves testify to the words spoken by the children, namely, by your silence? In what has the messenger done amiss? And they were silent.

18 Then the governor said unto the messenger, Go forth, and endeavour by any means to bring him in.

19 But the messenger went forth, and did as before; and said, Lord, come in, for the governor calleth thee.

20 And as Jesus was going in by the ensigns, who carried the standards, the tops of them bowed down and worshipped Jesus.

21 Whereupon the Jews exclaimed more vehemently against the ensigns.

22 But Pilate said to the Jews, I know it is not pleasing to you that the tops of the standards did of themselves bow, and worship Jesus; but why do ye exclaim against the ensigns, as if they had bowed and worshipped?

23 They replied to Pilate, We saw the ensigns themselves bowing and worshipping Jesus.

24 Then the governor called the ensigns, and said unto them, Why did you do thus?

25 The ensigns said to Pilate, We are all pagans, and worship the gods in temples; and how should we think any thing about worshipping him? We only held the standards in our hands, and they bowed themselves and worshipped him.

36 Then said Pilate to the rulers of the synagogue, Do ye yourselves choose some strong men, and let them hold the standards, and we shall see whether they will then bend of themselves.

27 So the elders of the Jews sought out twelve of the most strong and able old men, and made them hold the standards; and they stood in the presence of the governors.

28 Then Pilate said to the messenger, Take Jesus out, and by some means bring him in again. And Jesus and the messenger went out of the hall.

29 And Pilate called the ensigns who before had borne the standards, and swore to them, that if they had not borne the standards in that manner when Jesus before entered in, he would cut off their heads.

30 Then the governor commanded Jesus to come in again.

31 And the messenger did as he had done before, and very much entreated Jesus that he would go upon his cloak, and walk on it; and he did walk upon it, and went in.

32 And when Jesus went in, the standards bowed themselves as before, and worshipped him.

The Book of Enoch.

Chapter III.

1 And the four great archangels, Michael, Gabriel, Raphael, and Uriel, heard, and from the saints of heaven they looked upon the earth, and saw the quantity of blood which was shed on earth, and all the iniquity which was done upon it, and they said one to another, It is the voice of their cries.

3 The earth bereaved of her children cries even to the gate of heaven.

3 And now, O ye holy ones of heaven, to you the souls of men complain, and say, Procure us justice from the Highest; then they said to their Lord the King, You are Lord of lords, God of gods, King of kings, the throne of your glory is for ever and ever, and for ever and ever your name shall be sanctified and glorified, you are praised and glorified.

4 You have made all things, you have power over all things, and all things are open and manifest before you; you see all things, and nothing can be concealed from you.

5 You have seen what Azaziel has done, how he has taught every kind of wickedness upon the earth, and has discovered to the world all the secret things which are done in the heavens.

6 Samiaza also has taught sorcery, to whom you have given power over those who are associated with him, and they have gone together to the daughters of men, have laid with them, and have been defiled.

7 And have disclosed crimes to them.

8 The women have likewise brought forth giants.

9 So the whole earth has been filled with blood and wickedness.

10 And now, behold, the souls of those who are dead cry out.

11 And complain even to the gate of heaven.

12 Their groanings ascend, but they cannot escape from the wickedness which is done on the earth. You know all things before they exist.

13 You know these things, and what has been done by them, yet you speak not to us.

14 What in regard to these things ought we to do to them.

Chapter IV.

1 Then the Most High, the Great and Holy One spoke,

2 And sent Uriel unto the son of Lamech,

3 Saying, Go to Noah, and say to him in my name, Conceal thyself.

4 Then declare unto him an account of the end which is to take place, for the whole earth shall be destroyed, the waters of a flood shall come over the whole earth, and all things which are upon shall be destroyed.

5 And now inform him how he may escape, and how that his seed may remain on all the earth.

6 And again the Lord said to Raphael, Bind Azaziel hand and foot, cast him into darkness open the desert which is in Dudael, and thrust him in there.

7 Throw upon him rugged and pointed stones, and cover him with darkness.

8 There he shall remain forever, cover his face that he may not see the light.

9 And in the great day of judgement let him be cast into the fire.

10 Reanimate the earth which the angels have corrupted, and proclaim life to it, that I may enliven it again.

11 All the sons of men shall not perish in consequence of every secret, by which the watchers have caused destruction, and which they have taught their offspring.

12 All the earth has been corrupted by the operation of the doctrine of Azaziel, therefore ascribe the whole crime to him.

13 Also the Lord said to Gabriel, Go to the giants, the reprobates, the children of whoredom, the offspring of the watchers from among men; lead them out, and move them one against another, let them perish by slaughter, for they shall not have length of days.

14 They shall all entreat thee, but their fathers shall obtain nothing in regard to them, for they shall hope for eternal life and that each of them may live five hundred years.

15 Also the Lord said to Michael, Go and declare his crime to Samiaza, and to the others who are with him who have been united with women, that they might be defiled with all their impurity, and when all their sons shall be slain, when they shall see the destruction of their beloved, bind them for seventy generations, in the caverns of the earth, even to the day of judgement and of termination, until the termination of the everlasting judgement.

16 Then they shall be taken to the lowest depths of the fire in torments, and they shall be shut up in prison for ever and ever.

17 Immediately after this, he, together with them, shall burn and perish, they shall be bound until many generations shall be fulfilled.

18 Exterminate all the souls devoted to foolishness, and the offspring of the watchers, for they have oppressed mankind.

19 Let all the violent perish from the surface of the earth.

20 Exterminate every evil work.

21 The plant of righteousness and integrity shall appear, and its produce shall become a blessing.

22 Righteous and integrity shall be planted with rejoicing for evermore.

23 And then all the saints shall give thanks, and live until they have begotten a thousand children, while the whole time of their youth, and their sabbaths shall be finished in peace; and in those days the whole earth shall be cultivated in righteousness, it shall be planted with trees, and filled with blessing, for upon it every tree of delight shall be planted.

24 Upon it vineyards shall be planted, and the vine which shall be planted on it shall bring forth fruit in abundance, every seed which is sown on it shall bring forth for one measure a thousand, and one measure of olives shall yield ten presses of oil.

25 Purify the earth from all oppression, from all unrighteousness, from all crime from all ungodlinesss, and from all the corruption which upon it has been committed, and destroy them from the earth.

26 Then all the children of men shall be righteous, and all nations shall give to me divine honors, and bless me, all shall adore me.

27 The earth shall be purified from all corruption, from all offences, from all pain, and from all suffering, and I will not again send a flood upon it from generation to generation for ever.

28 In those days I will open the treasures of blessing which are in heaven, that I may cause them to descend on the earth, and on all the works and labors of men.

29 Peace and equity shall be associates with the sons of men, all the days of the world in all its generations.

COMMUNICATIONS.

(FOR THE PROPHET.)

City of Nauvoo, Friday morning, 10 o'clock, June 29th, 1844.

MR. EDITOR.—I hasten to inform your readers of the blackest crime that has ever darkened the pages of the history of the world. Gen. Joseph and Hyram Smith have been massacred by ruthless, damnable, hellish hands!! Let me briefly detail the circumstances of this shameful outrage.

On Monday last, Gen. Joseph and Hyram proceeded to Carthage in compliance with the requisition of the Governor, and delivered themselves up prisoners of the law. I have not time to recount at present the many menaces, threats and indignities, they encountered at the hands of a lawless rabble, who could not be controlled by the Governor or by restraint of law. Suffice it to say, on yesterday morning the excitement at Carhage was fast subsiding; the Governor's troops were all disbanded, with the exception of two or three companies, reserved as a guard for the town,—also as a guard for the prisoners and an escort to the Governor. The Governor arrived in this city at 4 o'clock yesterday; made a short speech, and returned immediately to Carthage. During his stay here, (which did not exceed one hour and a half,) a company of demons, disguised and painted, advanced unseen until they had arrived at the jail where Joseph Smith, Hyram Smith, John Taylor, and Wm. Richards were confined. Even the guard knew nothing of their approach until they rushed to the door and demanded a surrender; all the guard, with the exception of eight, were encamped about a quarter of a mile from the jail. General Smith being met with a shower of bullets, and a rush of bayonets, he abandoned the door, rushed to the back window, raised it, and leaped from the second story window to the earth; here he was rushed upon by near a hundred men, shot with two or three balls, and, as I understand, cut with a bowie knife, and expired immediately. While Joseph was defending the door, Hyrum being at the back part of the room in range of the door, was pierced with two balls, exclaimed "I am a dead man!" and expired; Elder John Taylor was wounded with three or four balls, but great hopes are entertained of his recovery. Elder Willard Richards was miraculously preserved; exposed all the time to a shower of balls that whistled by him in every direction. The people of Carthage were thunderstruck and filled with consternation at this high-handed outrage, and fled from the town in every direction, and in a few moments but one citizen remained to render assistance to Elder Richards in attending to the deceased—they feared the Mormons would rise and take vengeance! But Oh! could the whole world have witnessed Nauvoo this morning when the mournful intelligence was spread through the city; our love for the deceased could be distinctly read in each countenance; and "How sweet it would have been to have fell in their stead!" came from hundreds of lips. Alas! how can the vacuum ever be filled! O America, put on thy garb of mourning, the blood of these matyred saints cries to Omnipotence for redress and a restoration of trampled rights. We are determined that this matter shall not rest here, we will look to the law, to the arm of the judiciary of the American jurisprudence for redress.—We shall appeal to that—we shall appeal to virtue—we shall appeal to patriotism—we shall appeal to humanity, and when the last link is broken, the last hope extinct, and our wrongs are still unredressed—remember "there is a God in heaven who will come from his hiding place!" 'vengeance is mine saith the Lord and I will repay.' You will hear from me anon.

L. O. LITTLEFIELD.

GOV. FORD AND THE WARSAW COMMITTEE.—We make a few extracts from the correspondence between the Warsaw Committee and Gov. Ford. It appears in the Quincy Herald of the 6th inst.

"When the laws fail to establish our rights unless enforced as they recently have been, at the mouth of the cannon, we have no course left but to cast ourselves boldly and fearlessly upon our reserved rights, and there stand until we are satisfied that the highest authority of the State will officially sustain us in them.

"Should there be a certainty that this can never be done, we are willing to leave a land for which we have sacrificed much, and would cheerfully sacrifise more, and seek a home where we may once breathe as freeman. Sir, we assure you calmly, coolly, and deliberately, that there can be no compromise between the two parties. It is out of the question; they are greatly our supertor in numbers, and we cannot confide in their faith. They must leave or we must leave; and there are now but two questions to solve; Which party shall leave, and in what manner? We believe that matter can be settled through the influence and advice of your Excellency," &c.

Gov Ford in reply, is down upon them hot and heavy; appearing to think that their communication, both in tone and manner, is rather *cool!* notwithstanding their warmth of temper. Speaking of the murder of the Smiths, he says:

"What aggravates the transaction, as a matter personal to myself, is, that you betrayed *my* honor, as well as your own and that of the State; you selected a time to commit the deed when you believed I was in Nauvoo, in the power of the Mormons, and would most probably be murdered by them by way of retaliation," &c.

"Your own conduct has placed me in a painfully suspicious attitude; and I have no hopes that I could now have a more persuasive influence with the Mormons than I had with the perpetrators of this horrid deed which I sought to prevent. Under the circumstances I cannot ask the Mormons to confide in me.

"If you mean to request me to exercise a forcible influence to expel them from the State, I answer you now as I have uniformly done, that the law is my guide, and that I know of no law which authorizes their expulsion," &c. &c.

"You had better not make too loud a call upon your fellow citizens; you may want their aid for defence, and may yet be glad to receive aid for defence rather than aggression. I know the apprehensions which you entertain of Mormon violence," &c. &c.

"Finally, he tells them that he is informed of a design on their part to attack Nauvoo, and intimates that he don't think it would particularly conduce to their health to do so.—*St. Louis Missourian.*

THE PROPHET.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, JULY 27, 1844.

ERATUM—On first page No xi for No x.

"People's Organ" Pittsburg will send their paper to Jabez Lyons, New York and charge this office.

Elders Wilford Woodruff, Orson Hyde and Orson Pratt have gone on to Buffalo, on their way to Nauvoo.

WHAT IS TO BECOME OF MORMONISM, is a question propounded on every side by high and low, rich and poor;—for an answer, we would refer them to the Prophet Daniel, Chap. 2, 34 and 35 ver.—"Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay, and brake them to pieces. * * * * And the stone became a great mountain, and filled the whole earth" And in the interpretation thereof by Daniel, 2 chapter 44 and 45 verses; —shall the God of heaven set up a Kingdom which shall never be destroyed and the kingdom shall not be left to other people * * * * and it shall stand for ever, * * * the great God has made known to the king what shall come to pass hereafter; and the *dream* is certain, and the *interpretation* thereof *sure*.

And again, Daniel prophecying of the great things that are to transpire in the dispensation of the fulness of times, or latter days, says in his 8th chapter, 17th verse—"But the *saints* of the Most High shall take the Kingdom and possess it for ever and ever" And in the 27th verse of the same chapter—"and the kingdom and dominions, and the greatness of the kingdom under the whole heaven, shall be given to the people of the *saints* of the Most High, whose Kingdom is an everlasting kingdom." But, says the world, what evidence have you that Daniel refers to Mormonism. —We have the proof in time and locality and name, and thousands of circumstances attendant upon the progress of this great work. Some fourteen years ago it was like "little stone cut out of the mountain without hands,"—watch it in its course, all the powers of hell and earth combined to impede its progress—while it increases like a snow ball rolling down an inclined plane, and we are forced to exclaim, "when God works who can hinder?"

Every persecution that the fertile imagination of imps of hell could invent, has been inflicted on the people of the Saints of the Most High; it would take volumes to record all they have done to *hinder* God's work; but it is all in vain;—The Gentile world see that their attempts to destroy Mormonism are abortive, and they say "the *secret* of *their power* is *unknown*," it need not be unknown if they would exercise the reason God has given them, and not allow themselves to follow the cunning devised fable of those who 'preach for hire and divine for money'—more on this subject anon.

Great Brittain.

We have made arrangements with several of our brethren who are on a mission to great Brittain to keep us informed of the principal events transpiring there, this will add much to the interest of our paper.

To the Saints.

We would urge upon the brethren the necessity of lending us their support in our endeavors for the furtherance of the cause of truth. Give us a helping hand, so that we may be enabled to sustain our paper as an advocate of the principles we have embraced; the necessity of such an organ cannot be doubted, and if those who are able would subscribe for a number of copies, they might advance the cause more than they could in any other form; let us hear from you—a ten dollar note will pay for eleven subscribers one year.

Last Sunday we had the pleasure of listening to the eloquence of Elder Adams, who had just arrived from Nauvoo by express, to bear the intelligence and the particulars in relation to the death of our beloved brethren in the West, and we were happy to find in him the same exebition of firmness, and perseverance of character, which has heretofore been the remark of both the just and the unjust; his discourse could not have fallen short of three hours in length, the fore part of which in his usual eloquent style exhibited the primitive organization of the kingdom and also its dissolution; he closed by giving a minute relation of the facts connected with the death of the Prophet and Patriarch of the Church of Christ, the love and esteem of the congregation for the martyrs was truly manifested on that occasion, for we did not see one present that refused to drop a tear of mourning. We have understood that the council recommend his tarrying for a season in the city; if so he will remember his old friends no doubt in New York, particularly the New York Prophet.

The Book of Enoch.

The Book of Enoch is certainly the most wonderful book in the world, on account of the prophecies which it contains, and other wonderful descriptions of things which are unknown at the present time, of which some require an explanation.

The Book of Enoch is one of the Hebrew Scriptures which the Jews concealed at Tiberias after the destruction of Jerusalem by the Romans. The Testaments of the twelve sons of Jacob, the Wisdom of Solomon, the Wirdom of the Son of Sirach, and others in the large bibles, and many never discovered were concealed at the same time and place, and from this they received the name of Apocrypha, that is concealed or hidden books. (See Epiphanius Hæres, 30. § 6 and 4.)

It may be seen in the Gospel by St. Mathew, chapters xxvi and xxvii that the death of our blessed Saviour was caused by the malice of the Jews. and in chapter xxvii 63, when our Saviour had foretold his own resurrection, that they did not believe him, and in chapter xxviii, 11, 12, 13, when the watch had declared that our Saviour was risen from the dead, the chief priests gave them money to deny it;—and when some of the zealous Christians had shewn that the death and resurrection, and many other particulars concerning our blessed Saviour, had been clearly and distinctly foretold by Enoch, the Jews and Christian heretics corrupted and altered the book of Enoch in many places, particularly in chapters ii and xxxix, (which are now corrected by the Greek of Syncellus, and the Testament of Levi,) and altered the time which Enoch remained on earth in the bible to bring Enoch into disrepute, and after the destruction of Jerusalem by the Romans, they concealed the book of Enoch, and all others which proved it to be truth, which has been clearly shewn by Epiphanius, Pezron and Syncellus, and there will more particulars be seen in the notes on chapters ii. and xix and xxxix at verse 37.—Now the books which were hidden, and concealed, from that received the name of Apocrypha, that is, concealed or hidden books. And they are not on that account to be considered inferior to the rest of the books of the Old Testament, for in some respects the book of Enoch appears to be superior to them all, and the other books are all very useful, but the book of Enoch appears to have been the book to which the Jews had the greatest dislike, because they have rejected all other books of the Holy Scripture which in any degree prove the truth of the Book of Enoch, and of which I shall give the following brief account.

The Jews concealed the Testaments of the twelve sons of Jacob, because seven of them, viz.—Simeon, Levi, Judah, Zebulon, Dan, Naphtali, and Benjamin, have taken quotations from the Book of Enoch, and Levi has taken three quotations from it, in which there is a prophecy of the life, death, and resurrection of our blessed Saviour, by Enoch, (see notes on chapter xxxix. 37) And the Jews concealed the books of Esdras, because the second book in chapters ii, 47, and vii 29, contains prophecies of our Saviour and because the angel Uriel who had shown many things to Esdras, 2 Esdras iv. 1, &c.—is the same angel who explained the revolution of the luminaries to Enoch in chapter xxvii, &c. And the Jews concealed the book Tobit, because the angel Raphael, who had given instructions to Tobit, and his son, chapter xii. verses 15 to 20, is one of the angels described by Enoch in chapter iii. 1.

And the Jews concealed the Book of Judith, because in her Song, chap. xvi 7, she mentioned the high giants, the same who are described by Enoch in chapter iv 13. And the Jews concealed a part of the Book of Esther, because chapter xi 10, might be compared to the words of our blessed Saviour, John vii 37, 38, and it might be considered to be a prophecy of our Saviour.

And the Jews concealed the Wisdom of Solomon, because in chapter iv 10, Solomon had taken this quotation, "He pleased God" from the Book of Enoch, chapter xxvi. 1: and because he has in chapter xiv, 6, mentioned the giants the same described by Enoch chapter iv 13. And the Jews concealed the Wisdom of the Son of Sirach, because he has in chapter xliv 16, taken this quotation, "Enoch pleased God," from the book of Enoch chapter xxvi 19, and he has also in chapter xvi 7, mentioned the giants, the same described by Enoch, chapter iv, 13, and he has also in chapter xxiv. 30, described wisdom like to the words of our blessed Saviour, John vii 37, 38. And the Jews concealed the Book of Baruch, because in chapter iii, 26, he mentions the giants the same described by Enoch chapter iv 13, and also because he in chapter iii 31, proves the truth of that part of the book of Enoch, chapter xxv 30, in which it is declared that when the names of the stars are called they return an answer. And the song of the three children would be taken out of the Book of Daniel and concealed, because in their song, verses 40, &c. they show that the sun, moon, and stars, the showers, winds and dew &c. all praise before the Almighty, being the same which is shewn by Enoch, chapter xxv, 34, 35, &c. and like all the others this proves the truth of the book of Enoch.—And the history of Susanna might be concealed, because the false witnesses against Susanna, verse 61, had acted like the false witnesses against our blessed Saviour, Mark xiv 56. And the Jews concealed the books called Maccabees because it is shown 2 Mac. x. 29, 30, That when the battle waxed hot, there appeared unto the enemies five comely men upon horses with bridles of gold, and two of them led the Jews, and took Maccabeus between them.—Now this clearly shews the fulfilment of the prophecy of Enoch in chapter xxxix, 21, 22.

NOTE.—Who that can believe the visions to Joseph, &c. on which the truth of Christianity depends, dare dispute the visions of the second Joseph, now a martyr to his faith We have listened to the Mormons, and if we grant the truth of the scriptures, we must believe in Mormonism. for their evidences are of the same kind and better supported; and hence their progress among believing sects and their failure at Tammany Hall, which was lent them for a period without cost. The recent tragedy, in the death of Joseph Smith, will add we think to the interest of Mormonism.

G. V.

The above appears in the last number of the Beacon, a weekly liberal (Infidel) paper.

Mr. Vale is right respecting the death of the Prophet, thousands are now inquiring what "Mormonism is" who probably would never have thought of hearing us, and the natural result of their investigating the cause of the late melancholy tragedy, will be the addition to our numbers of many honest hearts. It is true also that the majority of those now styled Mormons, were enrolled among those who style themselves the *Evangelic Sects*—but "truth is mighty and will prevail," —all we ask of believer or infidel is a fair hearing and a candid investigation.

COMMUNICATIONS.

Epistle Of the Twelve.

Boston, July 18th. 1844.

To the Elders and Saints scattered abroad, greeting.

DEAR BRETHREN.—We take this method to notify you that the advice and council of the Twelve, that all the Brethren who have families in the West, should return to them as soon as convenient; and that all the Churches should remain humble and watch unto prayer and follow the teachings that have been given them by the servants of God, and leave all things in the hands of God, all will be right; the name of the Lord will be glorified and his work will prosper, and we would warn the Saints in all the world against receiving the teachings of any man or set of men who come professing to be Elders of the Church of Jesus Christ of Latter-day Saints, who preach any doctrine contrary to the plain and holy principles of the gospel of Jesus Christ which have been delivered unto them; we wish to see all the authorities of the Church residing at Nauvoo who at this time may be absent, such as the presidents of the different quorums, High Priests, High Council, Seventies and Bishops, that we may meet them in council as soon as convenient, as we expect to return immediately to Nauvoo.

Dear Brethren, we are sensible that the account of the death of the Prophet and Patriarchs of the Church will be painful to your hearts, it is to ours, we feel and mourn their loss, but they have sealed their testimony with their blood; they have not counted their lives as dear unto themselves as the lives of the Church, they have died in the Lord and their works will follow them. The eyes of the Lord are upon those who have shed the blood of the Lord's annointed, and he will judge them with a righteous judgment. Let the Saints cultivate a meek and quiet spirit, and all things shall, in the end, work together for your good.

By order of the Quorum of the Twelve.
BRIGHAM YOUNG, Pres.
WILFORD WOODRUFF, Clerk

Boston, July 18th 1844.

MR. EDITOR.—I am requested to say to the Saints through the "Prophet," by the counsel of the Twelve, that whereas certain strange doctrines have been taught and practised in Boston and elsewhere by men claiming higher authority than the Twelve. This is therefore to warn you in the name of our Lord Jesus Christ, that you give no heed to men making these high pretensions, when they teach you things that are not in accordance with principles which you know to be correct. And we would seriously caution all men to beware how they offer strange fire upon the altars of pure and innocent hearts, lest that flame consume them root and branch in an unexpected hour; for the authorities of God's house are not to be rode over by any man, and he escape without the rod. A ship that carries more sail than her ballast will admit of. will surely capsize when the storm strikes her.—This is a figure and let it be remembered. Yours truly

ORSON HYDE.

MR. EDITOR.—I am sorry to hear your neighbor of the Midnight Cry, who is expecting to appear before the Son of man in a few days, speaking evil falsely against the Latter Day Saints. and at the same time having the sound of Jesus in his ear. "Speak evil of no man" he says, "the Mormons have resisted the authorities of the State," but has he given any proof for this assertion? No, neither can he do it, and I shall consider him a false witness until he does do it: one would suppose that the advocates of Mr. Willian Miller's views on the prophecies had been slandered and vilified enough themselves, to learn this lesson in the Law, "Thou shalt not bear false witness against thy neighbor:" and again he says that Joseph Smith voluntarily delivered himself up to the authorities of the State, now I would ask is this resisting the Law? I say, no; and Governor Ford of Ill will say and has already testified that the Mormons are peaceably disposed, for which purpose they gave up their arms, and their leaders gave themselves up, so as to satisfy their enemies that they wished them no evil, and their cowardly, wicked, and ungodly persecutors took advantage of their defenceless situation, and devil-like violated their own laws, and shot down in cold blood, two or three innocent men. And now I will close by asking one question, viz? they who speak evil of the Mormons falsely, are they not fellow-helpers with their enemies, and partakers of their sins? He that hath ears to hear, let him hear, and let conscience answer.

Nathaniel T. James.

POETRY.

The Mobbers of Missouri.

TUNE—HUNTERS OF KENTUCKY.

Come gentlemen and ladies too,
Who love your country's glory;
Hark, if you've nothing else to do,
While I relate a story;
And mark what's done like days of old,
By mortals in their fury,—
For 'tis not often you behold
Such mobbers as Missouri.

CHORUS—Oh! Missouri! the mobbers of Missouri,
The mobbers of Missouri.

A hundred years behind the age,
If you allow for feelings;
They stand upon our nation's page,
A savage set of beings,
Who always seek for blood and strife,
Despising judge or jury,
And coward like, they arm for life,
Like mobbers of Missouri.
Oh! Missouri, &c.

'Twas many thousand pounds at hand,
They mobbed from the printer,
And drove the church from off their land,
To perish in the winter;
And lo! the Reverend I McCoy
Was one amongst that legion,
Who took his gun up to destroy—
Because of Pure religion.
Oh! Missouri, &c.

A few at first, to try their faith,
They scourged with tar and feathers,
And after whip't almost to death,
Not asking whys or whethers;
They tore down houses, pillaged goods,
And seemed all powers defying,
While women fled into the woods,
With children round them crying.
Oh! Missouri, &c.

But once to show our fathers' blood,
And prove their valor ample,
Like men in their defence they stood,
And gave the mob a sample:
And when so near they heard them swear,
They thought it time to still them,
And 'twould have made a soldier stare,
To see that people quell them,
Oh! Missouri, &c.

Go spread the news from pole to pole,
Let truth to all be given;
In eighteen hundred thirty-three
The Church of Christ was driven,
Away from houses, homes and lands,
In this the realm of freedom,
Because a ruthless mob commands,
As priests and lawyers lead them.
Oh! Missouri! the mobbers of Missouri.
The mobbers of Missouri!

Opinions of the Press.

The Murder of the Prophet and Patriarch.

The St. Louis Era of the 1st instant has the following:—

The murder of Joe Smith while in jail, after he had peaceably surrendered himself up, and after the solemn promise of the Governor that he should be protected and have a fair trial, seems to meet with very general condemnation. It is another flagrant instance of the triumph of a mob spirit in the country. To murder prisoners in cold blood when they are in custody, and when there is nothing to prevent their being punished to the full extent of their crimes according to law, is utterly inexcusable. But when a mob is once raised and excited, it knows no bounds, no moderation, but reason and law are both disregarded.—We have often expressed the belief that mobs and Lynch law are improper under all circumstances, and should not be justified, excused or tolerated under any circumstances, and every outbreak confirms the correctness of this opinion. Joe Smith was, no doubt, deeply steeped in crime; but when he was under arrest, with public sentiment strongly setting against him, there was the most ample opportunity to convict and punish him both legally and severely.

(St. Louis Democrat.)

From all the facts now before us, we regard these homicides as nothing less than murder in cold blood—murder against the plighted faith of the chief magistrate of Illinois—murder of a character so atrocious and so unjustifiable, as to leave the blackest stain on all its perpetrators—their aiders, abettors, and defenders.

Here was Joe Smith in the custody of the laws to which he had voluntarily surrendered himself, in the confidence that those laws would not be broken to his injury. He had the promise of preservation and protection against the very mob violence to which he has fallen a victim. Ought not such faith to have been kept? Need we ask, indeed, whether, even if there had been no special promise, the law does not always hold out implied safety to its prisoners from all punishments save what itself imposes. Indeed, the sight of such solemn pledges, so shamefully broken, is truly sickening. Why, an Arab, if you accept his hospitality and eat of his salt—an American Indian, if you once pass his threshold in peace, will give up his existence before he will suffer his pledges to be broken. If such acts are to be taken as a true expression of the spirit which pervades the public mind of our communities, it needs no seer to tell us that our course as a people is downward. It is a spirit which seeks its gratification only in the indulgence of the most ignorant prejudices and the vilest passions.—Nothing can stand against it, except the bayonets of a despot; and it is the very spirit which after a series of anarchies, naturally produces despots and their bayonets.

(St. Louis Republican, July 3d)

All our information tends to fix upon the people concerned in the death of the Smiths, the odium of perfidious, black-hearted, cowardly murder—so wanton as to be without any justification—so inhuman and treacherous, as to find no parallel in savage life, under any circumstances—Gov. Ford declares his intention to seek out the murderers, and he owes it to his own honor and that of the State, whose faith was most grossly violated, never to cease his exertions for this purpose. The Mormons, it will be seen, were quiet, and not disposed to commit any acts of aggression: their enemies, on the other hand, were evidently disposed to push them to extremities, and to force them to leave the State. This feeling may be checked by the alacrity with which Gov. Ford's orders were being executed, but it will be some time before peace and order can be restored—the disgrace of past acts cannot be wiped out.

THE MORMONS.—The St Louis Republican of the 1st instant has advices from Warsaw to the evening of June 28, but they only confirm previous accounts. The slaying of the Smiths appears to have been a wanton and unprovoked murder. Gov Ford had returned from Nauvoo and gone to Augusta, taking Carthage in his way, and removing thence all the records and public documents. Carthage was entirely deserted, for fear of an attack from the Mormons, of which, however, there seems to have been no real danger. The people of Warsaw were under arms, and had sent away the women and children.

Christian (universalist) Messenger.

The Mormon troubles to which we alluded last week, it seems have resulted tragically indeed. Joe Smith, the Prophet, and Hyram his brother, have been killed—shot, it is feared, in cold blood, after they had given themselves up for trial, and had been consigned to prison! We have indeed fallen on evil times, murder and riot all around us, and the end thereof who can tell!

One account says that the Mormons at Nauvoo, all express a determination to preserve the peace as far as possible—that they will use no violence save in actual self defence. If they do this, it will redound much to their credit.

Tribune.

STATE OF FEELING AT NAUVOO.—By the following, from the Louisville Journal of the 3d. it would seem that the Mormons have more discretion than any body has given them credit for:

Yesterday morning we announced the murder of Jo. Smith and his brother in the Carthage jail. We have since received, by a traveller from St. Louis, a copy of the St. Louis Gazette, of last Friday evening, from which we copy several versions of the circumstances of the murder, all of them, no doubt, containing more or less error. We have seen a gentleman who was in Nauvoo on Friday, and who informs us, that all was then quiet there, the prominent Mormons exhorting their followers to offer no insult or molestation to any one, and in no case to offer violence except in strict self-defence. The deepest grief and affliction pervaded the city. There appeared to be no danger of the burning of Warsaw or Carthage.

Tribune, July 9th.

WHAT IS TO BECOME OF MORMONISM?—In the interval of excitement and inquiry regarding the Riots at Philadelphia, the question is eagerly asked on all hands, What will become of Mormonism now? Joe Smith is dead—probably butchered in cold blood, while a secure prisoner, and without power, even if he had the will, to offer provocation for violence: but Mormonism has not died wsth him. Gross and monstrous as are the delusions and perhaps abominations practised in the name of that faith, yet it is a vital, living thing. Men and women, made of the same sort of flesh and blood, and actuated by similar sensations and passions, as Protestants, Catholics, Mahomedans, or whatsoever creed or worship the sun shines upon, do actually believe in this Mormonism—are content to live and die by it—to yield up worldly wealth domestic ties, and the strong bonds of love of Native land, for it: and thus feeling and thus believing, to their dimmed and distorted spiritual vision Joe Smith is as much the Martyr Hero as any whose shadow has ever fallen upon the world. The blood of Joe Smith, spilled by murderous hands, will be like the fabled dragon's teeth sown broad cast, that every where sprang up armed men.

We would prefer to be mistaken; but we look for farther and bloodier histories from Nauvoo. The conduct of the Mormon chiefs, since the murder of their Prophet, shows plainly enough that there are cool, stern, controlling, powerful minds among them; that they have learned, either from history of their own instincts, the great lesson, to bide their time; and that the cut-throat enthusiasm which thought to exterminate a city and a creed, will be wretchedly deceived It may be—it is indeed very likely—that in a formal declared war the Mormons will at last get the worst of it, and be destroyed; but what a series of horrors does not this conclusion presuppose?

New-York Christian Messenger—Universalist.

THE MORMONS.—There remains no doubt that Joe Smith and his brother, were most inhumanly butchered, by disguised desperadoes, in the jail at Carthage, as intimated in our last. Governor Ford has issued a proclamation stating that Smith and his brother gave themselves up under a most solemn pledge of protection from him against the fury of the mob. He is pursuing active measures to ferret out the perpetrators of the outrage. Further outbreaks from the inhabitants in the vicinity are feared.

In the mean time, the whole movement of the Mormons is of the most pacific character, exhibiting an almost perfect pattern of christian forbearance. Strange that their more christian neighbors (as they would claim themselves to be) cannot learn wisdom from them—especially learn the solemn truth that violence can never convert man, individually or collectively, from the error of his way!

Among the resolutions adopted at a recent Mormon meeting, were the following, which indicate the temper of feeling they manifest under the present trying circumstances:

Resolved, for the purpose of securing peace and promoting the welfare of the County of Hancock and surrounding country, we will willingly sustain the laws and the Governor of the State, so long as he and they sustain us in our constitutional rights.

Resolved further, To secure the peace, friendship, and happiness of the people. and allay the excitement that now exists, we will reprobate private revenge on the assassins of Generals Joseph and Hyrum Smith by any of the Latter Day saints; that instead of 'an appeal to arms,' we appeal to the majesty of the laws, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God!

Religious Excitement in Germany.

The following is an extract from the correspondence of the Herald, dated Berlin.

A religious excitement has been lately created in Germany, particularly in parts where the population is mostly protestant, by a society that has been instituted for the purpose of assisting poor protestant clergymen and protestant communities in catholic countries, who are too indigent to support a minister. This society originated some years back in Saxony when it took the name of "Gustav. Adolphs Verein," [Gustavus Adolphus Union] in honor of the Protestant hero of the Thirty years war, who fell at the battle of Lutzen in 1632, The king of Prussia has consented to accept the title of patron to this society, and there is no doubt but that other protestant princes will follow his example. A contribution of 25 cents is sufficient to constitute a member, and they are going ahead prodigiously, but at the same time a violent opposition has arisen in some of the Roman catholic states, where religious intolerance reigns supreme in a guise worthy of the sixteenth century. The King of Bavaria has placed himself at the head of the latter party, prohibiting any of his subjetcs, Roman Catholic or Protestant (of wich there are about a million and a half in his Kingdom) to receive assistance from the aforesaid Union, or contribute towards it in any shape whatever. Some funds having been already forwarded to Bavaria to assist the oppressed protestants in building or repairing their places of worship, he ordered the money to be returned to the parties who sent it, giving them notice that his subjets were not allowed to accept of such contributions, and if any more were sent hereafter they would be handed over to a public charity, or disposed of, at the option of Government.

Shortly after this royal mandate, a long article appeared in the "Aligemeine Zeitung" (published at Augsburg, a city in the Bavarian dominions) defending the steps the King had taken, on the grounds that this union would only give rise to the renewal of religious disputes between the catholics and Protestants of Germany, as was evident by their conjuring up the phantom of Gustavus Adolphus to disturb the peace so happily established between the two rival sects. It was also hinted that the Union had shown a revolutionary tendency, by calling upon the people for subscriptions without the consent of their rulers, being actuated by the secret design of overturning the lawful governments and introducing a system of democracy, anarchy and irreligion. This article was met by several others, from protestants and even catholic pens, pointing out how many unions of a similar nature existed in catholic countries, ridiculing the idea of its democratic tendencies, and arguing that the King of Prussia would scarcely have taken the Union under his protection, if he had entertained any fear of its being used as a cloak for revolutionary designs. They urged the notorious fact, that catholic unions and societies in different parts of Europe, had long been in the habit of assisting their necessitous brethren in Protestant countries, besides entertaining regular missions for the conversion of the latter to the true faith; and intimated that the Protestants of Germany had felt the want of a similar institution, to serve as a rallying point in resisting encroachments of their adversaries.

At the same time Dr. Zimmerman, a distinguished Protestant clergyman at Darmstadt, and chaplain to the Grand Duke of Hesse, addressed a letter to the King of Bavaria, defending the union against the aspersions of its enemies, and appealing to the justice of the king to put a stop to the arbitrary measures undertaken in his name. What will be the end of all this, whether the agitation will continue, or whether it will die away by degrees, without leading to any violent ebullition of religious fervor, it is impossible to foresee. His majesty of Bavaria is said to have a will of his own, and being a zealous and devout Romanist, he probaly imagines he is acting "ad majorem Dei gloriam" in persecuting that portion of his subjects who are obstinate enough to adhere to their heretical opinions. At all events, this controversy will exercise a beneficial effect on Protestant Germany, if it should arouse the nation from that state of indifference and infidelity, which prevails at present in all ranks of society, and is productive of so injurious an effect on their moral and intellectual character.

NEW STEREOTYPE PROCESS.—It is stated in a late British paper, that a most important improvement has been made in the art of stereotype printing, for which Messrs. Konheim & Skirving, of London, have obtained a patent, and which bids fair to work a complete revolution in the book-making world. The procuring of a cast of moveable type, by the methods hitherto adopted with plaster of Paris, has been attended with great difficulty and loss of time,—objections so entirely removed by the substitution of some other substance by the new plan, that a perfect mould, free from all defects, may be obtained in half an hour. Under the old process the work occupied a day, and then frequently had to be done over again. Specimens, in which passages of Hebrew, Arabic, and other oriental languages are given, have been seen, and the stereotype is a perfect fac-simile of the original. The saving in the expense of stereotyping effected by the new process will be seventy or eighty per cent., and the public will, no doubt, benefit by it by and by, in the reduced cost of standard works.

FOREIGN NEWS.

Arrival of the Hibernia at Boston July 17th.

Cotton has gone up an eighth. The rise was between the 22d ult. and 4th inst.

It will be recollected that Lord Ashburton with the Baring Brothers were some time ago indicted for some alleged fraud in Mexican Loans. Since then they have been tried and honorably acquitted.

The rejection of the Texas annexation treaty by the Senate of the American Congress has been the subject of much comment in the English Journals, and the account has been received with general and unqualified approbation. Though such a result was anticipated, so large a majority was scarcely expected.

THE GREAT BRITAIN.—This vessel was advertised to sail on the 11th of July. As, however, she still remains in dock at Bristol, and the attempt to obtain her liberation cannot be immediately made, the day of her sail for New York is indefinitely postponed.

Since the 22d ult. the following New York packets have arrived at Liverpool:—On the 22d the Columbia, packet ship, Captain Barstow with New York dates of the 1st June. On the following day the Sea, Captain Edwards, with papers to the 3d instr On the 27th the Tarolinta, Capt. Smith, with dates to the 5th, inclusive.

Advices from Barcelona of the 24th ultimo, contain rumors enough of various conspiracies being in course of concoction, but none of them, with the exception of a trifling plot at Seville, appear based on anything like probability.

The Carlist Chief, El Groe, so long the terror of the Maestrazgo, had been captured and shot on the 28th.

During the imprisonment of O'Connell, the "rint" keeps up to the mark, and the excitement of the people appears to be at fever heat. The Catholic clergy have set Sunday, the 28th instant, apart as a day of general humiliation and prayer for the incarceration of the Chief.

A slight sensation was produced in the French capital recently, by reports of domiciliary visits having been paid by the police to the Duke D'Escars, M. de Lepinaye, and other distinguished royalists. Nothing important resulted from these visits.

The London papers have been discussing with more or less acrimony, since the sailing of the last packet, the mutiny among the supporters of the ministry, arising out of the sugar question. The *Times* and the *Morning Post* rail furiously at Peel.

Lord Heytesbury has been chosen to succeed Earl De Grey as Lord Lieutenant of Ireland. The party organs opposed to the present ministers admit that, looking to the range of choice, this is as unexceptionable a nomination as they could have made.

The intelligence from Algiers is more favorable to the French arms, but it is still far from being decisive.

The French King, it is now said, will not visit Queen Victoria until September, and then only in a very modest and unpretending way.

Another conflagration had occurred on Chat Moss, in South Lancashire, which at one time threatened serious consequences to the Liverpool and Manchester Railway.

Disturbances among the cotton manufacturers in Silesia and Bohemia on account of attempts to reduce the wages of the workmen still continued at the last dates, although efforts had been made by the government to suppress them.

Accounts from Spain mention several frightful robberies near the passes of the Pyrenees, where very little law appears to exist, except the ancient law of the strongest.

The Galtiee mountains in Ireland were on fire at the last accounts, for hundreds of acres together. Gallimore was on fire to the very top, and ineffectual efforts had been made to stop the progress of the flames by digging trenches, in which labor thousands of people were employed.

The Drama has not for years been at so low an ebb in Great Britain as it is now.

Earl Grey has fully recovered from his indisposition.

It is reported that the present session of Parliament will be brought to a close about the middle of July.

A Dublin paper says—The weather throughout Ireland is superb; we have plenty of rain, sunshin and heat, and the promise of harvest is decidedly favorable

The Dublin bakers presented a ponderous loaf, weighing [illegible] pounds, as an accompaniment with the address to Mr. O'Connell. The fishermen of Galway sent him a splendid turbot, with lobster and salmon to match.

It is now settled that the Count de Trepani, a brother of the King of Naples, is to be married to the Queen of Spain.

Official advices from Sierra Leone announce the capture of five slavers, four of them Brazilians, by the British cruisers. In one of them were embarked 546 negroes, of whom 125 died on the passage.

The stable of a priest, in the county of Kilkenny, was entered a few nights ago, and his horse's tail cut off, and a string of repeal buttons attached to the stump.

Several riots have occurred at Presburg, on the occasion of the election of a deputy. A gang of men from Szalonta fell upon the nobles who supported the candidate, and wounded several of them severely. The attack was afterwards repeated, and the interference of the military rendered necessary to restore the quiet of the place.

Two Prussians have been apprehended at Liverpool, charged with being extensively engaged in smuggling tobacco, and large quantities of the article had been seized. Tobacco smuggling appears to be more extensive than any other contraband trade.

H. M. B. Rapid, of ten guns, Lieutenant Earle, commander, has, it is reported, been sunk, with all on board by a Spanish slaver of greatly superior force.

Lately two smart shocks of an earthquake were felt at Comrie and Crieff—the motion of the earth from west to east.

Runaway matches are more frequent than ever at Gretna, Upwards of 300 have taken place this season.

When the Railroad from Calais to Paris is completed, the whole distance from the metropolis of England to the metropolis of France may be done in twelve hours.

In Belgium the receipts on the railways in the first four months of the present year amounted to 2,984,000 francs against 2,181,000 francs in the four corresponding months of 1843.

In the quarter ending 5th April, 1843, the quantity of foreign wool entered for home consumption was 4,648,587 lbs., in the same quarter in the present year the quantity so entered was 9,697,805 lbs.; and yet notwithstanding this large increase, amounting to about 120 per cent, the English farmer is obtaining at least 25 per cent. more for his wool than he received last year.

We learn from Warsaw that the Emperor of Russia has just granted to several exiled Poles permission to return, and to enter into possession of their property, which had been confiscated.

THE POPE'S CIRCULAR IN ENGLAND.—This last bull appears in nearly all the English papers. The London Herald of the 27th ult. has the following:

The burden of Mr. Lever's popular song, "The Pope he leads a happy life," is certainly not true of the present Pontiff. Gregory the Sixteenth's lines are cast in any but pleasant places. His troubles rival those of the Grand Turk. The Jews of Ancona lately roused his ire and provoked their own prosecutions; next, the wretched misgovernment of the Legations disturbed the tranquility of Monsignore Mauri Capellari; and now, his reverence, in full dress and crook in hand, has taken fright at a less mundane cause of alarm than industrious Jews or discontented subjects. What's that? The old cause—the cause that struck terror into the heart of Pius V., that made Leo XII "shake in his shoes," and that provoked the bile of Pius VIII—the cause against which General Councils have legislated, and the whole Romish priesthood is confederated—simply the Bible. Nothing more. The most timid of his infallible predecessors were not more alarmed at the circulation of the Bible than is the infallible Gregory XVI though some of them have, it is certain, been more rational and cautious in giving expressions to their fright. The Pope has denounced the circulation of the Bible in terms more absurd and wicked than those of Dr. Slop's curse. So at least we learn from a 'Circular Letter from his Holiness the Pope to all Patriarchs, Primates, Archbishops and Bishops," a document equally distinguished for inane verbosity of style and anti-Christianism in object; which is as lengthy and illogical as it is iniquitous; and is only more discreditable to his infallibility's theology than it is to his secular learning.

The exertions of the American Christian League against Romanism in its stronghold, Italy, aim, we are told, at propagating, "an insane indifference to all religion." It is, indeed, against those exertions that the paper pellets of the Vatican are now chiefly directed, and after a fashion worthy of Romanist learning. Listen:—

"This society strains every nerve to introduce amongst them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See."

"Worse books" than the Bible! So, then the Bible, in the language of the country in which it is circulated, is, by a solemn decree of Gregory XIV, pronounced to be a bad book! And because its circulation is held to be destructive of "all respect for the Church and the Holy See," the decrees "delivered in former times by apostolic authority against the publication distribution, reading, and possession of books of the Holy Scripture translated into the vulgar tongue"—mark there is no limitation as to what translation. Accordingly the bishops are directed and enjoined

"To remove from the hands of the faithful alike the Bibles in the vulgar tongue which may have been printed contrary to the decrees above mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and to see that they learn through your admonition and authority, what pasturages are salutary and what pernicious and mortal."

Bible! "pasturage" being of course, "pernicious and mortal." The frontier of Italy—"especially those whence travellers enter; "have to be watched by the episcopal douaniers to prevent an illegal importation of Bibles. And with a consciousness that spiritual intervention is at best ineffectual to stay the downfall of Rome, the interference of the secular and persecuting hand of the Italian Princes is thus craftily solicited.

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What a deep sigh for the Inquisition is there here!

Such are Romanist Christianity, tolerance and logic in the 19th century. Nevertheless there are men in England—churchmen too, who are ready to fall down and worship Monsignore Mauri Capellari as an infallibility!

Correspondence between General Joseph Smith and the Hon. Henry Clay.

NAUVOO, Ill., Nov 4th, 1843.

HON. H. CLAY—*Dear Sir:*—As we understand you are a candidate for the presidency at the next election: and as the Latter Day Saints, (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, [in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to *What will be your rule of action relative to us as a people*, should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend,
and the friend of peace, good order,
And constitutional rights,
JOSEPH SMITH,
In behalf of the Church of Jesus Christ of Latter Day Saints.

Hon. H. Clay, Ashland, Ky.

ASHLAND, Nov. 15, 1843.

Dear Sir:—I have received your letter in behalf of the Church of Jesus Christ of Latter Day Saints, stating that you understand that I am a candidate for the Presidency, and enquiring what would be my rule of action relative to you, as a people, should I be elected.

I am profoundly grateful for the numerous and strong expressions of the people in my behalf, as a candidate for President of the United States; but I do not so consider myself. That much depends upon future events, and upon my sense of duty.

Should I be a candidate, I can enter into no engagements, make no promises, give no pledges, to any particular portion of the people of the United States. If I ever enter into that high office, I must go into it free and unfettered, with no guarantees but such as are to be drawn from my whole life, character and conduct.

It is not inconsistent with this declaration to say, that I have viewed with a lively interest, the progress of the Latter Day Saints; that I have sympathised in their sufferings under injustice, as it appeared to me, which has been inflicted upon them; and that I think, in common with all other religious communities, they ought to enjoy the security and the protection of the constitution and the laws

I am, with great respect, your
friend and obedient servant,
H. CLAY.

Joseph Smith, Esq.

GEN. SMITH'S REJOINDER.

NAUVOO, Ill., May 13th, 1844.

Sir:—Your answer to my inquiry," what would be your rule of action towards the Latter Day Saints, should you be elected President of the United States," has been under consideration since last November, in the fond expectation, that you would give, (for every honest citizen has a right to demand it,) to the country, a manifesto of your views of the best method and means which would secure to the people, *the whole people*, the most freedom, the most happiness, the most union, the most wealth, the most fame, the most glory at home, and the most honor abroad, at the least expense; but I have waited in vain. So far as you have made public declarations, they have been made, like your answer to the above, soft to flatter, rather than solid to feed the people. You seem to abandon all former policy which may have actuated you in the discharge of a statesman's duty, when the vigor of intellect and the force of virtue, should have sought out an everlasting habitation for liberty; when, as a wise man, a true patriot, and a friend to mankind, you should have received to ameliorate the awful condition of our bleeding country by a mighty plan of wisdom, righteousness, justice, goodness and mercy, that would have brought back the golden days of our nation's youth, vigor and vivacity; when prosperity crowned the efforts of a youthful Republic, when the gentle aspirations of the sons of liberty were, "we are one."

In your answer to my questions, last fall, that peculiar sect of modern politicians, declaring, "*if you ever enter into that high office, you must go into it free and unfettered, with no guarantee but such as are to be drawn from your whole life, character and conduct*," so much resembles a lottery vender's sign, with the goddess of good luck sitting in the car of fortune, a-straddle of the horn of plenty, and driving the merry steeds of beatitude, without reigns or bridle, that I cannot help exclaiming; O frail man; what have you done that will exalt you? Can anything be drawn from your *life, character* or *conduct* that is worthy of being held up to the gaze of this nation as a model of *virtue, charity and wisdom?* Are you not a lottery picture, with more than two blanks to a prize? Leaving many things prior to your Ghent treaty, let the world look at that, and see where is the wisdom, honor, and patriotism which ought to have characterized the plenipotentiary of the only free nation upon the earth? A quarter of a century's negociation to obtain our rights on the north eastern boundary, and the motley manner in which Oregon tries to shake as American territory, coupled with your Presidential race, and come-by-chance secretary ship, in 1825, all go to convince the friends of freedom, the golden patriots of Jeffersonian democracy, free trade and sailor's rights, and the protectors of person and property, that an honorable war is better than a dishonorable peace.

But had you really wanted to have exhibited the wisdom, clemency, benevolence and dignity of a great man in this boasted Republic, when fifteen thousand free citizens were exiled from their own homes, lands and property, in the wonderful patriotic State of Missouri, and you then upon your oath and honor, occupying the exalted station of a Senator of Congress from the noble hearted State of Kentucky; why did you not show the world your loyalty of law and order, by using all honorable means to restore the innocent to their rights and property? Why, Sir, the more we search into your character and conduct, the inkle we must exclaim from holy writ, *the tree is known by its fruit*

Again, this is not all: rather than show yourself an honest man, by guaranteeing to the people what you will do in case you should be elected President; "you can enter into no engagement, make no promises, and give no pledges" as to what you will do. Well, it may be that some hot headed partisan would take such a thingarianism upon trust, but sensible men and even *ladies* would think themselves insulted by such an evasion of coming events! If a tempest is expected, why not prepare to meet it; and in the language of the poet, exclaim:—

"Then let the trial come; and witness thou,
If terror be upon me; if I shrink
Or falter in my strength to meet the storm,
When hardest it beset me!"

True greatness never wavers, but when the Missouri compromise was entered into by you, for the benefit of *slavery*, there was a mighty shrinkage of *Western honor;* and from that day, Sir, the sterling Yankee, the struggling Abolitionist, and the staunch Democrat, with a large number of the liberal minded Whigs, have marked you as a *black leg* in politics, begging for a chance to *shuffle* yourself into the Presidential chair, where you might deal out the destinies of our beloved country for a game of *brag*, that would end in, "*Hark from the tombs a doleful sound.*" Start not at this picture; for your "whole life, character and conduct" have been spotted with deeds that causes a blush upon the face of a virtuous patriot; so you must be contented in your lot, while crime, cowardice, cupidity or low cunning have handed you down from the high tower of a statesman, to the black hole of a gambler. A man that accepts a challenge or fights a duel, is nothing more nor less than a murderer, for holy writ declares that "whoso sheds man's blood, by man shall his blood be shed; and when in the renown city of Washington, the notorious *Henry Clay* dropped from the summit of a Senator to the level of a scoundrel, to shoot at that chalk line of a Randolph, he not only disgraced his own fame, family and friends, but he polluted the sanctum santorum of American glory; and the kingly blackguards throughout the whole world, are pointing the finger of scorn at the boasted "asylum of the oppressed," and hissing at American statesmen, as gentlemen vagabonds and murderers, holding the olive branch of peace in one hand, and a pistol for death in the other! Well might the Savior rebuke the heads of this nation with, wo unto you scribes, Pharisees, hypocrites, for the United States government, and Congress, with a few honorable exceptions, have gone the way of Cain and must perish in their gainsayings, like Korah and his wicked host. And honest men of every clime, and the innocent, poor, and oppressed, as well as heathens, pagans, and Indians, every where, who could but hope that the tree of liberty would yield some precious fruit for the hungry human race, and shed some balmy leaves for the healing of nations, have long since given up all hopes of equal rights, of justice and judgement, and of truth and virtue, when such polluted, vain, heaven daring, bogus patriots, are forced or flung into the front rank of government to guide the destinies of millions. 'Crape the heavens with weeds of wo; gird the earth with sackcloth, and let hell mutter one melody in commemoration of fallen splendor! for the glory of America has departed, and God will set a flaming sword to guard the tree of liberty, while such mint-tithing Herods as Van Buren, Boggs, Benton, Calhoun, and Clay, are thrust out of the realms of virtue as fit subjects for the kingdom of fallen greatness; *cox reprobi, cox Diaboli!* In your late addresses to the people of South Carolina, where rebellion budded but could not blossom, you "renounced ultraism," "high tariff," and almost banished your "banking system," for the more certain standard of "public opinion." This is all very well, and marks the intention of a politician, the calculations of a demagogue, and the allowance for leanings of a shrewd manager, just as truly as the weather cock does the wind when it turns upon the spire. Hustings for the South, barbacues for the West, confidential letters for the North, and "American system" for the East:

"Lull-a-by baby upon the tree top,
And when the wind blows the cradle will rock."

Suppose you should also, taking your "whole life, character and conduct," into consideration, and as many hands make light work, stir up the old "Clay party," the "National Republican party," "High Protective Tariff party," and the late coon skin party, with all their paraphenalia, ultraism, ne plus ultraism,—sine qua non, which have grown with your growth, strengthened with your strength, and shrunk with your shrinkage, and ask the people of this enlightened Republic, what they think of your powers and policy as a statesman; for verily it would seem, from all past remains of parties, politics, projects and pictures, that you are the *Clay*, and the people the *potter;* and as some vessels are marred in the hands of the potter, the natural conclusion is, that you are a vessel of dishonor.

You may complain that a close examination of your "whole life, character and conduct," places you as a Kentuckian would pleasantly term it, "in a bad fix," but, Sir, when the nation has sunk deeper and deeper in the mud, at every turn of the great wheels of the union, while you have acted as one of the principle drivers, it becomes the bounden duty of whole community, as one man, to whisper you on every point of government, to uncover every act of you life, and enquire what mighty acts you have done to benefit the nation; how much you have tithed the mint to gratify your lust; and why the fragments of your raiment hang upon the thorns by the path, as signals to beware!

But your shrinkage is truly wonderful! Not only you banking system, and high tariff project, have vanished from your mind "like the baseless fabric of a vision," but the "annexation of Texas" has touched your pathetic sensibilities of national pride so acately, that the poor Texians, your own brethren, may fall back into the society of Mexico, or be sold at auction to British stock jobbers, and all is well, for "I" the old Senator from Kentucky, am fearful it would militate against my interest in the north, to enlarge the borders of the union in the south.—Truly "a poor wise child is better than an old foolish king, who will be no longer admonished." Who ever heard of a nation that had too much territory? Was it ever bad policy to make friends? Has any people ever become too good to do good? No, never: but the ambition and vanity of some men have flown away with their wisdom and judgment, and left a creaking skeleton to occupy the place of a noble soul.

Why, Sir, the condition of the whole earth is lamentable. Texas dreads the teeth and toe nails of Mexico. Oregon has the rheumatism, brought on by a horrid exposure to the heat and cold of British and American trappers; Canada has caught a bad cold from extreme fatigue in the patriot war; South America has the headache, caused by bumps against the beams of Catholicity and Spanish sovereignty; Spain has the gripes from age and inquisition; France trembles and wastes under the effects of contagious diseases; England groans with the gout, and wiggles with wine: Italy and the German States are pale with the consumption; Prussia, Poland, and the little contiguous dynasties, dutchies and domains, have the mumps so severely, that 'the whole head is sick, and the whole heart is faint; Russia has the cramp by lineage; Turkey has the numb palsy; Africa, from the curse of God, has lost the use of her limbs; China is ruined by the Queen's evil, and the rest of Asia fearfully exposed to the small pox, the natural way from British pedlars; the islands of the sea are almost dead with the scurvy; the Indians are blind and lame, and the United States, which ought to be the good physician with 'balm from Gilead,' and an 'asylum for the oppressed,' has boosted, and is boosting up into the council chamber of the government, a clique of political gamblers, to play for the old clothes and old shoes of a sick world, and 'no pledge, no promise to any particular portion of the people,' that the rightful heirs will ever receive a cent of their Fathers' legacy!. Away with such self important, self aggrandising, and self willed degenerates! their friendship is colder than polar ice; and their professions meaner than the damnation of hell.

Oh! man! when such a great dilemma of the globe, such a tremendous convulsion of kingdoms, shakes the earth from centre to circumference; when castles, prisons houses, and cells, raise a cry to God against the cruelty of man; when the mourning of the fatherless and the widow causes anguish in heaven; when the poor among all nations cry day and night for bread and a shelter from the heat and storm; and when the degraded black slave holds up his manacled hands to the great statesmen of the United States, and sings,

"O, liberty, where are thy charms,
That sages have told me were sweet!"

and when fifteen thousand free citizens of the high blooded Republic of North America, are robbed and driven from one State to another without redress or redemption, it is not only time for a candidate for the Presidency to pledge himself to execute judgment and justice in righteousness, law or no law, but it is his bounden duty, as a man, for the honor of a disgraced country and for the salvation of a once virtuous people, to call for a union of all honest men, and appease the wrath of God, by acts of wisdom, holiness and virtue! The fervent prayer of a righteous man availeth much.

Perhaps you may think, I go too far, with my strictures and inuendoes because in your concluding paragraph you say: It is not inconsistant with your declarations to say, that you have viewed with a lively interest the progress of the Latter Day Saints, that you have sympathised in their sufferings, under injustice as it appeared to you, which has been inflicted upon them; and that you think, in common with all other religious communities they ought to enjoy the security and protection of the constitution and the laws." If words were not wind, and imagination not a vapor, such 'views' with a lively interest, might coax out a few Mormon votes; such 'sympathy' for their suffering under injustice, might heal some of the sick, yet lingering amongst them; raise some of the dead, and recover some of their property, from Missouri; and finally if thought was not a phantom, we might, in common with other religious communities, 'you think,' enjoy the security and protection of the constitution and laws! But during ten years, while the Latter Day Saints have bled, been robbed, driven from their own lands, paid oceans of money into the Treasury to pay your renowned self and others for legislating and dealing out equal rights and privileges to those in common with all other religious communities, they have waited and expected in vain! If you have possessed any patriotism it has, it has been veiled by your popularity for fear the Saints would fall in love with its charms. Blind charity and dumb justice never do much towards alleviating the wants of the needy, but, straws show which way the wind blows. It is currently rumored that your dernier resort for the Latter Day Saints, is, to emigrate to Oregon, or California. Such cruel humanity; such noble injustice; such honorable cowardice; such foolish wisdom, and such vicious virtue, could only eminate from Clay. After the Saints have been plundered of three or four millions of land and property, by the people and powers of the sovereign State of Missouri; after they have sought for redress and redemption from the County Court to Congress, and even denied through religious prejudice, and sacerdotal dignity; after they have builded a city and two temples at an immense expense of labor and treasure; after they have increased from hundreds to hundreds of thousands: and after they have sent missionaries to the various nations of the earth, to gather Israel according to the predictions of all the holy prophets since the world began, that great plenipotentiary; the renowned Secretary of State, the ignoble duelist, the gambling Senator, and Whig candidate for the Presidency, Henry Clay: the wise Kentucky Lawyer, advises the Latter Day Saints to go to Oregon to obtain Justice and set up a government of their own! O ye crowned heads among among all nations, is not Mr. Clay a wise man, and very patriotic! why Great God! to transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly 2000 miles, would cost more than four millions! or should they go by Cape Horn, in ships to California, the cost would be more than twenty millions! and all this to save the United States from inheriting the disgrace of Missouri, for murdering and robbing the Saints with impunity! Benton and Van Buren, who make no secret to say, if they get into power, they will carry out Bogg's extirminating plan to rid the country of the Latter Day Saints, are

"Little nipperkins of milk,
Compared to 'Clay's' great aqua fortis jarr."

Why, he is a real giant in humanity: send the Mormons to Oregon and free Missouri from debt and disgrace! Ah! sir, let this doctrine go to and fro throughout the whole earth, that we, as Van Buren said, know your cause is just but as the United States government can do nothing for you, because it has no power; you must go to Oregon, and get justice from the Indians!

I mourn for the depravity of the world; I despise the hypocrisy of christendom; I hate the imbecility of American statesmen; I detest the shrinkage of candidates for office, from pledges and responsibility; I long for a day of righteousness, when he, "whose right it is to reign, shall judge the poor, and reprove with equity for the meek of the earth," and I pray God, who hath given our fathers a promise of a perfect government in the last days, to purify the hearts of the people and hasten the welcome day.

With the highest consideration,
for virtue and unadulterated freedom,
I have the honor to be, your ob't s'v't.
JOSEPH SMITH.

Hon. H. CLAY, Ashland, Ky

RELIGIOUS NOTICES.

BROOKLYN.—Elders Sheets and Stratten will address the people of Brooklyn to-morrow at the usual hours of service at the Log Cabin, Fulton street. Elders S. and S are about fulfilling a mission to publish the fulness of the gospel of the Son of God in the British Isles.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 183 Canal st. N. Y.

BROOKLYN—Meetings are held every Sunday at the Log Cabin, Fulton street at the usual hours.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at 16 Franklin st., Elder John Hardy, preciding. Residence, 91 Commercial st.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

Elders F. E. Richards, E. H. Davis, J. F. Sheets and J. A. Stratton on a mission to England will act as general agents for the Prophet; they intend to start soon for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Br. Milton F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Ananias McAllister is authorised to act as agent for the Prophet.

S ARMSTRONG, of Philadelphia, is authorised to receive subscriptions for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder Benj. Winchester is requested to use his influence in his Southern Mission and act as agent for the Prophet

Elder A. Badlam is authorised to act as general agent for the Prophet.

Br. Hardy, Boston. Br. Woodbury, 24 North Wharves, Philadelphia Elder Wandell, general traveling agent through the State of New York. Br. A. R. Wright, of Bellefontaine, Ohio. Elder William McBride, Waynesville Ohio. All traveling elders are requested to act as agents for the "Prophet."

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet—He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City, or vicinity will please forward their names to him.

Elders B. W. Eliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Gordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y.

Br. Clair is our authorised agent at Hudson, N. Y.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as a velling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday morning.

MORMON BOOK DEPOSITORY.

NO. 7 SPRUCE STREET,
2ND. FLOOR.

Where may be found, a general assortment of Books and Papers illustrative of the doctrine and faith of the Church of Jesus Christ of Latter-day Saints, among which are the following:—

Prof. Orson Pratt's Prophetic Almanac, for 1845.—

A Treatise on the Fulness of the Everlasting Gospel.—per hundred $8—single 1 s.

P. P. Pratt's reply to Le Roy Sunderland—$6. single 10 cts.

An appeal to the inhabitants of the State of New York; Letter to Queen Victoria; The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection, by P. P. Pratt. $8 per hund. 1 s. single.

The Testament of the twelve Patriarchs, the sons of Jacob.

Correspondence between Gen. Jos. Smith, Col. Wentworth, Gen. Jas. Arlington Bennet and Hon. J. C. Calhoun: $8 per hund. 1s. sing.

An interesting account of several remarkable visions. By O. Pratt. $6 per hundred 10 cts. single.

O. Cowdery's letters to W. W. Phelps, on the origin of the Book of Mormon.

A History of the Church of Jesus Christ of Latter day Saints—by John Corrill a member of the Legislature of Missouri.

Synopsis of parallel passages in the Scripture. price 5s.

Gospel Reflector. $1.25.

Times & Seasons, bound. 2,00

History of the Priesthood, by Benj. Winchester. 25 cts.

Millenium, a poem by P. P. Pratt. price 50 cts.

Index to the Book of Mormon, 2nd edition: per hun. $2. sing. 6 cts.

Address to the People of the U. States: 25 cts. per hun.

Gospel Light—$2 per hundred, single 3 cts.

Gen. Jos. Smith's views on the policy of Government; Appeal to the Green Mountain Boys; Correspondence between Gen. Smith, Col. Wentworth and J. C. Calhoun, and a Memorial to the Legislature of Missouri.—6 dolls. per hun. 1 s.

We have in press, and will issue shortly, Prof. Orson Pratt's Prophetic Almanac for 1845.—Calculated for the Eastern, Middle, and Western States and Territories, the Northern portions of the slave States, and British provinces, it contains much matter interesting to the Saints.

Orders, with cash remitted, for any of the above works, will be attended to with despatch.

FARM FOR SALE.

ON LONG ISLAND.

THE Subscriber offers his farm at private sale, said farm is situated on the road that leads from the parsonage landing to Hempstead, with'n half a mile of said landing. Said farm contains

53 ACRES OF LAND

according to the deeds of which 15 is woodland and 14 salt, black grass, and fresh meadow.

On said farm is a good dwelling house, with five rooms on the floor with a hall through the centre, a good brick cellar that can be entered without going out of doors, a large and convenient barn with other out buildings, a good well of water near the door, and a large garden well stored with shrubbery, such as gooseberry' currents, raspberries, grapes, &c. For further particulars enquire of the subscriber on the premises.

JAMES AKERLY.

june 29 1844

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

		From N. York.	From Havre
ARGO. C. Anthony, Jr.,	March	8	April 24
	July	8	Aug. 24
	Nov.	8	Dec. 24
FRANCOIS 1st, Ainsworth,	March	16	May 1
	July	16	Sept. 1
	Nov.	16	Jan. 1
BURGUNDY, D. Lines,	March	24	May 8
	July	24	Sept. 8
	Nov.	24	Jan. 8
EMERALD, Howe,	April	8	May 24
	Aug.	8	Sept. 24
	Dec.	8	Jan. 24
RHONE, J. A. Wotton,	April	16	June 1
	Aug.	16	Oct. 1
	Dec.	16	Feb. 1
VILLE DE LYON, C. Stoddard,	April	24	June 8
	Aug.	24	Oct. 8
	Dec.	24	Feb. 8
ALBANY, Watson,	May	8	June 24
	Sept.	8	Oct. 24
	Jan.	8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May	16	July 1
	Sept.	16	Nov. 1
	Jan.	16	Narch 1
LOUIS PHILLIPPE, J. Castoff,	May	24	July 8
	Sept.	24	Nov. 8
	Jan.	24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June	8	July 24
	Oct.	8	Nov. 24
	Feb.	8	March 24
SULLY, W. C. Thompson,	June	16	August 1
	Oct.	16	Dec. 1
	Feb.	16	April 1
IOWA, W. W. Pell,	June	24	Aug. 1
	Oct.	24	Dec. 8
	Feb.	24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths
Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and their proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —
Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Ferguens's and several American makes
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpacas; Moicakine and Cords
Velvet and velveteens; red paddings—3-4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconette, do do; cambrick and furniture dimitye—Fancy check strips and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.
Braids of all kinds for sale by the piece.
Hats cleaned and altered.

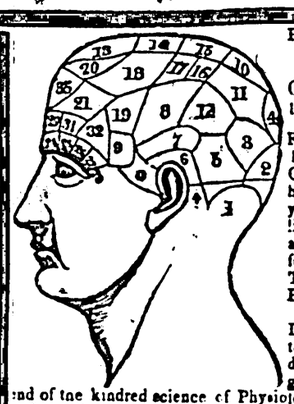
[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 552 Pearl st. near Broadway. je—c.



PHRENOLOGICAL WORKS
FOR SALE BY
O. S. FOWLER,
131 NASSAU ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing and the kindred science of Physiology and Magnetism as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion human improvement, and the reforms now in progress, and where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5; or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral raining and government of children, without the rod This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual, and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrine sustained. Religion is as much a science as mathamatics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL:

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organization and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts. including likenesses. and short biographies of distinguished men. The *reading* matter of the old Almanac is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive the Work through our office. It is now well conducted by P P. Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, o the Am. Phren, Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE
TO
FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Ganeva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIANO FORTES! PIANO FORTES—J ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor)

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Sthph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS —In Pottsville, Benj Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have; and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S.—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
160 Pine street, New York.

Gives drafts in sums to suit applicants
ON THE
PROVINCIAL BANK OF IRELAND,
PAYABLE AT

Cork,	Bainbridge,
Limerick,	Ballymena,
Clonmel,	Parsontown,
Londonderry,	Dowapatick,
Sligo,	Cavan,
Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Bandon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.
SPOONER, ATWOOD & Co, Bankers, London —
Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:
The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey.
MOHEGAN, "
daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surparsed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO. 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufusturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U. S and Canada, giving the above *three* insertions by the first of July next and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 19, 1844, [m18:c

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry,
Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo.; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wissing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft. 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H. Cook, Buffalo, N Y.
H. Fitzhugh & Co., Oswego, N. Y.
m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEEN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M	Arrive in Philadelphia at 3 P M
Leave Phila. at 4 P M.	arrive in Baltimore at 1 A M
Leave Balt. at 2 A.M.	arrive in Washington at 5 A.M
Leave Wash. at 6 A M.	arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M.	arrive in Rich. Va. at 3½ P M
Leave Rich. at 4 P M.	arrive in Petersburg, Va. 6 P M
Leave Peters'g at 6½ P.M.	arrive in Wel. N C. at 1½ P.M
Leave Weldon at 2 A.M.	arrive in Wil., N.C. at 2 P.M
Leave Wil., at 2 P.M.	arrive in Charleston, S.C. at 8 A M.

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OF A
WEEKLY NEWSPAPER.
TO BE ENTITLED
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By order of the Board.

May 7, 1844.

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THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irnæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS. in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the originol Greek, never before used for that purpose.

The Second Book of Hermas, called his Commands.

Command V.

Be patient, says he, and long-suffering; so shalt thou have dominion over all wicked works, and shalt fulfil all righteousness.

2 For if thou shalt be patient, the Holy Spirit which dwelleth in thee shall be pure, and not be darkened by any evil spirit; but being full of joy shall be enlarged, and least in the body in which it dwells, and serve the Lord with joy, and in great peace.

3 But if any anger shall overtake thee, presently the Holy Spirit which is in thee, will be straitened, and seek to depart from thee.

4 For he is choked by the evil spirit; and has not the liberty of serving the Lord as he would; for he is grieved by anger. When therefore both these spirits dwell together, it is destructive to a man.

5 As if one should take a little wormwood, and put it into a vessel of honey, the whole honey would be spoiled; and a great quantity of honey is corrupted by a very little wormwood, and loses the sweetness of honey, and is no longer acceptacle to its Lord; because the whole honey is made bitter, and loses its use.

6 But if no wormwood be put into the honey, it is sweet and profitable to its Lord. Thus is forbearance sweeter than honey, and profitable to the Lord who dwelleth in it.

7 But anger is unprofitable. If therefore anger shall be mixed with forbearance, the soul is distressed, and its prayer is not profitable with God.

8 And I said unto him, Sir, I would know the sinfulness of anger, that I may keep myself from it. And he said unto me, Thou shalt know it, and if thou shalt not keep thyself from it, thou shalt lose thy hope with all thy house. Wherefore depart from it.

9 For I the messenger of righteousness am with thee: and all that depart from it, as many as shall repent with all their hearts, shall live unto God; and I will be with them, and will keep them all.

10 For all such as have repented, have been justified, by the most holy messenger, who is a minister of salvation.

11 And now, says he, hear the wickedness of anger: how evil and hurtful it is, and how it overthrows the servants of God: for it cannot hurt those that are full of faith, because the power of God is with them; but it overthrows the doubtful, and those that are destitute of faith.

12 For as often as it sees such men, it casts itself into their hearts: and so a man or woman is in bitterness for nothing: for the things of life; or for sustenance; or for a vain word, if any should chance to fall in; or by reason of any friend; or for a debt, or for any other superfluous things of the like nature.

13 For these thing are foolish, and superfluous, and vain to the servants of God. But equanimity is strong, and forcible, and of great power, and sitteth in great enlargement; is cheerful, rejoicing in peace; and glorifying God at all times with meekness.

14 And this long-suffering dwells with those that are full of faith. But anger is foolish, and light, and empty. Now bitterness is bred through folly; by bitterness, anger; by anger, fury. And this fury arising from so many evil principles, worketh a great and uncurable sin.

15 For when all these things are in the same man in which the Holy Spirit dwells; the vessel cannot contain them, but runs over: and because the Spirit being tender cannot tarry with the evil one, it departs and dwells with him that is meek.

16 When therefore it is departed from the man in whom it dwelt; that man becomes destitue of the Holy Spirit, and is afterwards filled with wicked spirits, and is blinded with evil thoughts. Thus doth it happen to all angry men.

17 Wherefore depart thou from anger, and put on equanimity, and resist wrath; so shalt thou be found with modesty and chastity by God. Take good heed, therefore, that thou neglect not this commandment.

18 For if thou shalt obey this command, then shalt thou also be able to observe the other commandments which I shall command thee.

19 Wherefore strengthen thyself now in these commands, that thou mayest live unto God. And whosoever shall observe these commandments shall live unto God.

The Gospel of Nicodemus, formerly called The Acts of Pontius Pilate.

[Although this Gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a desciple of Jesus Christ, and conversed with him, others conjecture that it was a forgery, towards the close of the third century, by some zealous believer who, observing that there had been appeals made by the Christians of the former age to the Acts of Pilate, but that such acts could not be produced, imagined it would be of service to Christianity to fabricate and publish this Gospel; as it would both confirm the Christians under persecution, and convince the heathens of the truth of the Christian religion. The Rev. Jeremiah Jones says, that such pious frauds were very common among Christians even in the first three centuries; and that a forgery of this nature, with the view above mentioned, seems natural and probable. The same author, in noticing that Eusebius, in his Ecclesiastical History, charges the pagans with having forged and published a book, called "The Acts of Pilate," takes occasion to observe, that the internal evidence of this Gospel shows that it was not the work of any heathen; but that if in the latter end of the third century we find it in use among Christians (and it was certainly then read in some churches,) and about the same time had a forgery of the heathens under the same title, it seems exceeding probable, that some Christians, at that time, should publish such a piece as this, in order partly to confront the spurious one of the pagans, and partly to support those appeals which had been made by former Christians to the Acts of Pilate; and Mr. Jones says, he thinks so the more particularly, as we have innumerable instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons. Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians. The present translation is made from the Gospel published by Grynæus in the Orthodoxographia, vol i. tom. ii. p. 613.]

Chapter II.

1 Now when Pilate saw this, he was afraid, and was about to rise from his seat.

2 But while he thought to rise, his own wife, who stood at a distance, sent to him saying, Have thou nothing to do with that just man; for I have suffered much concerning him in a vision this night.

3 When the Jews heard this, they said to Pilate, Did we not say unto thee, He is a conjurer? Behold he hath caused thy wife to dream.

4 Pilate then, calling Jesus, said Hast thou heard what they testify against thee, and makest no answer?

5 Jesus replied, If they had not a power of speaking, they could not have spoke; but because every one has the command of his own tongue, to speak both good and bad, let them look to it.

6 But the elders of the Jews answered, and said to Jesus, What shall we look to?

7 In the first place, we know this concerning thee, that thou wast born through fornication; secondly, that upon the account of thy birth, the infants were slain in Bethlehem; thirdly, that thy father and mother Mary fled into Egypt, because they could not trust their own people.

8 Some of the Jews who stood by, spake more favorably; We cannot say that he was born through fornication; but we know that his mother Mary was betrothed to Joseph, and so he was not born through fornication;

9 Then said Pilate to the Jews who affirmed him to be born through fornication, This your account is not true, seeing there was a betrothment, as they testify who are of your own nation.

10 Annas and Caiphas spake to Pilate, All this multitude of people is to be regarded, who cry out that he was born through fornication, and is a conjurer; but they who deny him to be born through fornication, are his proselytes and disciples.

11 Pilate replied to Annas and Caiphas, Who are the proselytes? They answered, They are those who are the children of pagans, and are not become Jews, but followers of him.

12 Then replied Eleazer, and Asterius, and Antonius, and James, Caras and Samuel, Isaac and Phineas, Crispus and Agrippa, Annas and Judas, We are not proselytes, but children of Jews, and speak the truth, and were present when Mary was betrothed.

13 Then Pilate, addressing himself to the twelve men who spake this, said to them, I conjure you by the life of Cæsar, that ye faithfully declare whether he was born through fornication, and those things be true which ye have related.

14 They answered Pilate, We have a law, whereby we are forbid to swear, it being a sin; let them swear by the life of Cæsar that it is not as we have said, and we will be contented to be put to death.

15 Then said Annas and Caiphas to Pilate, Those twelve men will not believe that we know him to be basely born, and to be a conjurer, although he pretends that he is the Son of God, and a king; which we are so far from believing, that we tremble to hear.

16 Then Pilate commanded every one to go out except the twelve men who said he was not born through fornication, and Jesus to withdraw to a distance, and said to them, Why have the Jews a mind to kill Jesus?

17 They answered him, They are angry because he wrought cures on the sabbath day. Pilate said, Will they kill him for a good work? They say unto him, Yes, sir.

Chapter III.

Then Pilate, filled with anger, went out of the hall, and said to the Jews, I call the whole world to witness that I find no fault in that man.

2 The Jews replied to Pilate, If he had not been a wicked person, we had not brought him before thee.

3 Pilate said to them, Do ye take him, and try him by your law.

4 Then the Jews said, It is not lawful for us to put any man to death.

5 Pilate said to the Jews, The command, therefore, Thou shalt not kill, belongs to you, but not to me.

6 And he went again into the hall, and called Jesus by himself, and said to him, Art thou the king of the Jews?

7 And Jesus answering, said to Pilate, Dost thou speak this of thyself, or did the Jews tell it thee concerning me?

8 Pilate answering, said to Jesus, Am I a Jew? The whole nation and rulers of the Jews have delivered thee up to me. What hast thou done?

8 Jesus answering, said, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, and I should not have been delivered to the Jews; but now my kingdom is not from hence.

10 Pilate said, Art thou a king then? Jesus answered, Thou sayest that I am a king: to this end was I born, and for this end came I into the world; and for this purpose I came, that I should bear witness to the truth; and every one who is of the truth, heareth my voice.

11 Pilate saith to him, What is truth?

12 Jesus said, Truth is from heaven.

13 Pilate said, Therefore truth is not on earth.

14 Jesus saith to Pilate, Believe that truth is on earth among those who, when they have the power of judgmen, are governed by truth and form right judgment.

THE BOOK OF ENOCH.

Chapter V.

1 Before all these things Enoch was concealed, but none of the sons of men knew where he was concealed, where he had been and what had been done.

2 He was entirely employed with the holy ones, and with the watchers in his days.

3 I, Enoch, praised the great Lord and King of peace.

4 And behold the watchers called me Enoch the scribe.

5 Then the Lord said to me, Enoch, scribe of righteousness, go, and declare to the watchers of heaven, who have forsaken the exalted heaven, and their everlasting mansion, and have defiled themselves with women;

6 And have done actions like the sons of men by taking to themselves wives, and they have been greatly polluted on the earth;

7 That on the earth they never shall obtain peace and forgiveness of sin, for they shall not rejoice in their offspring, they shall see the slaughter of their beloved, they shall lament over the destruction of their sons, and shall solicit forever, but they shall not obtain mercy and peace.

8 Then I Enoch went on further, and said to Azaziel, Thou shall not obtain peace, for a great sentence is gone forth against thee, He will bind thee.

9 Neither shall ease, mercy, and intercession be thine, by reason of the oppression which thou hast taught.

10 And by reason of every act of blasphemy, tyranny, and sin, which thou hast disclosed to the children of men.

11 Then I went away and spake to them all gathered together.

12 And they were all affrighted, and trembled.

13 They besought me to prepare for them a petition, that they might obtain forgiveness, and that I would convey the petition of their prayer before the God of heaven, because they were not able themselves from that time to turn to him, or to lift up their eyes unto heaven, by reason of the ignominious crime for which they had been judged.

14 Then I wrote a petition of their prayer and supplication for their souls, concerning all that they had done, and for the object of their entreaty, that they might obtain forgiveness and rest.

15 Going further, I passed over the waters of Danbadan, which is on the right side of the west of Armon, and read the memorial of their petition until I fell asleep.

16 And behold a dream came to me, and visions appeared above me, I fell down, and saw a vision of punishment, that I might describe it to the sons of heaven, and reprove them. When I awoke, I went to them, they all stood weeping together in Oubelseyael, which is between Libanus and Senezer, with their faces veiled.

17 I related in their presence all the visions which I had seen, and my dream;

18 And begun to declare these words of righteousness, and also to reprove the watchers of heaven.

Chapter VI.

1 This is the book of the words of righteousness, and of the reproof of the watchers who belong to the world, in consequence of that which He, who is Great and Holy, commanded in the vision. I understood in my dream, that I now spake with a tongue of flesh, and with my breath, which the Almighty has put in the mouth of men, that with it they speak,

2 And understand with the heart. As He has created and given to men to understand the words of wisdom, so He has created and given to me to reprove the watchers, the offspring of heaven.—I have written your petition, and in my vision it has been shewn to me, that what you desire will not be given you, as long as the world remains.

3 Judgement has been passed upon you, nothing will be gran[illegible]

4 From this time forth you never shall ascend into heaven, He has said that he will bind you on the earth as long as the world remains.

5 But before these things you shall see the destruction of your beloved sons, you shall not enjoy them, but they shall fall before you by the sword.

6 And ye shall not petition for them, nor for yourselves.

7 But ye shall weep and supplicate in silence. The words of the book which I wrote,

8 A vision that appeared to me;

9 Behold, in that vision, clouds and a mist invited me on, agitated stars and rays of light incited and pressed me forwards, while winds in the vision, assisted my flight hastening my going on.

10 They raised me to the height of heaven, I went forwnrd until I came to a wall built with stones of chrystal, a moving flame surrounded it, which began to make me afraid,

11 I entered into this moving flame.

12 And I came near to an extensive residence, which also was built with stones of crystal, for its walls as well as its floor were stones of crystal, and the ground also was crystal, its roof had the appearance of stars violently agitated, and flashes of lightning, and among them were cherubim of fire, and their heaven was water. A flame burned round its wall, and its portal flamed with fire. When I entered into this dwelling, it was hot as fire and cold as ice. No trace of life or joy was there; fear overcame me and a trembling seized me.

13 Violently agitated and trembling, I fell on my face. In the vision I saw,

14 And behold there was another far more extensive habitation, to which every entrance before me was open, and established in a moving flame.

15 So great was the appearance in every respect, in glory, in magnificence, and in magnitude, that it is impossible to describe to you either its magnificence or extent.

16 Its floor was all on fire, above were lightenings and agitated stars, while its roof displayed a flaming fire.

17 I beheld it attentively, and saw that it contained an elevated throne;

18 The appearance of which was like that of sapphire, while its circumference was like the orb of the radiant sun, and there was the voice of the cherubim.

19 From beneath this mighty throne flowed rivers of flaming fire.

20 To look upon it was impossible.

21 One great in glory sat thereon;

22 Whose robe was brighter than the sun, and whiter than snow:

23 No angel was able to press forward to view the face of Him, the Glorious, and the Effulgent, nor could any mortal behold Him; a fire was flaming around Him.

24 Also a fire of great compass continued to rise up before him, so that none of those who stood around him came near him, among the myrinds of myriads who were before him. To him holy consultation was unnecessary, yet the sanctified, who were near him, departed not far from him; I also was so far gone forward with a veil before my face and trembling; Then the Lord with his mouth called me, and said, Come near hither, Enoch, at my holy word.

25 And he raised me up, and caused me to come near even to the entrance. My eye was directed to the ground.

MORMONISM.

Lectures on Theology.

(FROM THE BOOK OF DOCTRINE & COVENANTS.)

Faith.

Section I.

1 Faith being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2 In presenting the subject of faith, we shall observe the following order:

3 First, Faith itself—what it is:

4 Secondly. The object on which it rests; and

5 Thirdly. The effects which flow from it.

6 Agreeably to this order we have first to show what faith is.

7 The author of the epistle to the Hebrews, in the eleventh chapter of that epistle, and first verse, gives the following definition of the word faith:

8 Now faith is the substance [assurance] of things hoped for, the evidence of things not seen.

9 From this we learn, that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10 If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action, in them; that without it, both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11 Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves, what principle excited them to action, or what gave them energy and activity, in all their lawful avocations, callings and pursuits, what would be the answer? Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet? Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion, in order to obtain them? Are you not dependant on your faith, or belief, for the acquisition of all knowledge, wisdom and intelligence? Would you exert yourselves to obtain wisdom and [illegible] ever sown if you had not believed that you would reap? Would you have ever planted if you had not believed that you would gather? Would you have ever asked unless you had believed that you would receive? Would you have ever sought unless you had believed that it would have been opened unto you? In a word, is there any thing that you would have done, either physical or mental if you had not previously believed? Are not all your exertions, of every kind, dependant on your faith? Or may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect and ask yourselves, if these things are not so. Turn your thoughts on your own mind, and see if faith is not the moving cause of all action in yourself: and if the moving cause in you, is it not in all other intelligent beings?

12 And as faith is the moving cause of all action in temporal concerns, so is it in spiritual: for the Saviour has said, and that truly, that he that believeth and is baptised, shall be saved. Mark 16:16.

13 As we receive by faith, all temporal blessings that we do receive, so we, in like manner, receive by faith, all spiritual blessings, that we do receive. But faith is not only the principle of action, but of power, also, in all intelligent beings, whether in heaven, or on earth. Thus says the author of the epistle to the Hebrews, II:3:

14 Through faith we understand that the worlds were framed by the word of God: so that things which are seen were not made of things which do appear.

15 By this we understand that the principle of power, which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist—so that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in HIM.

16 Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust—it is the principle by which Jehovah works, and through which he exercises power over all temporal, as well as eternal things. Take this principle or attribute, (for it is an attribute) from the Deity and he would cease to exist.

17 Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And that if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

18 The Savior says, Matt. 17, 19, 20—in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief: "For verily I say unto you," said he, "if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place! and it shall remove: and nothing shall be impossible unto you.

19 Moroni, while abridging and compiling the records of his fathers, has given us the following account of faith as the principle of power: He says, page 563, that it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on the 264th page; that it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit, and with fire, as seen on the 421st page, that it was by faith that the mountain Zerin was removed, when the brother of Jared spake in the name of the Lord. See also 565th page.

28 In addition to this we are told in Hebrews, II: 32, 33, 34, 35, that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and that women received their dead raised to life again, &c. &c.

21 Also, Joshua, in the sight of Israel. bade the sun and moon to stand still, and it was done. Josh. 10: 12.

22 We here understand, that the sacred writers say, that all these things were done by faith—It was by faith that the worlds were framed—God spake, chaos heard, and worlds came into order, by reason of the faith there was in HIM. So with man also—he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominions; and all this by reason of the faith which was in them.

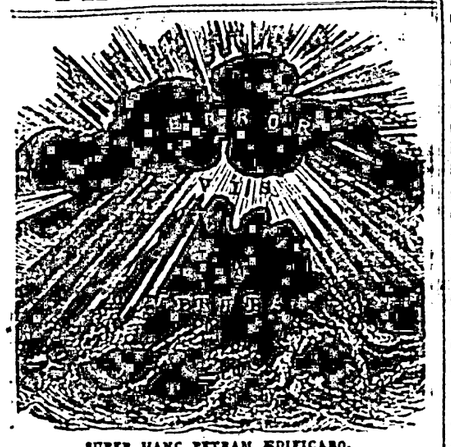
23 Had it not been for the faith which was in man, they might have spoken to the sun, the moon, the mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain!

24 Faith, then, is the first great governing principle which has power, dominion, and authority over all things: by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God. Without it, there is no power, and without power there could be no creation nor existence!

Truth may languish, but can never perish.
Sneer not at that you cannot rival.

Nothing sooner leads to despondency than hope improperly indulged. To be thrown from towering expectations, and to find one's self in distress, where we promised ourselves undoubted success, is like being cast from the top of a precipice: our faculties are stunned [illegible] difficulty overcome.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, AUGUST 3, 1844.

MORMONISM—what is it?—Often is this question propounded to us by those who have never taken the pains to "search all things, and prove all things," but, say they, Paul was a good man, and what he said does not apply to this generation; but be that as it will, we will answer their query.

MORMONISM is all TRUTH—Mormon means more good—and would to God all were mormon in the true meaning of the term. What do the Mormons believe in—what is their creed?—They believe that true happiness consists in making others happy, in doing every thing that is required of them as husbands, as wives, as fathers, as mothers, as citizens, and as men and women, with an eye single to the glory of God, their creed is "Mind your own business."

The ultimate object of Mormonism—"Peace on earth and good will to man," and to "Break every yoke, and let the oppressed go free." The instruments are the authorised servants of God, and the means, the gospel of Jesus Christ.

Mission to Great Britain.

Our indefatigable young friends, Elders J. A. Stratton, E. H. Davis, and E. F. Sheets, of the Church of Jesus Christ of Latter Day Saints, started on Thursday last in the Europe, to carry the fullness of the Gospel of the Son of God to the people of the British Isles—may success attend them in their exertions for the propagation of Truth. We feel to rejoice in the prospect of a great increase in the Kingdom of God, from the labors of these Brethren—they have much zeal in the glorious cause, and in their hands Mormonism will extend its limits in England.

To the Public.

We would affectionately warn the Congregations of those Ministers, who make a practice of charging the Mormons with licentiousness, to watch their pastors and be careful of their wives, sisters and daughters, for we have invariably found those who accuse the Mormons of such crimes—"are without natural affection, truce breakers, *false accusers, incontinent*, fierce, *despisers* of those that are good," and that "they creep into houses and lead captive silly women, laden with sin,"—*beware of them.*

Pic Nic.

There will be a pleasure party of Saints on Tuesday next at Hoboken, if the weather should prove favorable. All are hereby invited to meet at the Canal St. Ferry, precisely at 10 o'clock, A. M.

Prof. Pratt's Prophetic Almanac for 1845.

We have just issued the above, and are ready to supply orders for any quantity of them at $1 per hundred, 56 cts. per doz. and 6 1-4 cts. single.

This almanac contains much reading of interest to the Saints that has never been published in any other form.

Samuel Dam, No. 52 Ann St. Boston, is the *only agent* for the sale of the Prophetic Almanac in the Eastern States—also for sale at the "Prophet" office.

Elder C. W. Wandell has returned from his mission to the branches through this State. He gives a cheering account of the prospects of Truth in New York.

Elder W. goes next week to Saratoga, and will no doubt vex the devil there, and cause the hearts of the honest to rejoice in the truth.

☞The Rev. Mr. Johnson, formerly editor of the Evangelist in this city, and pastor of a Presbyterian church in New Jersey, convicted on his own confession by a council of his brethren of practices rather unbecoming a clergyman, has written a penitential letter, in which he ascribes his downfall in part to the debasing influence of the light literature of the age. If a beardless boy just cut loose from his mother's apron strings, had held up one of Paul de Kock's novels, or one of Sue's or Bulwer's, and sniveled out that the book tempted him to the commission of a sin, we might be induced to pity and pardon; but for a minister of the gospel, a man set apart and consecrated as a teacher of his fellow men—a light in the world, shining out amidst deep moral darkness, to say that his heels were tripped up by the novelist, is too provoking. We dare say, that this Mr. Johnson has written and preached against light literature. If we could rake together his old sermons, we would find eloquent warnings against the seductions of the novelist, and yet the man who preached did not practice; the pit that he pointed out as dangerous and to be avoided, he fell into himself. By his own admission, Mr. Johnson has been a very great hypocrite; we may be uncharitable, but we are inclined to believe he is now. As for the blast against light literature, it is all gammon.—There are unwholesome issues from the press, but we do not believe that Bulwer, Sue, De Kock and a host of other writers we could name, ever made a man a libertine against his own inclinations. The devil is in the man and not in the book.

The above is from the Sunday Times of 28th ult. We have been several times brought in contact with the *Rev.* (?) gentleman above named—he was *opposed* to Mormonism, and charged the saints of God with the crime of which he has been convicted. We well remember the last time we saw him, it was in the stage between Newark and Bloomfield, New Jersey; our conversation turned upon the licentiousness of the *Clergy*, we dilated at some length on the daily published reports of crimes of a sexual nature committed by those who style themselves the servants of God, and ventured an opinion that in the courts of Justice, five pretended ministers to one of any other profession have been convicted of rapes, seduction, adultery, &c. and said that we believed that there were many cases that were never made public, for religious' sake; the *Holy* man expressed a great deal of *virtuous indignation* that any one should speak so of those God had sent (?)—said the very nature of their calling made them less liable to fall, that not having any thing of a secular nature to divert their minds from the pure principles of the gospel, they had not the same desires as other men, who labored physically—look to the attested results—he then asked for a miracle, we gave him Christ's words as an answer—"A wicked and adulterous generation seeketh for a sign, yet no sign shall they have,"—and what was true applied to a generation, was true applied to him—like causes produce like effects. ware of sign seekers.

Lectures on Theology.

We have often been asked why we were afraid of letting the world see the Book of Doctrine and Covenants, and have invariably answered that so far from that being the fact, if we had means we would publish an edition for "gratuitous distribution," feeling convinced in our own mind, that it would tend greatly to the advancement of the knowledge of the living God—but as it is with us, as it has always been with the authorized servants of God, not being of the world, or else the world would love us, and give us means, therefore we are obliged to do the best we can—and as this medium of communication, the Prophet is alike such to the Gentile and Saint. We therefore design publishing a portion of the Lectures on Theology in each number of our paper, from the Book of Doctrine and Covenants, and would say they emanate from the very highest authority in the Church, and therefore can be relied on as the "Principles of Mormonism," anything to the contrary notwithstanding.

A Church meeting was held at 183 Canal street, New York—was addressed by Elders George T. Leach, J. A. Stratton, and C. W. Wandell.

The following resolution was passed unanimously, whereas certain manifestations proves that an evil spirit has operated in the minds of some, to the detriment of the influence of the high authorities of the Church, and whereas, a proper respect is not paid, therefore Resolved, That we reprobate such a course and that we sustain "the Twelve" in all things pertaining to the Kingdom of God, at all hazards through good or evil report.

Elder J. B. Meynell has gone on a mission to his "Father Land" England, to make known the fullness of the Gospel of the Son of God there.

We have been a long time acquainted with Elder M and we are pleased that he is called on that mission, as we feel confident that much success will attend his efforts in our Redeemer's cause. Brother M. left in the Europe, with Brethren Sheets, Davis and Stratton,—a pleasant voyage to them.

We have just received a letter from our Eld. Brannan, he has met with success in Lowell, having baptized several. He will probably be gone several weeks, and though loth to part with him, we are contented, for we know that he is a chosen instrument in the hands of God, to make the hearts of the honest rejoice in the truth as it is in Christ. "God speed him."

"The Nauvoo Neighbour."

We would like to see the brethren patronise the paper bester—terms $2 per year. We will receive subscribers for the "Neighbour" or for the "Times and Seasons"—semi-monthly, $2 per annum." ☞

If Brothe. Taylor will send us a prospectus, we will give him the privilege of our columns to make his valuable paper known in the East, and should be pleased if he would reciprocate by publishing our terms.

We regret to see the brethren so very backward about encouraging our press. The *Saints* of all people should be the most liberal in sustaining *their* press, as they are the only channels through which they can speak of their wrongs.

To Correspondents.

Chas A. Rogers' beautiful lines received too late for this week—will be pleased to hear from him frequently.

"Architectonic" will excuse the omission of his prose article, when he sees this number.

S. W. R's lines are bad measure and rhyme, and we cannot insert them.

COMMUNICATIONS.

MR. EDITOR.—As an elder in Israel and a servant of the most high God, my duty compels me to say a little respecting some strange doctrines that have gone abroad in the world, concerning the Elders of the Church of Jesus Christ of Latter Day Saints having a plurality of wives; now, for me to say where this originated, would be foolish indeed, for it is well known to all persons who have honestly canvassed the principles of eternal truth taught and practised by the Church of Christ of the last days, that this doctrine forms no part of our system—and I feel to say should I stumble across any brainless blockhead belonging to our Church teaching such pernicious principles, I will hold them up to public scorn and contempt, until he repent of such wickedness, and should he die with such unrighteousness in his heart, let infamy and scorn preside over his memory in the grave. The powers of darkness have tried many ways to disturb the peace of the Saints of the Lord, and destroy one of the most innocent and virtuous societies that ever had an existence on the footstool of God, however I suppose the words of Holy Writ must be fulfilled—"if you live Godly in Christ Jesus, you must suffer persecution and all manner of evil spoken against you falsely for Christ's sake."

Yours in the bonds of the Covenant,

THOMAS BRAIDWOOD.

Governor Ford.

MR. EDITOR.—Probably you are well aware of the late tragedy acted in the West, in which Joseph and Hiram Smith, the "Prophet" and "Patriarch" of the "Mormon" church, were inhumanly murdered, after having voluntarily given themselves up to the law of the state of Illinois, under a solemn promise from the Governor that they should be protected from violence. It was with astonishment I heard that the greater number of the elders of that church entertained the opinion that Governor Ford was accessory to the diabolical deed, if he did not actually concoct it. At first I could not believe that a Governor of one of these United States could descend so far below the most brutal savage that history has ever revealed to us, and lend his aid in the commission of a deed that demons would blush at. But circumstances that have recently been brought to light, have, in a great measure, led me to believe that Governor Ford was one of the main "wire pullers" of the damnable deed; and his own writings since, and especially his infamous "address to the people of Nauvoo" at the very time the deed was transacting, are some of the most prominent proofs and "confirmation sure as books of Holy Writ," of his villany in the matter.

In his address he says, "It requires *better behavior* on the part of this people, *to insure your quiet*, than for any other portion of our citizens"—Great God! is it possible? A Governor of one of the States of Republican America, in his official capacity, with the Constitution before him, declaring that ALL *religions* shall be equally tolerated and protected, declaring, if you "Mormons" wish to insure your quiet, you must behave *better* than those of other religious denominations. Virtually saying, I am aware you have been already exterminated from a neighboring State; I know that the bones of your brethren, your wives and children are now bleaching on the prairies of Missouri; and your lands, which you bought from the United States Government, and honestly paid for, are now lying waste and desolate, that you are exiles therefrom; and there is no redress for you; not even an investigation will be entered into—neither by the courts of Law of Missouri—her Legislature—nor by the Congress of the United States—although you have often importuned at the feet of each: I am aware you have borne all this with patience; and even taken the spoiling of your goods joyfully, for the sake of your religion. I know you are exiles from your homes by an act of the Legislature of a savage, unfeeling, and ungodly state: that slanders and lies have been heaped upon you: false accusations, not only from the world but from "false brethren" have flowed upon you with the rapidity and power of a torrent. And supported by the power of truth, you have been enabled to bear up and combat with them all: you have borne patiently you afflictions, and your conduct has been universally good. But your persecutions are not to end here: there is still another trial more severe than them all—your dearest friends and leaders must be offered up on the shrine of *religious prejudice*. Yes; men that have been ever ready to stand between you and death. Men whom you love as your wives and little ones. Men who have ever been willing to sacrifice life, character, and every thing sacred and dear to man, for your salvation. These men must be murdered in cold blood, although they have freely given themselves up into the hands of their sworn enemies. And though in my official capacity as Governor, I have pledged them the protection of this state, yet they must be murdered. I am aware Joseph Smith has been upwards of forty times arraigned before the Bar of Justice of his country, and been tried by the laws of the land, by judges and jurors who have been his religious enemies; and that he has as often come out unscathed. And as we have fully proved that he is a law-abiding man; and has done nothing that the *Law* can reach "powder and ball can"—and he must die. And even now, while I, Thomas Ford, your Goverdor, am addressing you, (Yes you, through whose votes and interest, I was placed in my present exalted situation,) my troops, my confederates are doing the deed. You, as a people, have already borne persecution until endurance ceases to be a virtue: but notwithstanding all this, *now* if you wish to ensure your quiet, you must behave *better* than others of my constituents would be called on to do. I say Governor Ford might have added this to his address—but what *did* he add Hear, ye Citizens of Columbia! List, ye Lovers of Law. The Governor read the names of six individuals who, he said, claimed his protection, and he adds, "I say to this people, that if any of these men are assassinated, openly or secretly, *or their property destroyed*," (Well, Governor, what will you do? hang those that do the deed? That might do for the autocrat of Russia: but what?) "THIS PEOPLE SHALL BE EXTERMINATED—thousands and thousands of the people of this state will rise up and burn your city; and the arm of the Law cannot protect you and your beautiful inheritance from the flames. The people would drive me from the state if I should offer to protect you. *Your women and children would not be spared.*"

This from the Executive of a free State! A Governor with a military host at his back! Is comment necessary? Were it any other people under Heaven it would not be. But, alas! they are "Mormons;" a sect every where spoken against—therefore comment is necessary. Ye crowned heads of Europe! Ye Emperors! Ye that live under tyrannical monarchies, where religions are not tolerated, hide your heads in shame while you hear and see the fruits of Seventy-Six, expounded by Governor Thomas Ford. Doff your crowns, ye monarchs—listen to the voice of liberty and religious toleration—bow to the shrine of liberty and freedom, while one of the sons of the Revolution speaks:—"Here are six men; if any of them are killed, or even if their property is destroyed, 25 000 men women, and children, shall be exterminated." "Your women and children shall not be spared," and "your city burned to ashes." Come ye exiles from British oppression—come, ye down trodden of the Emerald Isle—come, Texas—come Canada—here is a State, with Governor Ford at its head, with arms extended to receive you—here is *Law*—here is *freedom*—here is *justice*. Come to "the land of the free, and the home of the brave," and find an asylum from oppression: and if, after coming, you fail of receiving what you seek elsewhere, call on Thomas Ford, Governor of Illinois—he will meet out American law—and you can join in the glad song—

"Hail Columbia, happy land."

And if your lungs fail to do justice to the song, in consequence of European oppression, call upon the Catholics of Philadelphia to assist in swelling the chorus. And if that will not do, the Mormons, as a last resort, might be summoned, and then united, and in grand effort that would rock the old cradle of liberty, and swell the strain of—

"Hail Columbia, happy land."

What does Governor Ford say when Joseph and Hiram Smith claim protection at his hands, and he lodges them in Carthage jail? Does he say to the people of Carthage—"If one of these men are murdered, you shall be exterminated, and Carthage shall be given to the flames? O, no; that alters the case—they are Mormons. The Smiths may be murdered in cold blood, and nothing done, except for the Governor to *dare* the Mormons to revenge themselves—but if there is a man murdered among the Mormons, or even his property destroyed, the city with its contents, and the lives of its inhabitants, must pay the penalty—"your wives and children would not be spared"

The Governor may now, by letters and speeches, endeavor to throw the disgrace from himself on the mob, but what did he do to stop their proceedings? What effect would it have on a mob for the Governor to publicly acknowledge, as he did, "The law cannot protect you?" "Thousands upon thousands wil rise upon and exterminate men, women, and children;" "they will drive me from the State, if I offer to protect you." The mob would say the Governor acknowledges he dare not interfere with us, on pain of being exiled.

Hear it, Americans! A Governor acknowledges that he dare not protect his constituents by the shield of law, from mob violence, for fear of being driven from the state by his own citizens! What an opinion Gov. Ford must have of the law-abiding citizens of Illinois! Rather than rule over such a people, I would fly to the Rocky mountains, and there become a subject of the dark savage nations who inhabit that country. Gov. Ford's conduct was a virtual invitation to the mob to slay, burn, and destroy, if they wished, with an intimation that he dare not interfere to prevent them

Oh! that I had the ability and eloquence to speak of this unparalelled affair as it deserves! Oh! that God would raise up a few editors of Honor, able men to plead in behalf of law and justice, and down trodden humanity: I am not adequate to the task; but this I can do—I can weep and mourn for the situation of my country and her approaching downfall, inasmuch as a just God ruleth in the heavens.

JOHN HARDY.

Boston, July 26.

A Conference.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints assembled in Portage, Allegheny County, N. Y.

The meeting was called to order, and Brother Charles W. Wandall chosen President, and O. Olney Clerk. Conference opened by singing, prayer by Brother Solon Foster, singing, after which President Wandall rose and stated in a few remarks the object of the Conference; Members of the different quorums present 8 High Priests, 5 of the quorum of Seventies, 4 Elders 2 Priests, 1 Teacher, 1 Deacon.

On motion resolved, that we as members of this Conference, will, by our prayers, sustain the first Presidency of this Church, High Council, and the Presidency of this State. Resolution carried unanimously, the Elders then proceeded to represent the branches in the region round about. Scattering members in this vicinity 14; remainder of Granger branch, represented by Elder M. Benson, 4; Ossian, West Hill branch reprented by Elder Israel Canfield, Alva West presiding Elder; county Ossian, East branch, David Card presiding Elder, about 50; Prattsburgh branch, Steuben county, 30; Greenwood branch 18, presiding Elders not present, branches represented by Elder I. Canfield; Gary branch, Chatauque county, Rowlin Cobb President, represented dy Elder J. S. Holman, numbering 23. President Wandall then rose and gave a short account of his mission, saying the prospects in the region where he had travelled were good.—William Pratt, Solomon Foster, and Nathan Haskins spoke a few words, stating the prospects in the region of their travels, and also bore testimony to the truth of the everlasting Gospel.

Brother J. S. Holman rose and gave a brief account of his life since a member of this church, and endeavored to strengthen the faith of the church by exhortation to put implicit confidence in the promises of God.

Brother W. M. More gave an account of his feelings and blessings since he had been a member of the church of Jesus Christ.

Conference adjourned for one hour. When pursuant to adjournment, it opened by singing, and prayer by Brother W. Pratt.

On motion Resolved, That the Elders be appointed to labour as follows:—Joshua S. Holman and Rowlin Cobb, be appointed to labour in Chatauque county: M. Haskins to travel and preach as circumstances may permit; C. Holbrook to the South part of Wyoming; M. Benson to preach as the spirit may direct; James H. Van Natta to join Brother Keyser in Oswego; Samuel S. Bills to Castile, Wyoming county; Wilson Berry to labour in Granger and vicinity; Alva West, and Francis A. Brown appointed to labour in Allegany county, while they remain; (John Spicer, Chauncy West, Aaron West, and Charles Basset, Priests) to labour in the region of their residences; David Card, Joseph France, Israel Clark and Orson Beach, Elders, to labour in their own neighborhoods. The Elders of the Plattsburgh branch are requisted to labour diligently for the truth wherever duty calls. Elder Wright to labour in Tompkins county: Brother Wm. M. More to travel and preach as he shall see fit.—Brother Lewis Wight to labour where opportunities presented; Brother Amos White be recommended to remove to Nauvoo, to receive instructions.

On motion the Conference adjourned for ten minutes. Conference again called to order, and addressed by President Wandall.

On motion Conference adjourned to 9 o'clock, A M.

Sunday morning, July 14th. Conference assembled, and opened by singing, followed by prayer by James H. Van Natta, and then singing again.

On motion, Conference appointed at Ossian, West Hill branch on the 20th and 21st of July, at Gary, Chatauque county; 27th and 28th July, and at this place September 14th and 15th, A. D. 1844. Brother W. Pratt addressed the Conference upon the setting up of the kingdom of God in the Last Days, followed by Elder M. Hoskins upon miscellaneous subjects. Conference adjourned for one and a half hours, dismissed and Benediction. Met at the appointed time, and opened by singing and prayer by Brother Benson: Brother Holman addressed the meeting on the subject of the Restoration; singing, after which President Wandall preached the Gospel to be the power of God unto salvation. Brother S. Foster followed with a few remarks. On motion William M. More, Omar Olney were ordained to the office of Elders under the hands of Brothers S. Foster and J. H. Van Matta.

On motion, Conference adjourned to the 14th and 15th of September, 1844.

Resolved, That the minutes of this Conference be published in the N. Y. Prophet, and Nauvoo Times and Seasons.

The Congregation arose and were dismissed by Benediction.

C. W. WANDALL, President.

O. OLNEY, Clerk.

On Faith

Faith, the first principle by which God is pleased to communicate to you an understanding of himself, the situation of man, and the object of his creation, and final destiny, appears to be as imperfectly understood by the world of mankind at large, as any principle that has elicited the serious enquiry of mortal, when we reflect upon the object of the Gospel, viz: the salvation of poor fallen man, it seems to us a matter of amazement and great wonder, that so few, considering the vast mass who profess to be desciples of the Lord Jesus Christ are deficeint of a knowledge of this principle; but in viewing the sayings of God's ancient servants we are satisfied it is only the result of those circumstances transpiring which Paul, Peter and others could see in prophetic vision. They could descover the work of man through the dark ages, and the generations to come, who would be in a perishing condition, being deficient of the light of revelation: "Where there is no vision the people perish," it being the time when the glorious principle took its departure with the spirit of martyrs; we are then introduced to the period when the creation of man would raise a rival structure, a form of Godliness without the power, which in his own wisdom was calculated to stand the test of time and her requirements, notwithstanding the fullness of the dispensations of times would roll round in the order of God's economy, to sweep away every sandy basis, like the tornado in its power, desolating the earth of every frail edifice, and leaving the barren waste alone to behold the glories of the Sun of Truth, when man's heart ceased to be impregnated with Celestial fire, and his vision lit up with eternal Truth. He lost in forgetfulness those glories, which living prophets and apostles held up bright to intelligences, even the glories of Heaven, and the anticipation of the fulness of joy. Faith now obscured through the transgression of mortals, and the disobedience of all who now hear the same, was the moving cause that set the great ball in motion. That Faith without which it is impossible to please God, is now through the same means rendered the source of these joys once more. How, says the reader? Because some new light is sprung up? I answer no. But because God whose word perisheth not, has again revealed himself to man, that he might in his own way bring to pass his act—his strange act—his marvellous work, and a wonder,—that which brought faith to the sons of men in former days, is again committed to man, viz: The Priesthood of the Son of God, "when the world by wisdom knew not God," it pleased God through the foolishness of preaching to save them that believe "Believe" what reader? Why the Gospel, a dispensation of which was delivered to apostles and prophets, who were bound to preach according to the wisdom of Heaven, setting forth the Council of God to redeem the world,—in which Council a perfect order is manifest—a system declared, showing the economy of Heaven to redeem all men by one principle, so simple that the illiterate of mankind can easily comprehend, inasmuch as they give ear and are obedient to the same, setting aside human learning; science invented by man, and all vain philosophy, and holding up principles easy and plain to be understood by the mind of Truth. The honest among men, hear and acknowledge the Glory, beauty and simplicity of the same, and having faith in the principles, acquiess with obedience to the ordinance of Heaven, and then comes the result of this little seed sown by the servant of God; at first born into the kingdom, you see the spirit of Truth bringing to mind the blessings of Jesus. Wisdom is sought—the gift of knowledge is sought, tongues interpretation of tongues, and miracles, and prophecy are sought and obtained. After a time persecution rages and the fiery trial of faith ensues, by the wisdom of man being uttered by a thousand tongues, crying down the truth by the nick name of delusion. This proving abortive, the enemy stirs up the children of disobedience, and prison's barred with bolts of iron menace the faith of Saints. In this situation Angels make their appearance and encourage them with the embassies of Heaven, and to the amazement of carnal man, the prison is unable to contain its inmates. Again filled with the spirit of Truth, the Dead hear the servants of Christ and they hear the voice and live again. The fire has not power to consume them, their bodies surrounded by that spirit which is as a consuming fire—the implements of man's warfare cease to destroy—and even the terror of the brute creation, the monarch of the forest has not power to raise his paw in anger to smite the servant of God.

But all things are subject to that power, which it is the duty and the elevated interest of all mankind to know and understand and to obtain. I will show you reader, a straight and narrow road, laid out by the Saviour for all who have it, preach it, and desire others to obtain a walk therein. Seek ye, first says the Saviour, the kingdom of God and his righteness. Now then reader to obtain this Truth, you must look for the Saviour's Kingdom, or other words his church upon the earth, and the apostle has informed us wherever you find it, if it is organised as Jesus organised it; you will find prophets, apostles, teachers, helps, governments, gifts of Healing, miracles, &c., and when you find the church thus organised, you will find that they declare Pauls record of Truth is true, and that the Gospel obeyer will produce the same effects, compare those officer's teachings with the apostles, and when you find they preach the same faith, the same God and Saviour, and Holy Spirit,—same and unchanging in their word, believe; then repent of your sins and be baptised for the remission of their sins, and then being duly authorised they will lay their hands upon you, and the spirit of Truth will lead you into all Truth, and if faithful, save you in the kingdom of our God and his Christ, which may I hope will be your happy lot,—Amen.

Yours respectfully,

J. B. MEYNELL.

Elder of the Church of Jesus Christ of L. D. S.

Boston, July 25th, 1344.

MR. EDITOR.—I send you the minutes of a society lately formed in this place, by which you will perceive the ladies of the Boston branch are determined not to be behind hand in assisting the rolling on of the cause of Christ.

A society of the sisters was formed on the 16th inst., called the "Boston Latter day Saint's Sewing and penny Society." The object of which is to lend their aid in the purchase of glass, nails, &c, for the Temple of God, now being erected in Nauvoo.

The meeting was called to order and opened with prayer by Miss. Elvira Bassford, and the following officers chosen, viz—

Mrs. Mary McAllester, president.
" Clarissa B. Sperry, } Vice Pres't.
Miss. Elvira Bassford, }
Mrs. Margaret E. Wallace, secretary.
" Isaac Hardy, treasurer.
" Isabella Jones,
" Caroline Welch,
" Margaret Clementson,
" Almira Hicks,
Miss. Mary Murray,
" Mary Brown, as Committee of Arrangement.

The society meet once a month, and devote a day to sewing for the benefit of the society; and also to pay in the sum of one penny per week or more, each. It is expected that the brethren and friends will supply them with work. Every exertion of this kind is commendable, and it is to be hoped they will succeed in their praiseworthy efforts, even beyond their most sanguine expectations. Yours, &c.

A. Mc. A.

POETRY.

HYMN.

The following lines were composed by a member of the Church of Jesus Christ of Latter-Day Saints, and sung by the Twelve, on leaving the wharf at England, for "Moun Zion" in the West.

In darkness long we've been o'erwhelmed
Upon proud Britain's land,
But now the Lord has call'd us forth
By his Almighty hand.

CHORUS.

Across the sea we cheerfully go,
Our kindred saints to see,
Blow gently, gale, fill every sail,
And waft us o'er the sea.

God sent his servants from afar,
This joyful news to tell,
That we might all be sav'd from sin,
And in His presence dwell.

Across, &c.

They told us that the Lord designed
Poor Zion to restore,
And gather all her sons from far,
That she might weep no more.

Across, &c.

Soon as the message we obey'd,
And realized its power,
To cross the mighty flood we then
Were longing every hour.

Across, &c.

At length the time did then arrive
That we must haste away,
To gather up for Zion too,
To wait the perfect day.

Across, &c.

Sectarians breath'd out their scorn,
And said that we should rue,
But trusting in the word of God,
We bade them all adieu.

Across, &c.

We gave our friends the parting hand,
And relatives most dear,
They pour'd their blessings on our head,
And dropt the parting tear.

Across, &c.

But soon we hope to meet again,
With those we lov'd before,
And dwell with them on Zion's Land,
In peace forever more.

And now across the sea we go,
Our kindred saints to see,
Blow gently, gale, fill every sail,
And waft us o'er the sea,

[FOR THE PROPHET.]

I am not a Single Man.

"But that I love the gentle Desdemona,
I would not my free unhoused condition,
Put into *superscription*, or confine, for the seas worth.
Shakspeare.

"Oh! the curse of marriage."
Ibid.

"Go it," my pen, we married men
Are fast on the decline,
No matter, then, how, where, or when,
As "*wedded bliss*" is mine.
Once I *was* free, but now you see,
What sort of thing I am,
My tale unfold, I am dubed "*old*,"
I am not a single man.

The "mobled gite of that "bless'd state,"
Extolled by many a poet,
With heart elate, in spite of fate,
"I *fixed myself*" to "go it."
Oh! bliss, thy name is but a dream,
Fix it what way you can,
My dreams of yore,* "a change came o'er,"
I am not a single man.

Once when I strayed, or visits made,
Good nature on me smiled,
To ladies fair I then was "*dear*,"
They my dull hours beguiled,
They smile no more, but on the *floor*,
Strew bustle, pants,† and fan.
Once such a sight would cause a fright.
I am not a single man.

The sweet Miss Howe, who loved me, now
Will turn up her nose,
With coquet air, will say, Oh! dear,
"There that *old fellow* goes,"
And Margaret, in snuffish pet,
Will give the door a bang,
And say, "That drone, should stay at home."
I am not a single man.

"My dearest wife" will not "*see life*,"
Wont go to balls or rout,
From all such play, at home will stay,
And seldom will "*drive out*"
She is quite "spry" at housewifery,
And all that sort of plan,
So I from home must gag alone,
I am not a single man.

Left like a drone, to sit alone
In gay "bang-up saloons,"
Like Zimmerman, on lonely plan,
Or Hervey at his tombs,
I may be dashed to death, or smashed
By steam or caravan,
Without I fear a *single tear*.
I am not a single man.

Miss Julia Howe with me would go,
A trip to Hindostan,
With me dont care to mount a stair,
Or any of my clan.
Oh! that such "gals" should cut their "pals"
Like some supreme "I AM."
Oh, "Henry dear," "La Scriveneur,"
I am not a single man."

My cured love ht, Mister Prophet,
Has caused me thus to write
My woes to paint, my wife's a "Saint,"
One of your "Latter-light."
The "gift of tongues," like "Brother Young's,"
Keep from her, if you can;
Should you do this, you'll crown with bliss
An anti-single man.

Architectonic

BOSTON, July 29th, 1844.

* "A change came o'er the spirit of my dream.—*Byron.*
† i. e.—Pants-to-let, (versus) Pantelets.—*Walker.*
‡ Zimmerman on Solitude.

ON BENJAMIN W. VANDERHOOF, WHO WAS DROWNED IN THE SEA. BY HIS SISTER, MARGARETTA VANDERHOOF.

Thou glidest on, oh! glittering sea,
Thou rolleth on as ever;
But gone is one most dear to me,
Forever and forever!

No more I hear the loved one's voice,
That spake with so much kindness,
Those star-like eyes no more can shine,
No more, alas! no more.

Blow on thou sad winter wind,
He lieth in the rolling sea;
His sorrowing friends he has left behind,
Till Christ doth the captive free.

Alas! my God and can it be,
My brother I no more can see!
Ah! yes, the one I loved is gone,
And left me in this world to mourn!

He is gone!—but why mourn?
I shall see him again;
When Christ on earth shall reign,
Then we'll meet to part no more.

Oh lonely night! oh wandering moon!
Have ye no word for me?
Oh love and sorrow! oh day and morrow!
When shall grief cease with me!

Opinions of the Press.

From the Philada. Sun.

Mr. Editor.—The intelligence of this heart sickening event, coming to us as it did, from that polluted source, the St. Louis papers, was looked upon as incredible, not because there were wanting a sufficient number of incarnate fiends in Missouri, ready and willing to commit such an act, but because it was deemed impossible that the more sober-minded people of Illinois could harbor among them demons of so black a die as they must be who murdered Joseph and Hyram Smith.

Subsequent intelligence received from other sources, confirms the truth of the diabolical act, and puts the matter beyond dispute that these men have been murdered—aye, cowardly murdered, after having surrendered themselves up voluntarily as prisoners to the protection of the laws.

I refer to the whole letter of Gov. Ford, as contained in the United States Gazette of Saturday, the 13th inst. to satisfy the reader, that in the case of the Smiths, there has been an act not merely of illegal butchery, but a complication of the foulest treachery, the most cowardly assassination, the most unexemplified atrocity. No event that has taken place since our country has had an independent existence seems to be so horrible in all its phases as this.

The papers of St Louis, Warsaw, and of this city, with a few exceptions, have resorted to every subterfuge to justify the butchery of these innocent men, who had resigned themselves unresistingly and confidingly to the protection of the law, under the pledge of the highest authority in the State. In the INQUIRER of this city of the 9th instant, (a paper that has given us, for some time past, a daily dish of abuse of the Mormons,) I find the following:

"One of the Mormons attempted to escape from prison, when a general confusion ensued around the jail; Joe and his Mormon fellow prisoners, it seems, had provided themselves with pistols, and commenced firing upon the guard within." The same paper says, "he then attempted to escape from the window, when a hundred balls enterrd his body, and he fell a lifeless corpse."

Now had there been any of these pretended circumstances of extenuation which the INQUIRER and other papers so greedily pick up and publish, they might chuckle over their murdered victims, and rejoice at the consummation of their long meditated purposes. But the truth has been told, and shall be told, however disagreeable it may be to some slanderous editors to hear it.

And what are the facts of the case? The Cincinnati Gazette states that "a mob disguised in dress, and painted black in their faces, rushed into the jail, shot Hiram dead, and killed Joe." This statement is fully corroborated by the Warsaw Signal extra of June 20, as copied by the United States Gazette of Saturday. Not a particle of evidence is there, that either of the prisoners had arms in their possession, or that they made the least resistance. Joe was, it appears, leaning or sitting upon a window when he was shot; he fell from it, exclaiming 'my God! my God!' and died upon reaching the ground. He was afterwards stabbed in the breast by apparently a young man who, as he stabbed, said with demoniac fury, "take that."

The Inquirer, after contributing its efforts to bring about these appalling murders by publishing every lie that has been promulgated against the Mormons, cries out, "Horrible! we can scarce credit the account," but in the next paper published on the 9th, the editor has evidently got rid of his horror, and with about as much complacency and self satisfaction as an anaconda exhibits by licking his chops after breakfasting on a tiger, he says: "We presume the Mormons will now find another prophet, who will assume Joe Smith's functions."

It is not for the writer of these remarks to predict what the Mormons will do under their present circumstances. But a very little acquaintance with the history of past ages, will bear him out in the assertion, that since the time of the Arabian Mahomet, there never were circumstances in the history of a religious sect, so propitious to the establishment and wide spread increase of its votaries, as there are now exhibited in the history of the Mormon sect. The manner and circumstances of Mr. Smith's death, have invested his cause with a dignity, and have infused an element of success, greater than its most devoted friends could have anticipated.

There wants nothing but a deep conviction of the truth of the Mormon doctrine to animate a dozen of Smith's adherents to set out on a mission from the scene of their prophet's martyrdom, and effects of the most astounding character to the religious world must necessarily follow.

Nauvoo and Carthage will become the Mecca and Medina of the Mormon Prophet, and thousands of devotees may be drawn to make holy pilgrimages to the scenes of the prophet's labors and of his death.

But what shall be said of the Saturday Courier of this city? a paper which has for its motto, in staring capitals, "neutral in Politics and Religion." Can any of the numerous readers of the COURIER have failed to notice the undying enmity of the editor of that paper towards the Mormons or Latter Day Saints? The Courier's strange kind of neutrality has been exhibited towards this sect "which is every where spoken against," for the last seven years. The next number of that paper will most likely with much grace in humble imitation of the Inquirer, head a paragraph respecting Joseph Smith's murder, with the words 'Horrible! we can scarce credit the account," but before this is done I would recommend the editor to reperuse the PLEASANT article in the Courier of the 9th of June, headed "Peppering a Mormon," in which with such evident malignant satisfaction and delight, he describes an attempt by a mob to murder by strangulation, a Mormon Preacher in Hagerstown, which attempt failed by the timely escape of the preacher, and not by any effort on the part of the authorities or of the citizens present to prevent it.

The Courier should for the sake of truth and consistency strike his flag of Neutrality in Religion, while it wages a war of extermination against the Mormons: the only sect is christendom, who in this nineteenth century can exhibit the irresistable evidence of martyrdom in support of its cause.

The newspapers throughout our land, with very few exceptions, and these, to their honor be it said, not professing neutrality in Religion have given their tacit consent for the adoption of Lynch Law; if they have not openly advocated it, so far as the Mormons are concerned: now when they find the seeds they have sown are beginning to spring up in a plentiful harvest of blood, affect to be astonished, and cry out, "Horrible! we can scarce credit the account"

The writer of these remarks regrets his inability to give a biographical sketch of Joseph Smith, the Mayor of Nauvoo. But the world will not long wait for the biography of a man whose actions in life have ranked him among the truly great; and whose death of martyrdom for the religion he taught will consecrate his character and prolong the effect of his labors to succeeding generations.

Not long after the massacre of the Mormons in Missouri, the writer of this sketch had the pleasure of seeing and of becoming acquainted with Joseph Smith, while he was on a visit to this city. Although he then endured bodily affliction and great mental suffering, owing to the great privations he had undergone, and the slaughter of many of his friends, yet he appeared calm and dignified in his deportment and perfectly resigned to the calamitous events which had befallen him. In person Mr. Smith was taller than the ordinary size of men, well formed, and with commanding aspect. His countenance was free, open, and prepossessing, no one could discover any thing in his face but love and kindness and charity towards all his fellow creatures. He was easy of access to all that sought his acquaintance, and in a remarkable degree unassuming. A short acquaintance with Mr. Smith was sufficient to convince the most skeptical of his inability to do any dishonorable or immoral act, much less to commit those high and horrible crimes with which he has been frequently charged, and as frequently proved to be innocent.

After his return from the dungeons of Missouri, Mr Smith repaired to Washington, and in a respectful manner laid his grievances and those of his sect before the President and Congress. Instead of obtaining redress from the representatives of the people for the lands and property of his friends, which had been confiscated by the people of Missouri, he and his brethren received only insult and additional injury.

He consequently bent his way, under apparently happier auspices, to Illinois, in search of a place where he and those of his profession might live in peace, and be permitted to worship his God in their own way, and where none might molest or make them afraid. He selected a beautiful site for a city, on the banks of the Mississippi, and having purchased the land, he invited his followers to join him. Hundreds, nay thousands, became proselytes to the faith he professed, hard sufferings had already given his preachers an astonishing success, and multitudes flocked to Nauvoo as to a place of refuge, and commenced building the city.

And what has been the result? In a spot where eight or nine years ago the feet of——man seldom trod, where the panther and the bear had roamed without meeting a human face, there are now congregated upwards of ten thousand souls. An increase like this, probably unparallelled in the United States, and certainly was never exhibited in any other country.

But a greater honor to this city and its founder remains to be mentioned. Within this city there is more order, more personal security, more public virtue, more industry, and fewer instances of crime prevailing, than in any town of its size in the world.

And who has been the centre of attraction of such a population? What master spirit has brought these thousands together from far different countries—with habits of life and modes of thinking exceeding dissimilar, embracing heretofore, systems of faith entirely discordant? The whole world will answer, it was Joseph Smith, a man every where spoken against, a man who was stigmatized with the epithets of liar, thief, robber, traitor, and even murderer, by those very men who in all their conduct towards him and his people, from first to last have convinced the world that they were trying to attach to him names which more properly belonged to themselves. A man who, by his death of martyrdom will multiply his followers by hundreds, and perpetuate his name to the latest generations.

In the process of time the city was incorporated by a special act of the Legislature of Illinois; and at an election subsequently held in pursuance of the act of incorporation, Joseph Smith was, without opposition, elected Mayor; which office he held up to the time of his MURDER, giving entire satisfaction to nine-tenths of the population of Nauvoo.

Such was the man whom the public press throughout the country has incessantly traduced and vilified. It has maddened the brain and embittered the bosoms of millions of the American people against an innocent man, an unoffending religious sect, that sect too of our own nation and kindred.

But fanaticism has done its worst with Joseph and Hyram Smith, and although no Mormon myself (never having been a dozen times in their churches) I would much rather take Joseph Smith's chance for happiness in that undiscovered country whither he has been so untimely hastened, than that of his traducers.

Joseph and Hiram Smith, while living, were the heads of a numerous and increasing sect. By their deaths they become canonized; and the influence of their opinions, whether for good or for evil, has received a powerful, if not an irresistible impetus. Mormonism has just commencrd its career. It will date its greatest triumphs from the MASSACRE AT CARTHAGE PRISON.

And the time is not far distant, when the murderers of Joseph Smith, and those who have incited to murder, will be held as execrable, and their names only remembered with infamy, while a monument reaching to the clouds will point the pilgrim and way farer to the sepulchre of the great FOUNDER OF NAUVOO, and tell to succeeding ages the deeds of one of whom it may be truly said, he was a father to the fatherless, and a friend to the widow in her affliction.

J. L.

[St Louis New Era, June 20.]

MORE MORMON NEWS.—From passengers and officers of the steamboat Dove, we learn that on yesterday a messenger from Governor Ford arrived at Rushville, calling on the militia to march speedily to Carthage to resist an attack apprehended from the Mormons. He stated that about 4 o'clock on the 27th, a mob of two hundred men, armed, painted and disguised, came to Carthage, demanded the key of the jail, and took out Joe Smith, Hyram Smith and Wm. Richards, and shot them forthwith. They were fearful that the Mormons would retaliate this murder by burning Carthage and Warsaw. Several hundred of the militia were about to march from Schuyler county when the Dove left. The Governor's message arrived at Rushville about 12 o'clock. Those who came down on the boat consider this news as authentic If true, it is both alarming and disgraceful. It was cruel and cowardly to murder the unarmed prisoners when they had surrendered themselves and were in the custody of the laws. They were under the protection of the laws; the word of the Governor and the faith of the State were pledged to protect them from mobs, and to secure them a fair trial.

[FROM THE SAME.]

By the Hannibal Journal and Warsaw Signal we learn that Joe and Hyram Smith were murdered in jail, and that great disturbances were apprehended in consequence of that act. The killing of these men is attributed to an attempt at rescue. Under the circumstances this tale is not probable. The consternation among the Mormons, was so great that it is not probable that they would make such an attempt after they were disarmed, and when they knew that the jail was surrounded by a military force. It is still more improbable that Joe and Hyram drew pistols and attempted to fire on the citizens when they were still in jail, and it is even very improbable that they were permitted to retain arms after they were imprisoned. The probability is that there was such a deep and determined hostility in the minds of the surrounding inhabitants against the Mormons, that they were determined to kill Joe all events, and that they were ready to seize on any outbreak or imprudent act on the part of the Mormons as a pretext for carrying their designs into execution. In the excitement that prevailed, it is probable that any little disturbance would be called an attempt at rescue.

St. Louis Reville, July 6th.

Having visited Nauvoo and its vicinity in person, for the purpose of getting at the true state of affairs among the Mormons and their neighbors, we are enabled to give the latest as well as the most correct intelligence. Nauvoo reposes in a state of quietude and tranquility most remarkable During some thirty hours that we passed in the "Holy City," we heard but one solitary intemperate expression, and the man who uttered it was instantly checked, and made silent by more prudent spirits around him. Elders Adams and Lyne, accompanied by others, left the city on Tuesday last, their object being to call home the absent Apostles and members of the Council of Seventy Upon the return of these, there will take place a solemn deliberation of the Twelve Apostles, who will appoint a successor to the lost Prophet, and their appointment will then be acted upon, either to be ratified or rejected by the Council of Seventy. The walls of the temple are a little more than half up to the designed height, and all work ceased upon them during the recent troubles; but, at the public meeting on Monday afternoon, the people were notified by Elder Phelps, now one of the most active and influential men among them that labor should commence again the next day. He told the men not to neglect their families; to be energetic in seeing them provided for first and then hasten to work upon the temple. The system upon which this temple has been building is the exaction of labor every tenth day from every man who cannot purchase his exemption from the task with money. It will be, if ever finished, a very imposing looking edifice. It stands in a high and commanding position, a prominent object riveting the stranger's eye at once, and, upon near inspection, the style of architecture is found to be more than commonly attractive from its singularity. It is like nothing else, and, unless we may be allowed to designate it as the Mormonic order, it, certainly, has no name at all. The stone is of excellent quality, quarried in the neighborhood, and very good mechanics have been at work upon it

The massive caps of the columns are already carved from huge blocks, showing a gigantic round human face, like the broad full moon. The columns are made to rest upon crescent moons, sculptured on the face of the stone, resting with the horns down and with a profile of eyes nose and mouth, upon the inner curve.

The utmost harmony and peace, at least as far as was allowed to appear to the eye of a stranger, prevailed throughout Nauvoo. At Warsaw, and all about the adjoining district, a very different state of things is fully apparent. The people are boiling over with excited feeling. We arrived at Warsaw on our return. We found the inhabitants laboring under such a state of feeling as is quite evident can never be changed In reply to the deputation from Gov. Ford, we were told that a committee had already left Warsaw to wait upon the Governor, with the deliberate expression, that either one or other of the antagonistical parties must abandon the county. We stopped at Quincy on Thursday evening, and saw the Governor. We frankly laid before him the charges we had heard made against him, both by Mormons and Anti-Mormons, all of which he combatted with fair and intelligent statements. The Macdonough soldiers, about whose dismissal the Mormons are most indignant, were disbanded from the simple fact that there was no sustenance for them in the power of the Governor, or the people of the place. Governor Ford depended upon the assurances of protection for the prisoners, given by the Carthage Greys and the guard around the door of the jail. The point most interesting, may be the manner of the murder, and without partiality, we can here give the straightforward truth. At the request of their own counsel, the prisoners were placed in an upper apartment of the jail instead of the cells. This is another point upon which the Mormons feel sore, they believing, or pretending to believe, that the Smiths were so placed with design to give the assassins more facility in accomplishing their work. The first alarm in Carthage was a cry from the vicinity of the jail, "The Mormons! the Mormons! they have come to rescue the prisoners!" It is clear, from all our representations, that such was the instantaneous impression. The Carthage Greys were under arms, and immediately commenced quick march for the jail. First was heard a solitary shot, followed by the quick and continuous reports of a revolving pistol, (these latter are known and admittee to have been fired by the Prophet,) and then came a volley of fire arms, succeeded by Joseph Smith falling head foremost from a window of the jail. The whole time of the action, from the first cry of "the Mormons! the Mormons!" until the Carthage Greys, on approaching the scene, discovered a band of men disappearing as fast as they could run, was scarcely ten minutes. This has been all represented fully at Quincy, though many still, whether from honest impression or fixed design it is difficult, and perhaps useless, to speak, assume to impugn the integrity of the Greys. There is such a whirl pool of conflicting interests involving this business, that an impartial mind is completely astonished at the manner in which first high principles may be lost sight of in the petty differences of party. All men, from one end of the Union to the other, must condemn, most emphatically, the outbreak at Carthage. It was wrong; it was unjustified by any law; it was a demonstration bound to be regretted deeply by all our good citizens living under this free government. Still let us take care, and do the people of Hancock county, Illinois, fair justice.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints will hold meetings at Winochy, New Jersey, on Sunday, August 11th at the usual hours. JOHN LEACH.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 183 Canal st. N. Y.

BROOKLYN—Meetings are held every Sunday at the Log Cabin, Fulton street at the usual hours.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.
ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

☞ Elders Wm A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklestown, New Jersey, is requested to act as agent for the Prophet.

Elder J B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst, for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Br. Milton F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorized to act as agent for the Prophet.

S. ARMSTRONG, of Philadelphia, is authorised to receive subscriptions for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder Benj. Winchester is requested to use his influence in his Southern Mission and act as agent for the Prophet.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet. He is also, authorised to dispose of a few Shares of the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y.

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☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

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Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as a travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition renders it necessary for us to go to press on Fridays.

MORMON BOOK DEPOSITORY.

NO. 7 SPRUCE STREET,
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Where may be found, a general assortment of Books and Papers illustrative of the doctrine and faith of the Church of Jesus Christ of Latter day Saints, among which are the following:

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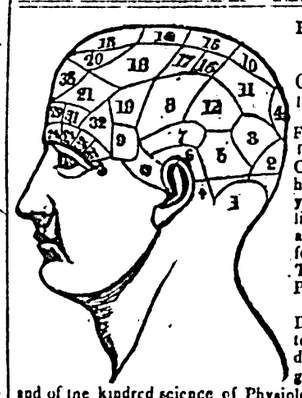

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THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 [or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

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Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

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Or, the Transmission of Qualities, Physical, Intellectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

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Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics. It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

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A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

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THE PHRENOLOGICAL ALMANAC for 1840, 1841, 842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

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	From N. York.	From Havre
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
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my25:c]

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He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

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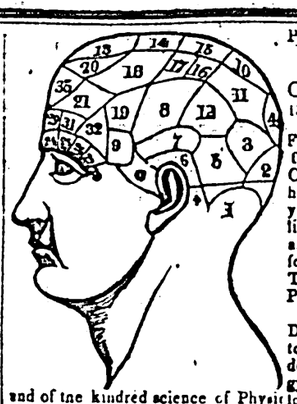

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☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, o the Am. Phren, Journal Office.

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Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrowl,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurlleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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The Ulster Bank, do.
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In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

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160 Pine street, New York.

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Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO. 32 ANN STREET, N. Y
WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

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W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

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☞ Publishers of Newspapers in the U. S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabler to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry,
Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our officers.

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To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

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REMITTANCES.

For the accommodation of persons winning to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHERN TRAVELLERS.
THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED,
ON THE GREAT SOUTHERN MAIL ROUTE,
VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.
(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

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Leave N. Y. at 5 A M	Arrive in Philadelphia at 3 P M
Leave Phila. at 4 P M.	arrive in Baltimore at 1 A M
Leave Balt. at 2 A.M.	arrive in Washington at 5 A.M
Leave Wash. at 6 A M.	arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M.	arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M.	arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M	arrive in Wel. N C at 1½ P.M.
Leave Weldon at 2 A.M.	arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M.	arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

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Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M
Leave Balt. at 4 P.M. arrive in Washington at 6 P M.
Leave Wash. at 6 A.M: passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

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☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

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THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the
CHICAGO LINE OF STEAM PROPELLERS,
with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

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Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.
Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: of which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O. Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

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The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

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TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt Published at Manchester, England. For Sale at the Prophet Office.

PROSPECTUS
OF A
WEEKLY NEWSPAPER.
TO BE ENTITLED
THE PROPHET.

The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocate and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

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☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York.

G. T. LEACH, Pres't.
By order of the Board.
May 7, 1844.

NAUVOO NEIGHBOR,
Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county, Illinois. Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

THE TIMES AND SEASONS,
Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2, per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

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WM. H MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH, MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN & CO. PUB.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7.

WM. SMITH, ED.

VOL. I.—NO. XIII. NEW-YORK, SATURDAY MORNING, AUGUST 10, 1844. $1 PER AN. SINGLE COPIES 3 CTS.

THE PROPHET

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Postmasters and Traveling Elders are requested to act as Agents.

THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irenæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerom; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal, and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS. in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose.

The Second Book of Hermas, called his Commands.

Command VI.

I commanded thee, said he, in my first commandment, that thou shouldst keep faith, and fear, and repentance. Yes, sir, said I.

2 He continued; But now I will show the virtues of these commands, that thou mayst know their effects; how they are prescribed alike to the just and unjust.

3 Do thou therefore believe the righteous, but give no credit to the unrighteous. For righteousness keepeth the right way, but unrighteousness the wicked way.

4 Do thou therefore keep the right way, and leave that which is evil. For the evil way has not a good end, but hath many stumbling-blocks; it is rugged and full of thorns, and leads to destruction; and is hurtful to all such as walk in it.

5 But they who go in the right way, walk with evenness, and without offence: because it is not rough, nor thorny.

6 Thou seest, therefore, how it is best to walk in this way. Thou shalt therefore go, says he, and all others, as many as believe in God with all their heart, shall go through it.

7 And now, says he, understand first of all what belongs to faith. There are two angels with man; one of righteousness, the other of iniquity.

8 And I said unto him, Sir, how shall I know that there are two such angels with man? Hear, says he, and understand.

9 The angel of righteousness is mild, and modest, and gentle, and quiet. When therefore he gets into thy heart, immediately he talks with thee of righteousness, of modesty, of chastity, of bountifulness, of forgiveness, of charity and piety.

10 When all these things come into thy heart, know then that the angel of righteousness is with thee. Wherefore hearken to this angel and to his works.

11 Learn also the works of the angel of iniquity. He is first of all bitter, and angry, and foolish; and his works are pernicious, and overthrow the servants of God. When therefore these things come into thy heart, thou shalt know by his works, that this is the angel of iniquity.

12 And I said unto him, Sir, how shall I understand these things? Hear, says he, and understand. When anger overtakes thee, or bitterness, know that he is in thee.

13 As also, when the desire of many things, and of the best meats, and of drunkenness, when the love of what belongs to others, pride, and much speaking, and ambition; and the like things, come upon thee.

14 When therefore these things arise in thy heart, know that the angel of iniquity is with thee. Seeing therefore thou knowest his works, depart from them all, and give no credit to him, because his works are evil, and become not the servants of God.

15 Here therefore thou hast the works of both these angels. Understand now and believe the angel of righteousness, because his instruction is good.

16 For let a man be ever so happy; yet if the thoughts of the other angel arise in his heart, that man or woman must needs sin.

17 But let man or woman be ever so wicked, if the works of the angel of righteousness come into his heart, that man or women must needs do some good.

18 Thou seest therefore how it is good to follow the angel of righteousness. If therefore thou shalt follow him, and submit to his works, thou shall live unto God. And as many as shall submit to his works, shall live also unto God.

Command VII.

Fear God, says he, and keep his commandments. For if thou keepest his commandments thou shalt be powerful in every work, and all thy work shall be excellent. For by fearing God, thou shalt do every thing well.

2 This is that fear with which thou must be affected that thou mayest be saved. But fear not the devil: for if thou fearest the Lord, thou shalt have dominion over him; because there is no power in him.

3 Now if there be no power in him, then neither is he to be feared. But he in whom there is excellent power, he is to be feared; for every one that has power is to be feared. But he that has no power is despised by every one.

4 Fear the works of the devil, because they are evil. For by fearing the Lord, thou wilt fear and not do the works of the devil, but keep thyself from them.

There is therefore a two fold fear; if thou wilt not do evil, fear the Lord, and thou shalt not do it. But if thou wilt do good, the fear of the Lord is strong, and great, and glorious.

6 Wherefore, fear God and thou shalt live: and whosoever shall fear him, and keep his commandments, their life is with the Lord. But they who keep them not, neither is life in them.

The Gospel of Nicodemus, formerly called The Acts of Pontius Pilate.

[Although this Gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a disciple of Jesus Christ, and conversed with him, others conjecture that it was a forgery, towards the close of the third century, by some zealous believer, who, observing that there had been appeals made by the Christians of the former age to the Acts of Pilate, but that such acts could not be produced, imagined it would be of service to Christianity to fabricate and publish this Gospel; as it would both confirm the Christians under persecution, and convince the heathens of the truth of the Christian religion. The Rev. Jeremiah Jones says, that such pious frauds were very common among Christians even in the first three centuries; and that a forgery of this nature, with the view above mentioned, seems natural and probable. The same author, in noticing that Eusebius, in his Ecclesiastical History, charges the pagans with having forged and published a book, called "The Acts of Pilate," takes occasion to observe, that the internal evidence of this Gospel shows that it was not the work of any heathen; but that if in the latter end of the third century we find it in use among Christians (and it was certainly then read in some churches,) and about the same time find a forgery of the heathens under the same title, it seems exceeding probable, that some Christians, at that time, should publish such a piece as this, in order partly to confront the spurious one of the pagans, and partly to support those appeals which had been made by former Christians to the Acts of Pilate; and Mr. Jones says, he thinks so the more particularly, as we have innumerable instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons. Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians. The present translation is made from the Gospel published by Grynæus in the Orthodoxographia, vol i. tom. ii. p. 643.]

Chapter IV.

Then Pilate left Jesus in the hall, and went out to the Jews, and said, I find not any one fault in Jesus.

2 The Jews say unto him, But he said I can destroy the temple of God, and in three days build it up again.

3 Pilate said unto them, What sort of temple is that of which he speaketh?

4 The Jews say unto him, That which Solomon was forty-six years in building, he said he would destroy, and in three days build up.

5 Pilate said to them again, I am innocent from the blood of that man; do ye look to it.

6 The Jews say to him, His blood be upon us and our children. Then Pilate, calling together the elders and scribes, priest and Levites, saith to them privately, Do not act thus; I have found nothing in your charge (against him) concerning his curing sick persons, and breaking the Sabbath, worthy of death.

7 The priests and Levites replied to Pilate, By the life of Cæsar, if any one be a blasphemer, he is worthy of death; but this man hath blasphemed against the Lord.

8 Then the governor again commanded the Jews to depart out of the hall; and calling Jesus, said to him, What shall I do with thee?

9 Jesus answered him, Do according as it is written.

10 Pilate said to him, How is it written?

11 Jesus saith to him Moses and the prophets have prophesied concerning my suffering and resurrection.

12 The Jews, hearing this, were provoked, and said to Pilate, Why wilt thou any longer hear the blasphemy of that man?

13 Pilate saith to them, If the words seem to you blasphemy, do ye take him, bring him to your court, and try him according to your law.

14 The Jews reply to Pilate, Our law saith, that if one man injure another, he shall be obliged to receive nine and thirty stripes; but if after this manner he shall blaspheme against the Lord, he shall be stoned.

15 Pilate saith unto them, If that speech of his was blasphemy, do ye try him according to your law.

16 The Jews say to Pilate, Our law commands us not to put any one to death: we desire that he may be crucified, because he deserves the death of the cross.

17 Pilate saith to them, It is not fit he should be crucified; let him be only whipped and sent away.

18 But when the governor looked upon the people that were present and the Jews, he saw many of the Jews in tears, and said to the chief priests of the Jews, All the people do not desire his death.

19 The elders of the Jews answered to Pilate, We and all the people came hither for this very purpose, that he should die.

20 Pilate saith to them, Why should he die?

21 They said to him, Because he declares himself to be the Son of God, and a king.

THE BOOK OF ENOCH.

Chapter VII.

1 Then turning himself to me, he spake and said, Hear and fear not, O righteous Enoch, thou scribe of righteousness, draw near hither, and hear my voice, Go say to the watches of heaven, who have sent thee to pray for them, you ought to pray for men, and not men for you.

2 Wherefore have ye forsaken the exalted and holy heaven which remains for ever, and have laid with women, have polluted yourselves with the daughters of men, have taken to yourselves wives, have done like the sons of the earth and begotten a wicked offspring.

3 Ye who were spiritual, holy, and live a life which is eternal, have defiled yourselves with women, have begotten in carnal blood, have lusted in the blood of men, and have done like those of flesh and blood.

4 These, however, die and perish.

5 Therefore I have given unto them wives, that they might cohabit with them, that sons might be born of them, and that this might be done on earth.

6 But you were made spirits from the beginning, and possess a life which is eternal, and are not subject to death for ever.

7 Therefore I made not wives for you, because ye are spiritual, and your dwelling was in heaven.

8 Now the giants who have been born of spirit and flesh, shall be called evil spirits on earth, and on earth shall be their abode, evil spirits shall come forth from their flesh, because they were created from above, their beginning and original foundation was from the holy watchers; they shall be evil spirits on earth, and they shall be called the spirits of the wicked; the habitation of the spirits of heaven shall be in heaven, but terrestrial spirits who are born on earth shall have their habitation on the earth.

9 The spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, quarrel, and wound on earth.

10 They shall cause lamentation, they shall eat no food, and they shall be thirsty, they shall be hidden, and shall not rise up against the sons of men and against women, for they shall come forth during the days of slaughter and destruction.

11 And concerning the death of the giants, the Nephilim, and mighty of the earth, those famous chiefs, wheresoever their spirits may depart from their bodies, let that which in them is fleshly perish before the judgment, and thus they shall perish until the day of the great termination of the great world, for there shall be a destruction of the watchers and the ungodly.

12 And now say to the watchers, who have sent thee to pray for them, who in the beginning were in heaven,

13 In heaven you have been, secret things indeed have not been revealed to you, but you have known a reprobated secret;

14 And this you have related to women in the hardness of your heart, and by that secret, women and men have multiplied evils upon the earth.

15 Say to them, Therefore you never shall obtain peace.

16 And concerning the mount on which they swore, and anathematized themselves by one another, that to the end there shall not depart from it cold, and snow, and frost, and dew, and that which descends upon it shall not descend unless to a curse, until the day of the great judgment, at which time it shall be burned, it shall be made low, and it shall be burned and melted as wax from the fire, and all the works of it shall be destroyed by fire.

Chapter VIII.

1 The following are the names of the angels who watch:

2 Uriel, one of the holy angels, who is appointed over alarm and terror.

3 Raphael, one of the holy angels who is appointed over the souls of men.

4 Raguel, one of the holy angels, who inflicts punishment on the world, and on the luminaries.

5 Michael, one of the holy angels, who is placed over human virtue, rules the nation.

6 Sarakiel, one of the holy angels, who is placed over the souls of the children of men that offend.

7 Gabriel, one of the holy angels, who is appointed over Ikisat, over Paradise and over the cherubim; and Phanuel, one of the holy angels who presides over repentance, and the hope of those who will inherit eternal life.

8 They raised me upon high, on a place, where there was the appearance of a burning fire, and when they pleased, they assumed the appearance of men.

9 They carried me to a high place, to a mountain, the top of which reached to heaven.

10 And I saw the receptacles of lightning and of thunder at the end of the place where it was deepest, there was a bow of fire, and arrows in their quiver, a sword of fire, and every sort of

11 They raised me on high to a splashing stream, and to a fire in the west, which received all the setting of the sun, I came to a river of fire which flowed like water, and emptied itself into the great sea towards the west.

12 I saw every large river until I came to the great darkness, I went to where all flesh go, and I saw the mountains of obscurity which produce winter, and the place from whence the water comes forth in every gulph.

13 I also saw the mouths of all the rivers in the world and the mouths of the deep.

MORMONISM.

Lectures on Theology.

(FROM THE BOOK OF DOCTRINE & COVENANTS.)

Faith.

Section II.

1 Having shown in our previous lecture "faith itself—what it is," we shall proceed to show secondly the object on which it rests.

2 We here observe that God is the only supreme governor, and independent being, in whom all fulness and perfection dwells; who is omnipotent, omnipresent, and omnicient; without beginning of days or end of life; and that in him every good gift, and every good principle dwells; and that he is the Father of lights: In him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centres, for life and salvation.

3 In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based, since the creation, to believe in the existence of a God.

4 We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes: we are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Romans 1:20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and Godhead. But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5 We shall now proceed to examine the situation of man at his first creation. Moses the historian, has given us the following account of him in the first chapt. of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the New Translation:

6 And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness; and it was done.

7 And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

8 So God created man in his own image, in the image of the Only Begotten created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9 And the Lord God said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

10 Again, Genesis 2:15,16,17,19,20: And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat: but of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless, you may choose for yourself, for it is given unto you: but remember that I forbid it; for in the day that you eat thereof you shall surely die.

11 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. * * * And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

12 From the foregoing we learn man's situation at his first creation: the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord, or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker without a vail to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13 Moses proceeds: And they [Adam and Eve] heard the voice of the Lord God as they were walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14 And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15 And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat.

16 And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17 And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, You shall not eat of it! cursed shall be the ground for your sake; in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you: and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken; for dust you were, and unto dust you shall return. This was immediately followed by the fulfillment of what we previously said: Man was driven, or sent out of Eden.

18 Two important items are shown from the former quotations: First, After man was created, he was not left without intelligence, or understanding, to wander in darkness, and spend an existence in ignorance and doubt—on the great and important point which effected his happiness,—as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction—he heard his voice, walked before him, and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19 Secondly, we have seen, that, though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator; for no sooner did he hear his voice, than he sought to hide himself from his presence.

20 Having shown, then, in the first instance, that God began to converse with man, immediately after he "breathed into his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to shew, that, though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21 We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the New Translation:

22 After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him: and he called upon the name of the Lord, and so did Eve his wife also. And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out from his presence: but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandment.

23 And after many days an angel of the Lord appeared unto Adam, saying, why do you offer sacrifices unto the Lord? And Adam said unto him, I know not: but the Lord commanded me to offer sacrifices.

24 And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son: and you shall repent and call upon God in his name forever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25 This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a vail, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26 Moses also gives us an account, in the 4th of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says: In process of time Cain brought of the fruit of the ground, an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. Now satan knew this, and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? why is your countenance fallen? If you do well, will you not be accepted? And if you do not well, sin lies at the door, and satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire.

27 And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel, and slew him. And Cain gloried in what he had done, saying, I am free! surely the flocks of my brother will now fall into my hands.

28 But the Lord said unto Cain, Where is Abel, your brother? And he said, I know not: am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood from your hand. When you till the ground, it shall not henceforth yield unto your strength. A fugitive and a vagabond also, you shall be in the earth.

(To be Continued.)

SICILIAN SUPERSTITION.—The superstition of the Sicilians, and the confidence entertained by them of deriving supernatural power from the supplications offered to Saints, is most extraordinary. Their conviction in such assistance is strongly exemplified in the following anecdote. At one particular period the French fleet appeared off the town of Syracuse, which threw the inhabitants into the greatest alarm. Apprehensive it might be captured and pillaged, the whole of them turned out, and walked to one particular spot, where they solemnly invoked the assistance of St. Lucie, the tutelar saint of Syracuse, to avert a landing of the French. In consequence of this, she saved the whole town by raising a violent storm, which had the effect of blowing the whole fleet off the Island of Sicily.

THE PROPHET.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, AUGUST 10, 1844.

We have just published "A true and descriptive account of the assassination of Joseph and Hiram Smith, the Mormon Prophet and Patriarch at Carthage, June 27th, 1844, by an eye-witness, T. A. Lyne, (late of the stage.) To which is annexed the Speeches of H. L. Reid and James W. Woods, to which is added a Brief Sketch of the Faith and Doctrine of the Latter Day Saints.—Price 12 1-2 cents each.

OUR PROSPECTS.—The cause of truth is flourishing on all sides. We are in daily receipt of cheering accounts of the labors of the "Elders in Israel," from every section of our country. Truth is drawing the honest among men out of Babylon, to Zion. The martyrdom of the Prophet and Patriarch has caused a great reaction in favor of the Truth. The ears of the people can now be obtained, and as they are forced to believe according to evidence, many thousands believe Mormonism, who perhaps would not have known ought about its principles, had not the inhuman butchery of those good men led them to inquire whether there was indeed "any thing worthy of death" in being a Mormon. The truth is like gold: the more it is rubbed the brighter it appears. All that wicked men and devils can do, cannot stop the progress of the little stone, cut out of the mountain without hands. The more they oppose it progress, the more will it grow, until it become a great mountain, and fill the whole earth.

We would advise the Elders to "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine"—"Watch in all things, endure afflictions, do the work of evangelists, and make full proof of your ministry." God will prosper you, and you will be the instruments in his hands of saving many—let the mysteries alone—feed them with milk, for many are being born daily into the kingdom of God, and they must be treated as babes until they are able to digest strong meat. If the Elders would now take hold, one and all, and answer the loud and oft repeated question on all sides—"What is Mormonism?" By preaching the first principles, much good will inevitably accrue. May God bless you, brethren, with wisdom in all things, that you may have an eye single to the glory of God, in all your labors.—Amen.

Apology.

Through ignorance of the circumstances we published last week a piece of poetry reflecting upon a young lady: we regret that we have been the innocent means of wounding the feelings of any. We thought the name was fictitious, for the purpose of rhyme, and were very sorry, when we were informed of our mistake. We did not think that among our correspondents there was one so thoughtless, as to trifle with the feelings of those whom they should cherish; In fact, we gave our correspondent credit for more gallantry than he has displayed in this act.

Pic Nic at Hoboken.

This *recherche* little pleasure meeting came off on Tuesday last—at 10 o'clock, some thirty or forty saints met at Canal street Ferry, prepared to enjoy themselves and as the boat bore them across the river, the air resounded with the glorious songs of Zion. After arriving at Hoboken, they proceeded to the "Elysian Fields," marching to the time of some favorite hymn. We never witnessed such a bevy of cheerful countenances as was displayed on this occasion—every one giving their mite for the happiness of the whole. We have been on many pleasure parties, but never saw so much unity. Not a single circumstance occurred during the whole day to mar the harmony of the scene. There were several that had not yet taken upon themselves the name of Jesus, who resolved that they would investigate Mormonism, because a religion that would produce such harmony and good feeling, must be of God.

The proprietors of the cottage that sheltered us during the half-hour it rained, deserve our thanks for their kind attention—and while mentioning those who administered to our comfort on that day, we would not forget Mr. Mrs. and Miss A., whose well stored basket came in good play—nor would we forget Brother B., whose humor added much to the pleasures of the day.

As this little affair has gone off so well, we would propose one on a more extensive scale. A great union of saints, say some three weeks hence. Come Sisters, will you not assist us in getting up one.

BOOK OF MORMON.—We expect a few copies of the Book of Mormon, the beginning of the next week—an early application is necessary to secure them.

New York Conference.

A Conference of the Elders of the church of Jesus Christ of Latter Day Saints will be held in the City of New York on Saturday and Sunday next, 17th and 18th inst.

Brethren from the country, by calling at the Prophet Office, can be informed of the hour and place, which is not yet decided.

FROM NAUVOO.—All is quiet—Governor Ford is at Augusta, Ill, inquiring into the cause of the late outrage, and its perpetrators. Parley P. Pratt is in Nauvoo.

Rev. T. J. Sawyer has addressed through the columns of the New York Christian Messenger, a very pertinent letter to the Rev. Edwin F. Hatfield on the occasions of the discovery of the licentiousness of Rev. Mr. Johnson—in relation to the tendency of orthodox preaching, or appeals to the fears of the audience—we bear testimony to the inutility of fear, to restrain the passions of man. We never knew an instance where man or child was made good through fear. We have made a short extract.

1 That however false and licentious Universalism may be, it was in no way, directly or indirectly, the cause of the unmitigated rascality which has been recently exposed in the case of so many orthodox clergymen. So far from being Universalists, or entertaining the slightest favor for our faith, the majority of them have been almost as much distinguished for their uncompromising hostility to it, and its professors, as they are now proved to be for their vices and crimes. In fact, sir, my observation for ten years past would strongly indicate that our bitterest opposers have been among the worst of men; insomuch that I cannot but suspect his moral character who shows himself ever ready and anxious to carry on a warfare against our holy faith. And, unaccountable as the fact may seem to you, it is still a fact, that God's benediction does not rest on the heads of our opposers. Where are those apostles of "hell and damnation," who have been so untiring in their opposition to Universalism—Burchard, Foote, Littlejohn, Fairchild Knapp, Johnson, Taylor, Judd, etc.? What has become of them, and what is their character? But not to dwell longer on these points, I wish to call your attention to the second conclusion which I draw from our subject, viz:

2 That moral and restraining as the doctrine of endless punishment may be, it has proved itself quite insufficient to make even its warmest friends and staunchest advocates respectable or decent men! With the favorite doctrine of hell torments on their lips, many of them have still been guilty of the foulest crimes. A large proportion of those who have thus fallen were real fire brands in the pulpit, and stood unrivalled in their use of the terrors of an endless hell. Alas, how is the gold become dim! I shall not attempt to solve this marvellous problem for you; and yet I can hardly avoid throwing out a few hints on so important a subject for your consideration.

I am aware, sir, of your very reverent regard for the horrible doctrine of endless hell torments; and of the great confidence you repose in it as a motive to piety and virtue. But on this point I am constrained to dissent entirely from your opinion. With the Rev Samuel Bourne in his letter to Dr Chandler, I must say that "For my part, I am persuaded that the vulgar notion of eternal torments has been productive, not of virtue and happiness, but of wickedness and misery in the world where it has been most seriously and steadily believed." The history of that terrible doctrine and of its influences, direct and indirect, is a history of fear, of cruelty and blood All the systems with which it is connected, be they Heathen, Mahommedan, Jewish, or Christian, have exhibited many of the same characteristics and produced the same deplorable results Its tendency is and ever has been, to crush the spirit, and, as far as its influence is felt, to make the character base and selfish, persecuting and cruel. It inspires a slavish instead of a filial fear of God, and is calculated to make the heart which fully receives it, cold, unsympathetic, and severe towards its fellow men It knows no mercy itself, and teaches none to its votaries. Hence the virtue, if so it can by called, which this doctrine produces, is of a very peculiar character, and always to be regarded with distrust. It is as unlike the virtue which the gospel requires—a virtue which springs from love to God and love to man—as earth is unlike heaven.

COMMUNICATIONS.

BOSTON, JULY 30th, 1844.

MR. EDITOR—From the fact that it is impossible to get our papers in this city to publish the truth, on almost any subject connected with what is called Mormonism, and from the general spirit of liberality and candor that has characterised your valuable paper thus far, I thought a few plain facts in regard to the present prospects of the Latter Day Saints in Boston, might not be altogether uninteresting to your readers. Elder Adams is again among us in full tide of success, after all Elder Adams is the man for Boston, the Church has been gradually gaining ground all the season, the most of the Twelve have visited Boston and done much good, and given much good council and instruction, and have received for themselves "Golden Opinions" from many, and although no Mormon, I am much pleased with the love, union, and peace that reigns among the "Saints" in Boston under the Presidency of John Hardy, who appears to be free from the spirit of jealousy; as long as he remains so, and secures the talents of those men that *draw*, he may expect his charge to prosper. Elder Adams was among us on Tuesday last, with despatches to the *Twelve*. I understand they held a council with him on Wednesday, and left immediately for the West counciling Elder Adams to stay for a short time in the East to the joy of thousands no doubt; on Thursday he was announced in the public papers for Thursday evening, at an early hour the house, stairs, windows and surrounding roofs of the houses within the vicinity of the Hall, were completely jammed, and hundreds left that could not get in hearing; it was with the utmost difficulty Mr. Adams could get in the house; after he succeeded, he gave us a "vivid and soul-stirring" description of the late melancholy events at the West, in his own original and masterly style, the multitude for the most of the time listened with breathless attention, and when one or two attempted to disturb him, he silenced them and shamed them in less than two minutes. At the close by request, he gave out meetings for three times on Sunday. Sunday came, and it will be a day long to be remembered both by Saints and Sinners, he made every thing move before him as with the hand of a master, his manner is emphatically his own and perfectly natural, he makes Creeds, Comentaries and Sectarianism shake and tremble at every touch, Priests set and writhe under his arguments without daring to get up and oppose him, and the proofs of all is, his labors are blessed after preaching, on Sunday three times he gave out baptism, at the close of the evening service, and never did I witness a more lovely sight than to see them gather around the water after the ancient order, under the presence of a clear sky and a beautiful full moon, a perfect stillness seemed to pervade the Heavens and the Earth, and then to hear the solemn and truly impressive words "having received authority of Jesus Christ, I Baptise you in the name of the Father and of the Son and of the Holy Ghost, Amen," awakened sensations in my bosom not soon to be forgotten, thirteen were baptised, not old members, but new ones, 8 of them men in the prime of life, scores more will embrace the faith soon, and I hope I will be among the number; those that thought the Church would now be overthrown will find themselves much mistaken; for the shameful death of Joseph and Hyram will add thousands and tens of thousands to the Church. Elder Adams has left us for a few weeks and gone further North-East, but says we expect a great *revival* here this Fall "So mote it be."

Elder Wm. Smith and Elder Brannen are announced for next Sunday. "More anon," yours truly, a well wisher to the cause. W. H. STEVENSON.

Westfield Mass. Conference.

Pursuant to notice, the Westfield Conference met on the 27th July. The meeting was called to order by Elder Sparks, whereupon Elder Q. S Sparks was called to the chair, and Elder M. F. Bartlett appointed Secretary. Conference opened with singing by the choir, and prayer by the President, after which the President stated the object of the meeting, deeply regretting the unprecedented hell-begotten tragical murder of the Prophet and Patriarch, while incarcerated defenceless in prison glooms; which horrid deeds have caused the higher authorities to return to the seat of "great retribution," thus depriving us of their rich personal instructions. There were present one seventy, seven Elders, one Priest, and one Teacher. The representation of the brances in the vicinity was called for. The Westfield branch, represented by Elder Dewey, contains forty-nine members, including one Elder, one Priest, and one Teacher. Russell Branch, represented by Elder Shirtliff, numbers fifteen members, one Elder. and one Teacher, all in good standing. The Cumington Branch was represented by Elder Mellen, consisting of nine members, one Elder, one Priest. Elders Rogers, Pell, Bartlett, and Sparks, gave interesting accounts of their missions of late, and the mighty growing interest of men every where, to know what are the doctrines of the Latter-day Saints, and why they were so often murdered uncondemned, judged without law, persecuted and driven from city to city, and from state to state.

It was then voted that the brethren wear crape on their left arm for thirty days, and the sisters use such mourning as they deem suitable, as a token of our respect for the departed Prophet and Patriarch of the Church. Also voted that the President of this Conference deliver a discourse upon the murder of the Prephet and Patriarch on Sunday afternoon. Conference adjourned until half-past one P. M.

Met pursuant to adjournment, and after singing and prayer, Elder Pell preached a historical discourse upon the "rise of the man of sin," showing that Pope's Cardinals, Bishops, Monks, and Friars, five officers, supplanted the five officers in the christian Church; viz., Apostles, Prophets, Evangelists, Pastors, and Teachers. He also spoke of the secession of Luther, Knox, Fox, Wesleys, &c., from the Romish jurisdiction and from each other, showing from incontrovertible testimony that they had no more authority to administsr the ordinances of God's house than the Catholic clergy, who derived their power from the "Beast" and the "Dragon" gave its power to the "Beast." After which the Conference adjourned until Sunday 10, A. M.

It being the time of the Conference of the Methodist Episcopal Church, there arose no small stir among the priests, 'about that way,' and a discussion was elicited between Elder Sparks and a Methodist minister, upon the question. Does the Gospel know of any high Priest or Priests aside from Christ? Br. Sparks taking the affirmative, and sustaining it without the loss of a single position.

Sunday 10 A. M. Met according to adjournment, and after singing and prayer, Elder Pell delivered an address upon the fullness of the Gospel, and three came forward for baptism. Conference adjourned until 2 P. M.

Met at 2 P. M. After singing and prayer, the President delivered a very affecting and eloquent discourse from Rev. 6 chap. 9, 10, 11 verses. He showed why the ancient saints suffered bonds, tortures, imprisonments, and death. Descanted upon the Gospel they taught, the blessings, powers, and priesthood they possessed, and that they were now resting until their brethren and fellow-servants that should be killed as they were should be fulfilled; and that the end of wickedness would be, when the complement of the slain of their brethren, the prophets and apostles, should be full. Showed the judgments of God that should come in our day upon the shedders of the blood of apostles and prophets, and that all were murderers that rejoiced, or held their peace, or stirred up the common people against the people of God. He showed the eternal persecution that the last martyrs of God had suffered during the short period of their earthly mission, and their final sacrifice by an ungodly, inhuman world, as if to appease the wrath of the "Dagon gods." He showed the fate of our nation for not avenging us of our unheard of cruelties, oppressions, and massacres. After conformation the Conference adjourned until evening. Met in the evening, and the Conference condemned and excommunicated a member for the crime of intemperance. On motion Br. Ambrose Moses was ordained an Elder, Brs. Jacob Burnham and John E. Warner Priests, and Br. Samuel Ensign, Deacon. After some pertinent remarks by Elder John M. Woolley, Conference adjourned until Monday Evening.

Met according to appointment. Sermon by Elder Rogers, from John iii. 3, showing the necessity of a change of state as well as a change of heart. On motion resolved that the minutes of this conference be published in "the Prophet." Also moved that this conference adjourn sine die. M. F. BARTLETT, Secretary.
Q. S. SPARK, President.

POETRY.

On the Death of the Prophet.

Joseph farewell; thy spirit pure,
Is now beneath the Altar crying
Unto that God of Mercies sure,
On whom thou called when thou was't dying.

Thy cry is heard, and vengeance certain
Will fall on those who caused thy death,
For God will raise the darkened curtain,
And blight thy murderers with his breath.

We feal thy loss, yea, tears of sadness
Fill every eye in Zion's land;
We would have met thy fate with gladness,
Could we have staid thy murderers hand.

But fare thee well, thy woes are ended,
And perfected at sufferings shrine,
Thy name with holy martyrs blended
Shall in Eternal Glory shine!

CHARLES A. ROGERS.

Questains for Wise Politicians to Answer.

You say that this land is renowned for its glory,
Its wisdom, its virtue, its freedom and laws,
So says the Whig and so says the Tory,
We are contending alone for Liberty's cause.

Was the glory you boast of in Charlestown's red flame,
When the Convent was burning, when woman affright
Saw their home laid in ashes! and freedom a name)
That you boast of by day, and disgrace in the night!

Is Rhode Island the glass where your freedom reflected,
Shows the fruit that will grow on Liberty's tree?
Are the Slaves at the South, your freemen protected?
Philadelphia a type what this Nation will be?

Were the laws that you boast of, enforced by the mobbers,
Who butchered of late in the West a true hero?
If so, you may hail as a brother all robbers,
And engrave on your banners the name of a Nero!

Did Missouri come up to your scale of perfection,
When she butchered the Mormons or drove them away,
From their homes to the wild woods to seek for protection
From the cold winter's blast, with the fierce beasts of prey?

Are the duels and murders, the lies and seduction
That so largely exist, your true history's page?
And are you not ripening fast for destruction?
Will not God sweep this Nation away in his rage?

Let Editors answer; their lofty position,
As Liberty's watchmen will help them to see,
Let them speak and enlighten my darkened condition,
I am one that is searching for Liberty's tree.

CHARLES A. ROGERS.

[FOR THE PROPHET.]

To A Young Widow who Requested Lines on her Cap.

"That Cap of yours becomes you not,
Off with the bauble, throw it under foot.
Shakspeare.

"Oh! Samevil my boy, mind the Vidders."
Toney Weller.

A widow's cap on one so young, so beautiful and gay,
Is like the Snows of Winter, in the flowery month of May,
Or like the wrinkled hand of time, upon the brow of youth,
Or hushing as a Southern wind, unto a Summer lute.*

Then "doff thy cap" for pity sake, and mourn not for the blest,
Whose earthly pilgrimage is changed to an eternal rest.
Then marr not the decrees of Heaven, for holy writ hath said,
That "mourning for the *blest*, is naught but mock'ry of the dead."

Then loose thy raven tress's, to woo the balmy air,
Let not a trace of sadness, on the brow of one so fair,
For surely, surely, thy bright eyes, like meteor's from above,
Was never made for sorrow, but the beacon lights of love.

Oft when I viewed thy angel face, combined with such a form,
Shining through thy "sable weeds," like sunbeam's midst a storm.
I thought upon those dark-eyed maids, Mahomed said is given
To all the faithful of his creed, that fight their way to Heaven.

Yes: thou shouldst be the Heaven of ONE, "in this life's little span,"
In the meridian of thy youth, diffuse what joy you can.
Then let not thy bright beaming eyes, recline in sorrow's lap,
But like the rising Summer's Sun, throw off thy "Widows Cap."†

Architectonic.

*"Like the wind of the South o'er a Summer-lute blowing,
It hushed all its music and withered its frame."
Lala Rookh.

†Darkness is said by Shakespeare to be the "Cap of Night," or the Widowed Cap of departed day.

Opinions of the Press.

[New York Herald.]

THE MORMON MASSACRE—Accounts confirmatory of the fact that Joe Smith and his brother were actually massacred—murdered in cold blood, continue to reach us from the West. There can be no doubt that political feeling entered largely into the popular excitement in that region against the Mormons. It was feared by the Whigs that the Nauvoo people would give material aid to Polk. This affords another and most melancholy illustration of the pernicious, demoralizing, brutalizing influence of the party presses, which are daily inflaming the passions of the people by the vilest and most incendiary tirades against their respective opponents.

Besides, Nauvoo was very favorably situated, and from its natural advantages combined with those created by the Prophet, under his singular government, was very rapidly increasing in population and trade, which excited the jealousy, and envy of the people of Warsaw, a business place a little below Nauvoo. The people of Carthage, also, another trading village or town in the interior, were stimulated by the same feelings to oppose the Mormons. These feelings of enmity arising from accurred envy and avarice, were constantly inflamed by a blackguard paper in Warsaw called the "Signal."

The conduct of the people of Illinois and Missouri towards the Mormons has been brutal and detestable in the extreme, and discovering the same spirit that burned the witches at Salem and the Convent at Boston.

Lee County, Iowa Democrat.

The murder of Joe Smith and his brother, has caused feelings of deep regret in the breasts of every peaceable and law abiding people; they look upon it as a high-handed outrage, and as a cruel, cold blooded, cowardly and contemptible murder. That Joe and his brother were guilty of acts which required the interposition of the law, we are well aware, but after he and his brother had voluntarily surrendered themselves up to justice, under the full assurance that they would receive the protection of Gov. Ford from all violence; they were entitled to all protection against all danger and all enemies. Yet still with all the assurance that were given to the Smiths and his people, and whilst in prison awaiting their trial, they were by a ruthless mob, shot down. A more deeper stain could not have fallen upon the State of Illinois, or a more outrageous butchery perpetrated. The State of Illinois has had her fair fame tarnished by the violence of an ungovernable mob, and it is time that such acts of violence should be arrested, or we may soon say our laws are a dead letter and our freedom gone forever. Every good citizen must feel interested in putting down such outrageous acts—and every good citizen should lend his aid in ferreting out the murderers, and bring them to justice.

[From the Nauvoo Neighbour.]

We continue to extract such opinions as the Press advances on the recent unprovoked, cold blooded, heartless and unparallelled murder of Joseph and Hyram Smith. In doing this let it be distinctly understood, that the speculations of Editors upon what the Mormons will do, is sheer opinion, of predictions upon their own responsibility. The Latter Day Saints as a body, have always honored, upheld, and abided, by the laws of the land; and in so doing, while executive influence or power has been exerted, they have thrice felt that power most severely, perhaps through a prostitution of honor or faith, or by some other means,—and now in their humility while endeavoring to calm the passions of inhuman calculations and keep the peace, for distant Editors to insinuate the least idea of smothered vengeance among the Latter Day Saints, is morally wrong. Facts and not supposition ought to rule the tone of a healthy newspaper. The Latter Day Saints have been driven and murdered with impunity; and for what? Not for crimes so decided by a jury of their vicinage constitutionally, but upon the supposition that they were about to commit violence upon the inhabitants and country. * * *

Peace is now cheering Nauvoo, and that it may bless the country around, it is greatly to be hoped, that gentlemen of influence, public speculators on public opinion, magnanimous Editors who hold the helm of excitement, and all honorable men, will lend a hand to "bury the hatchet," rather than chase a lion to hear him growl. Common courtesy, kindred affection, the benefit of posterity, and the interest of all, call for union, truth, benevolence, and friendship. We do hope therefore, and expect that the generality of the corps Editorial, except Davis of Alton and one or two others who lack the greatest qualification on earth, who use so much of the Saviour's golden rule, as to do unto others as they would that others would do unto them; and when asked for bread, will not send stones!

St. Louis Transcript.

NAUVOO.—The following notice of operations and state of affairs at Nauvoo, we take from the report of the Editor of the Republican.

Upon our arrival, we took pains to learn the state of the public feeling, by conversing with persons, men and women, who are not regarded as leaders in the Mormon church.

It was evident to us that the Mormons are deeply wounded by the death of Joe and Hyram S . They regard their deaths as unmerited, and the manner of killing them as border'ng pon of them we believe, would cheerfully take the work into their own hands, were it not that they, and in fact, the whole people are restrained by fear of consequences. They are fully aware of the hostility of the community against them, and they believe that any overt act of theirs would draw upon them and their property the power of the surrounding counties.

Their affection for Joe is as great as it has been represented, and the influence and control of the leaders over the mass, is unbounded. We saw no evidence of a disposition to outbreak, on the contrary, every manifestation was of a peaceful character; but, under all these professions, there was evidently a deep feeling of injury and an acute sense of the wrongs which they believe they have suffered. This feeling may, and for a time will be kept down by their fears and the influence and counsel of their leaders, but it will not be forgotten, and cannot be eradicated. They will endeavor not to be the first aggressors, for it is not to their interest to be, but they will not probably regret a safe occasion to vent their feelings.

They have built up a considerable town in a very brief period. They claim a population in the city of about fifteen thousand, and we suppose they have at least ten thousand. The buildings are scattered over a wide space, extending along the river bank five or six miles, and back into the country three or four miles. With the exception of the growth of the city, there are but few other evidences of industry or enterprise among them. They appear to have but few workshops or manufactories of any kind, and a stranger is puzzled to determine how they obtain the means of subsistence. There is at this time, a great scarcity of provisions among them, and the surrounding country is but little, if any better provided. These difficulties add greatly to the pressure of their condition. Their usual employments are in many instance suspended, and if the excitement continues long there will be a great amount of individual suffering.

There are a number of persons residing in the city who are not Mormons, or connected with the church. From several of these, we learned many things in relation to former events, and the present condtion of the people. Several of the seceding Mormons have houses and other property in the city which thus far, have been guarded and protected. A strict police is kept up, and during the night, guards patrol the city; the avenues to the city during the night, are also guarded.

On our return we stopped at Warsaw, where the State comissioners were joined by Col. Wood, the Mayor of Quincy, and Mr. Conyers. These gentlemen had returned from Nauvoo through Carthage, and had been laboring to establish peace between the parties. The people of Hancock county, however appear to be averse to any compromise; short of the removal of the Mormons from the county. They assert that it is now absolutely necessary to peace and quietness, that either the Mormons or Citizens quit the county, and that sooner or later one must go, even if force be necessary to accomplish it. Mr. Jonas one of the commissioners, addressed the citizens of Warsaw, and called upon them to say whether, they would support the Governor in enforcing the law and upholding the constitution, and they unanimously refused to give the pledge. The same evening a Mr. Skinner, of Carthage, who professed to speak in the name of the citizens of Hancock, uttered the same sentiment. He deprecated as impossible the idea of settlement if the Mormons were to remain. A committee of the citizens waited upon Governor Ford, informing him of their fixed conviction, that it was necessary one of the parties should leave the county, and desiring him to decide. The Govenor replied that it was not for him to decide such a question, or to order any body of citizens whether Mormons or Anti-Mormons, out of the county or state.

From the feeling evinced by the most active in the Anti-Mormon ranks, we came to the conclusion, that nothing but a dread of consequences would prevent further outbreaks. The flame has been smothered for a time, but the fire has not been quenched, and slight causes may make it burst forth more fiercely than before.

Governor Ford has a most arduous duty to perform. Of his ability to discharge it, we will not now speak. At our latest dates, he was still at Quincy, and avowed the intention of maintaining the ascendancy of the law at all hazards. He has dismissed all the troops and they have returned to their homes.

JEWISH TRADITION ABOUT THEIR RESTORATION AND TEMPLE.—The Jews have a tradition which is preserved in the Gemera—that in the latter days, when the covenant shall be completed by their restoration, the temple will be rebuilt on Mount Moriah in a style and magnificence which shall greatly exceed that of the temple of Solomon; and instead of hewn stone, its walls will be constructed of jasper, amethyst, carbuncle, onyx, topaz, crysolite, sardonyx, and other precious stones; with gates of pearl, walls of jasper, and ornamental decorations of gold and ivory, and enlightened by the glory of God. At the dedication of this gorgeous edifice a grand banquet will be prepared, consisting of every delicacy the world can produce: A leviathan purposely fattened for the occasion—a female behemoth, of exquisite flavor—and the bird barichne, a species now extinct, if ever it had an existence, whose wings are of such extent as to obstruct the sun's rays—are named amongst the provisions of this august feast. Wine from the vaults of Adam and Enoch, preserved miraculously from the time of those patriarchs, so that its flavor increases in richness, every age, will be produced in quantities which cannot be exhausted; and all virtuous and worthy Jews, from the time of the deliverance of their forefathers from Egyptian bondage, will be summoned from their graves to be present at the dedication of the temple; and to partake of the feast, which will be attended with a worship more pure and spiritual than any thing that had ever been practised under any dispensation from the creation of the world.—*Rev. G. Oliver, D. D., Freemason's Quarterly Review.*

Elder Bing Winchester is in Philadelphia. We hope to lay before our readers, ere long, something, from his able pen. Brother W. has written much during the last twelve years: his works have had a very extensive circulation—and as his style is forcible and pleasant, they have been the means of throwing much light on a "dark and benighted world," and thousands are now rejoicing in the blessings of the Gospel, who owe their joy to the knowledge imparted by Brother Winchester's Tracts.

THE JEWS.—We learn by a letter from Jerusalem, that the "Jews, induced by a sense of gratitude to the Queen of England for her interference on their behalf in the late persecution at Damascus, have introduced in their prayer-book, printed at Jerusalem, a form of prayer for the Queen and royal family, with explanatory reasons in the preface."—*Voice of Israel.*

FOREIGN NEWS.

By the Caledonia, Arrived at Boston August 1st.

The Caledonia was telegraphed at Boston on Thursday morning at half past 10, and arrived at the wharf at about 12 o'clock. She left Liverpool on the afternoon of the 19th, and has made the passage in less than 13 days.

Cotton had declined one-eighth.

The new charter of the Bank of England will be in full operation in the course of a few weeks from the present time. The part of the bill which most engages the attention in the monetary circles is, that more than seven millions of Bank of England notes are to be cancelled on or before so early a time as the 10th day of October.

The packet ships reached Liverpool as follows: the Southerner, United States, and England on the 6th; the Rochester, 11th; the Garrick, 12th.

The Acadia arrived out on the 13th in 12½ days from Boston.

The business in Parliament during the past fortnight has displayed no particular interest, and the foreign and domestic intelligence has been unusally dull. The arguments on the "writ of error" are terminated, and the result must be shortly known.

The opening of letters at the Post Office, under the warrants of the Secretary of State, is still the leading topic of the day. The subject has again been discussed in both Houses of Parliament, on the motions of Lord and Mr. T. Duncombe, for the appointment of select committees to inquire into the facts.

The journals have supplied us with more speculations than facts relating to the increase of incendiary fires, the instruments of which are at present mysteriously concealed; but the subject is now assuming that decidedly important and pressing character which will prevent it remaining much longer in statu quo.

In the Commons, the Railway Bill, introduced by Mr. Gladstone, as the representative of Government, has consumed most time, and excited most attention; this bill is intended, to a certain extent, to place the superintendence of railways in the hands of Government.

Letters from Athens, of the 26th, say that a great deal of agitation prevails among the people of Athens, and that cries are heard in the streets, of "down with the ministers."

There has been a decrease in the revenue of England in the quarter ending July 5.

Money was abundant in England.

Eleven bodies have been recovered from the Manchester.

The subject of the slave trade had been brought before the House of Commons by Lord Palmerston.

The House of Lords had not come to any result on the State Prisoner's Trial Mr. O'Connell has no hopes that the appeal will be successful.

The English crops, on the whole, looked well.

Wheat has already been cut in Devonshire.

Mr. O'Connell is employing himself in prison by dictating a work, called "My Life and Times," Mr. O'Neill Daunt acting as his amanuensis.

It is estimated that the O'Connell tribute this year will reach 30,000*l*.

The present military force in Ireland amounts to 26,000 men, independent of enrolled Chelsea out-pensioners and armed police.

THE IRON TRADE.—As an instance of the increasing briskness of the above trade, we may mention that the shipping agent at Newport of a large establishment on the hills, in one day last week received by post, advices of charter parties, for cargoes to be shipped, amounting to 3,000 tons of railway iron. The rails are chiefly for Charleston, S. C.

A correspondent of the Dublin Pilot says: "The Government has spies in every Catholic chapel in the country. The police have been ordered to report everything said by the priests about repeal. Several of the police have been dismissed for refusing to become spies and informers."

The famous M Hurter, former President of the Protestant consistory of Schaffhausen, has embraced Catholicism. His abjuration of Protestantism took place with great ceremony at the chapel of the Cardinal Orsini at Rome.

Boston, in Lincolnshire, which recently suffered severely by fire, has also suffered much the present season from drought. The wells were dried up, and the poor were for some time unable to obtain water sufficient for the common purposes of life.

The famous Madame Castellan has engaged with Rubini at the Italian Opera at St. Petersburgh, together with the famous Mademoiselle Nissen, who won so much applause at the Paris Italian Opera.

Staudigl, the unrivalled basso, took his departure for Vienna, yesterday morning, (18th,) by the steamer Liverpool, to Ostend.

The great lucifer match manufactory of Mr. Wilworth in Duck Lane, Westminister, has been nearly destroyed by fire.

Accounts from Warsaw state that the Emperor of Russia has granted permission to a still larger number of exiled Poles to return to their own country, and enter again into the possession of their property.

Nearly all the colliers in the disaffected districts have returned to their work, having succeeded in but few instances in raising the price of wages.

That famous ecclesiastical edifice, the York Minister, which has been closed for a long time for repairs, was reopened with most imposing ceremonies on Sunday the 7th *July*.

A serious disturbance occurred at Bristol between some soldiers lately returned from India, and the police. Several severe injuries were inflicted; one of the policemen is dangerously, if not mortally wounded.

A fire broke out in Algiers on the 20th ultimo, which destroyed property, a considerable portion of which belonged to the Government, to the amount of 52,000*l*.

A letter from Florence of the 26th of June, states that Prince Jerome Bonaparte has precipitately left that city, after long occupying one of the finest palaces of Florence, where he formerly held a sort of court. The prince's sudden departure is attributed to financial embarrassment, which it is impossible for him to overcome at this moment.

At the weekly meetings of the Repeal Association, on the 8th instant, Mr. E. Roche, M. P. for Cork, presided. He declared himself an ardent Repealer, but disapproved of the proposition to coerce the Irish members who had not yet taken the Repeal pledge.

The case of crim. con., "Roberts vs. Herdman," withdrawn at the last Tyrone Assizes, is entered for trial. Special counsel have been retained on both sides, and damages laid at 20,000*l*

The leading mercantile markets exhibit decided symptoms of returning activity. Money is abundant, at a low rate of interest.

The crops of more than 100 farmers have been destroyed (says the Brussels Gazette,) in the commune of Landeghem, Eastern Flanders, by a violent hail storm. The loss is reckoned at upwards of 181,000 francs.

The activity noticed in the iron trade a short time back till continues. The demand seems principally for railway iron.

The claim to the Sussex peerage, by Sir Augustus d'Este was decided in the House of Lords on the 9th instant, The claim was disallowed.

It appears by a letter from Algiers that the attempt to organise a corps in Algeria mounted on camels, which was at first a failure, has at length been successful. Three hundred men, mounted in this manner, accompanied the last expedition, and manœuvred to the perfect satisfaction of the officers.

The proprietor and priater of the Limerick Reporter have been held to bail at the instance of the Government, to take their trial at the ensuing assizes upon an indictment for a seditious article, which lately appeared in that paper.

Accounts have been received from Auckland, New Zealand, stating that the Hannah, a piratical brigantine has been seized by the authorities, and that the crew had been committed for trial.

Ireland.

THE STATE TRIALS.—The argument of the writ of error was brought to a close on the 10th of July, having commenced on the 8th. The Lord Chancellor then propounded a series of questions to be answered by the Judge, who requested time to consider them.

This morning, (Dublin, July 16) the Earl and Countess De Grey took their departure from this county amid every demonstration of personal respect and esteem that could be shown to a just, a popular governor, and a kind and charitable lady. All the disposable forces in this garrison were stationed along the route by which their Excellencies passed.

It is expected that Lord Haytesbury will arrive in Dublin on or about the 24th instant.

It is a most gratifying fact, whatever the causes may be, that the country is, and has been for some time, in the enjoyment of the most perfect state of repose known in Irish history. Already the judges have opened some half dozen commissions; and every where, as far as they have gone, they are congratulating the grand juries on the lightness of the calenders. Judge Ball, at Ennis, and Baron Richards, at Wexford, congratulated them on the unexampled tranquility and moral state of their counties. In Carlow, Chief Justice Doherty observed that, in the whole of his experience, he had seldom seen a lighter calendar. In the County Louth the Chief Baron used nearly similar terms of approbation.

Let the repealers take credit for all this if they have the hardihood to demand it; but that would be what the Americans call "going the whole animal rather strong." Probably the resolution to suppress violence and succour industry, shown by the government, have had something to do in lessening the ordinary array of crime on the calendars.

The anniversary of the battle of Aughrim, which has been for so many years kept by the middle class of Protestants in Ireland as one of the most memorable in their annals, passed off yesterday without any of the usual processions or demonstrations. The Belfast mail received in town this morning, contains accounts from nearly all parts of Ulster, all agreeing in the peaceable and orderly manner that yesterday, the 12th of July, was observed

The week's rent was announced to be £1,688.

It was generally expected that the opinion of the judges, in the case of the Queen vs O'Connell and others, would have been read in the House of Lords this morning, (18th instant,) but such was not the case. No mention was made of it during the morning, and we understand it is not likely that the decision of the judges will be given until the conclusion of the circuits.

TROOPS IN IRELAND.—A letter, it is said, has been received by the Commander of the Forces from the Horse Guards, inquiring if it would be safe to withdraw some of the troops from Ireland, the military force there being 26,700 men, exclusive of ten thousand police and twelve thousand pensioners, well armed and equipped. The reply was that it would be unsafe to do so until O'Connell's release from prison.

France.

PARIS, July 16th.—Our accounts this morning from the provinces are very disastrous. In many parts the corn crops have been laid beyond hope of recovery by the heavy rains, and the fruit is rotting on the trees for want of sun to ripen it. As to Paris, nothing can be worse than the weather that we have, and disease is very prevalent. There are more pulmonary cases than in the depth of winter.

Lyons and its environs were visited on the night of the 24th by a sort of extraordinary violence; the rain fell in torrents, and the hail was so large, that in several houses nearly all the windows were broken. In and near the Palace Louis XVIII, several trees were broken, and more than 300 birds, which were killed by the hail, were found on the ground the next morning. In the Faubourg of the Croix Rousse the damage was very great, and some buildings are said to have been destroyed by the wind and rain. Many of the crops near Lyons are entirely ruined.

After the return of M. Berryer at Marseilles as Deputy for the Bouches du Rhone, after his resignation of his seat in consequence of the note of censure upon him and others for going to London to pay their court to the Duke de Bordeaux, there was a considerable riot, in which cries of "Vive Berryer!" "Vivent les Fletris!" "A bas Louis Phillippe!" were vociferated The police arrested several of the most prominent of the rioters, who, however, were afterwards rescued by the populace An armed force coming up, the assemblage was dispersed; but afterwards four of the men who had distinguished themselves by their vociferations and acts of violence, were retaken, and on the 21st brought before the Court of Assizes to answer for their conduct. The only witnesses against them were the police agents, and all of them denied the facts imputed to them, except one, who admitted that he cried "A bas Louis Phillippe!" without knowing the meaning of what he said. The Jury acquitted them and they were discharged.—*Galignani.*

The Lyons papers say that several persons have been arrested, charged with a Fieschi plot against the authorities of that place. Several grenades were found in their possession, with which it is said they intended, by a single discharge, to destroy the General in command, the Mayor, and the Prefect, when coming out of the church of St. John, after the solemn mass of the 1st of May.

A new telescope comet was discovered at Paris, on the 7th inst. by M. Victor Mauvais. Its apparent position at midnight, at Paris, on the 9th inst. was A. R.—246 deg. 47 min. 8 sec. 6, and Dec —45 deg. 55 min. 59 sec. 4; with a daily motion in A. R. of 1 deg. 31 min. 31 sec., and in Dec. of 0 deg. 25 min. 9 sec. It is situated in the constellation Hercules.

Spain.

The Madrid journals are filled chiefly with rumors. It is reported that an extensive conspiracy has been discovered. The royal family of Naples is expected at Barcelona, and the Cortes are to be dissolved forthwith

The Peninsula continues comparatively quiet, yet there are various causes of discontent still rife at Barcelona, and various military precautions denoted that the authorities apprehended some disturbance. The official prints labour to appease the general uneasiness, but their language betray their belief that some political event of great moment will soon be heard of. The opposition papers duly record the reports afloat. The Expectador, among others, expresses great alarm at a concentration of troops in the district of Cadiz, on pretence of executing grand manœuvres, and it adds the report that troops are also to be assembled at Madrid, Barcelona, and other capitals of provinces.

The Madrid Gazette of the 1st contains the following revolting summary of the executions in only one district of Catalonia:—"Between the 1st of February and the 15th of June, the 'faction' in the Maestrazzo have sustained the following losses:—Killed on the field of battle, 54 men; shot, after being made prisoners, 120 men; pardoned, for various reasons, 107. Among the prisoners shot, are the chiefs El Serrador, Viscaro, Jauva, and Tuso; Marshal and his lieutenant, Pilareen, Cotarro and his second, Martinez, El Serano, Taranques, and Galo de Oleon; and 25 generals or officers, including one colonel, one commandant, three captains, and thirteen lieutenants. Since the 29th of May, 14 spies and 19 officers, coming from France, and a certain number of *domaniers* who had joined the bands, have been shot. General Don Juan de Villalonga, has, by his energetic activity, not a little contributed to this result.

Italy.

The Gazette d'Augsburgh of the 10th, contains a long communication, giving an account of the plans formed by the Italian conspirators; one part of which, that relative to Naples, has so recently failed in Calabria. The main point explained, is that a grand conspiracy exists, which had its agents at Vienna, Paris, and London, principally the latter, for uniting all the different states of Italy into one great government—whether royal or republican was left for future consideration. The Pope and the church were to be dismantled, the King of Naples sent adrift, the several dukedoms dispensed with, and the King of Lombardy freed from Austrian authority; in short, the great government of Italy was to be established. The first attempts at revolution were to be made at Bologna and Calabria; but both failed, because the persons who had undertaken to advance money in England declined to fulfil their engagements.

A correspondent writes on the 4th instant from Bologna:—"A third sentence has been pronounced by the court-martial upon more of the persons compromised in the political events of this province in the political events of this province in 1843. It has been sent under seal to Rome, and its confirmation is daily expected. It comprises about 40 persons, several of whom belong to the higher classes of society. We are informed that there are some condemned to death, but that they are all out of justice, and sentenced in default of appearance."

Germany.

RIOTS IN THE MANUFACTURING DISTRICTS.—The riots which took place in the early parts of June in Silesia have been followed by others in Prague; and commissions are sitting in both districts to explore the real causes of these excesses. From the various accounts from those districts these causes are pretty plainly excessive lowness of the price of labor, and to a great extent, utter want of work. For a long period the distress among the hand-loom linen weavers has been dreadful. This has now extended itself to the cotton spinners, and the description of the appearance of these workpeople; the formerly simple, peaceful, and industrious and happy inhabitants of the Silesian valleys, is heart-rending. Pale, consumptive, weak-eyed men, languidly gliding down from the mountains, staff in hand, clad in their blue linen jackets and bearing wearily the bundle of linen to the master's, which they have woven at eighteen pence the 120 ells! is the picture of the linen weavers. That of the cotton spinners is worse, because it is more morally revolting. Before Christmas some disturbances took place—the distress has gone on increasing. On the one hand the formidable competition of England; on the other the strict closing of the trade across the frontiers with Russia has at length brought the people to desperation. They attributed all their miseries to the introduction of machinery, and accordingly against that they turned their fury. Collecting in a mass of more than a thousand, they marched with a white curtain torn from a window, and hoisted on a pole as a banner; and to the singing of a song which had long been sung in the district to express their injuries, into the populous manufacturing villages of Peterswaldau and Lanfienbielau, where they attacked the chief factories, those of Messrs. Zwanziger, Hibert, and Andritzky and Mertig. Attempts were made to turn away their fury by the distribution of money, but in most cases in vain. The fury of the rioters was terrific. Windows, roofs, machinery, furniture, all met with one common destruction. The stores of yarn, indigo, manufactured goods, spindles, &c. were all carried out and flung into the mill streams. During four and twenty hours that it required to get an order from Breslau for the employment of military, this work of demolition and plunder went on. The soldiers, on their arrival, fired on the mob, and killed thirteen on the spot, besides wounding many others. The rioters then fled to the hills and woods, whence the soldiers hunted them out. Upwards of a hundred were conveyed to the prison at Schweidnit. The Prince Adalbert of Prussia hastened to Breslau to ascertain the real facts of the case. There, also, the mob manifested a disposition to the same excesses; broke the street lamps, and the windows of the houses, and of the Reformed Church. No sooner did the news arrive in Prague than the cotton-spinners also assembled on the 17th and 18th of June, and demolished the machinery of the factories, to which they attributed the lowness of their wages and their consequent miseries. All these excesses, except those at Peterswaldeh, have been attended without loss of life.

Turkey.

Our advices from Constantinople are to the 27th of June. The Sultan had renewed to Sir Stratford Canning his promises in reference to the renegade question. Letters from Syria state that Namik Pacha had left Aleppo with 4000 troops on his way to Orfa. At Mount Lebanon Roman Catholic intrigues were carried to such an extent that it was stated that the construction of the Protestant Church at Jerusalem had been discontinued in consequence of the interference of the local authorities. A large quantity of property and upwards of 1000 lives have been lost in consequence of an inundation at Adana. Albania was tranquil when our letters thence were dispatched.

Morocco.

ENTRY OF MARSHAL BUGEAUD INTO MOROCCO.—Despatches have been received by the French government announcing the entry of Marshal Bugeaud into the town of Oachda, on the 19th ult., without a gun being fired, the Moroccan troops having evacuated two days before. A Moorish chief had asked previously for a conference with the Marshal, and appeared disposed towards a pacific arrangement. At this period, however, the Marshal had not received the instructions of his government, acquainting him with the views of the cabinet, nor was he aware of the fact of the departure of the Prince de Joinville with the fleet under his command

The government is evidently preparing for a very serious struggle in Africa, and continues to pour troops into Algiers. Two regiments of cavalry and [illegible] have been ordered to embark forthwith from Toulon for Oran, and orders have been sent by telegraph to Toulon to prepare forthwith three steamers to transport the troops to their destination. The steam frigate Orenaque, the steam corvette Cuvier and the Grandeur were taken into the arsenal on the 1st to make the necessary preparations. The Orenaque has landed her artillery. It is not certain whether the troops will embark at Toulon or Port Vendres.

Orders have also been given for the embarkation of three regiments of infantry at Oran. They will be under the command of a general officer who has already left Paris for that purpose. The Duke of Aumale is about to leave Africa and return to France, on leave of absence for three months.

[FOR THE PROPHET.]

HYMN.

Air—Life on the Ocean Wave.

To stand on Zion's hill!?
To view my happy home!
Where flows the murmuring rill,
Where saints with gladness come,
Like an exile now I pine,
For Zion far away
O, haste the happy time.
O, hail th' auspicious day.
To stand on Zion's hill, &c.

Once more with joy I view,
That consecrated place,
Where soon the covenant new,
The saints of God will grace,
Where we with joy will find
That long since promised rest,
We prove that God is kind,
While we are ever blest.
To stand on Zion's hill, &c.

We never now need part,
We never more shall roam,
From pure affections part,
From wife, from children, home.
No enemy shall slay
The prophets of the Lord,
Their wicked hands he'll stay,
And thus fulfil his word.
To stand on Zion's land, &c.

We now no longer see
The great Jehovah frown:
But blest indeed are we,
With each a glorious crown,
And now with joy will sing,
With angels choir among,
The o'erarched heavens ring
With our eternal song,
To stand on Zion's hill, &c.

C. W. W.

A VOICE FROM THE PATRIARCHS—DECYPHERING OF AN INSCRIPTION 3,500 YEARS OLD.—The Commercial Advertiser, through the kindness of a dignitary of the Episcopal Church, has been put in possession of some information relative to an inscription on a rock in Arabia Felix, of the highest interest to the antiquarian and the christian.

It appear that in 1834 some officers in the service of the East India Company, discovered on the coast of Hadramaut, a province of Arabia Felix, some inscriptions in an unknown language, cut partly in the ruins of an old city, and partly in the solid rock. Copies of one of these were submitted to the German philologists, but the characters baffled their learning, and their meaning might have remained a mystery had not accident furnished a key to the puzzle. The Reverend C. Forster of England, a well known oriental scholar, while searching for the materials of a treatise on Arabian geography, in a very rare tract on Arabian History, found a title and monument which instantly struck him, from the length of the two documents, and the identity of geographical position (near Aden on the coast of Hadramaut,) as an Arabic version of the undecypherable inscription, of which he had seen a copy in Wellated's Travels in Arabia.

Awakened to new hopes by their discovery, Mr. Forster prosecuted his researches, and succeeded in decyphering the record which had stood the ravages and mutations of 3500 years, and which takes us back to the age of Jacob and Joseph, and within five hundred years of the flood. In this record are restored to the world its oldest characters and language, while it also contains a full and clear declaration of the great central truth of the gospel, "he preached to them Jesus, *and the resurrection.*" Although the Arabic translation was the clue to this discovery, Mr. F. corrected several errors and removed some obscurities.

The inscription is in three parts. The longest is of ten lines, engraved on a smooth piece of rock forming one side of the terrace of Hisn Ghorab.—There are three short lines found on a small detached rock, on the summit of the hill. There are also two lines found near the long inscription, lower down the terrace. They all relate to one transaction; an incident in Adite history. The tribe of Ad, according to Mr. Bale, were descended from Ad, the son of Aws or Uz, the son of Aram, the son of Shem, the son of Noah. The event recorded is the rout and entire destruction of the sons of Ad, an Arab tribe, by the Aws or tribe of Ad, whom they invaded. In Mr. Forster's book fac-similies are given of the inscription; the Aditic and the Hamyaritic alphabet; and a glossary containing every word in them, its derivation and explanation with notes of copious illustration upon every point which they involve. The first inscription of ten lines is thus translated:—

We dwelt, living long luxuriously, in the zenanas of this spacious mansion: our condition exempt from misfortune and adversity. Rolled in through our channel.
The sea, dwelling against our castle with angry surges: our fountains flowed, with murmuring fall, above
The lofty palms: whose keepers planted dry dates in our valley date-grounds; they sowed the arid rice.
We hunted the young mountain goats and the young hares, with gins and snares; beguiling we drew forth the fisher.
We walked with slow, proud gait, in needle-worked, many colored silk vestments, in whole silks, in grass-green chequered robes.
Over us presided kings, far removed from baseness, and sleek chastisers of reprobate and wicked men. They noted down for us, according to the doctrine of Heber:
Good judgments written in good books to be kept; and we proclaimed our belief in miracles, in the resurrection, in the return into the nostrils of the breath of life.
Made an inroad robbers, and would do us violence; we rode forth, we and our generous youth, with stiff and sharp pointed spears; rushing onward.
Proud champions of our families and wives; fighting valiantly upon coursers with long necks, dun colored, iron-gray, and bright-bay.
With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuse of mankind.

The short inscription in three lines reads thus:

With hostile hate, the men of crime
We assailed, onward rushed
Our horses, and trampled them under foot.

The two-line inscription, which is under the long inscription on the terrace, is as follows:

Divided into parts, and inscribed from right to left, and marked with points, this song of triumph, Sarash Dzerahh.
Transpierced and hunted down, and covered their face with blackness, Aws the Beni Ac.

On the subject of these inscriptions, Mr. Forster, in his dedication of his book to the archbishop of Canterbury, thus remarks:

"What Job, (who living in the opposite quarter of Arabia, amid the sands of the great Northern desert, had no lasting material within reach on which to perpetuate his thoughts,) so earnestly desired stands here realed." "Oh that my words were now written! Oh that they were printed in a book! That [like the kindred creed of the lost tribe of Ad] they were *graven with an iron pen, and lead, in the rock forever!* [For mine is a better and brighter revelation than theirs.] For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet, in the flesh shall I see God; whom I hall see for myself, and mine eyes shall behold, and not another."

But it is not the antiquity of these monuments, however [illegible], which constitutes their value; it is the precious central truths of revealed religion which they record, and which they have handed down from the first ages of the post-diluvian world, that raise them above all price. Viewed in this respect, they strike at the very root of skepticism, and leave not even his own hollow ground beneath the feet of the unbeliever. For, if what the infidel vainly would bring into question, as originating with Christianity, stands here, registered as the primeval faith of mankind, there is an end at once, to the idle sophistry of unbelief." "The incription on the rock of Hisn Ghorab, a contemporary witness of the faith of the most ancient of the old Arabians, changes the state of things, placing beyond the cavils of skepticism itself, at once, the fact and the purity of their belief in the scriptural doctrine of the resurrection; and presenting to the eye this great Gospel truth, (to borrow the noble language of Mr. Burke,) 'covered with the awful hour of innumerable ages.'"—*True Sun.*

Tokens of deference and respect are frequently the mere expressions of vanity. They flow from a supposed nearness to the objects which they thus familiarly recognize and honor;—and remind us of the goose which, passing under an arch, however high, lowers its head.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints will hold meetings at Winochy, New Jersey, on Sunday, August 11th at the usual hours. JOHN LEACH.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 183 Canal st. N. Y.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder S. J. Raymond is authorised to act as general agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet.

☞ Elders Wm A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklesstown, New Jersey, is requested to act as agent for the Prophet.

Elder J B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst, for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Br. Milton F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agen for the Prophet.

S ARMSTRONG, of Philadelphia, is authorised to receive subscriptions for the Prophet.

Albert & —— Lutz are authorised to act as genera agents for the Prophet.

Elder Benj. Winchester is requested to use his influence in his Southern Mission and act as agent for the Prophet.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet. He is also, authorised to dispose of a few Shares the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

Br. Clair is our authorised agent at Hudson, N. Y.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as a travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday evening.

MORMON BOOK DEPOSITORY.

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Where may be found, a general assortment of Books and Papers illustrative of the doctrine and faith of the Church of Jesus Christ of Latter day Saints, among which are the following:—

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53 ACRES OF LAND

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JAMES AKERLY.

june 29 1 3m.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz:

	From N. York.	From Havre
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
MERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

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Admittance Twenty-Five Cents.

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my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

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[m25:c] THOS. YOUNG.

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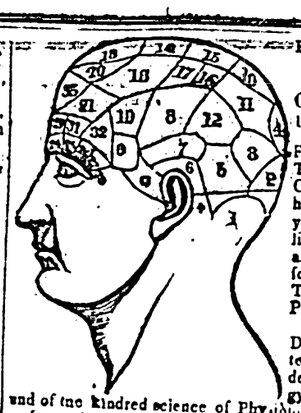

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United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Robert,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 25	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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New-York, May 19, 1844. [m18:c.

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Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P M.
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Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina.* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: to which is added *a concise sketch of the present state and prospects of the* CITY OF NAUVOO.

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TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

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By order of the Board.

May 7, 1844.

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S. BRANNAN & CO. PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED.

VOL. I.—NO. XIV. NEW-YORK, SATURDAY MORNING, AUGUST 17, 1844. $1 PER AN. SINGLE COPIES 3 CTS.

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THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irenæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS. in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose.

The Second Book of Hermas, called his Commands.

Command VIII.

I have told thee, said he, that there are two kinds of creatures of the Lord, and that there is a twofold abstinence. From some things therefore thou must abstain, and from others not.

2 I answered, Declare to me, sir, from what I must abstain, and from what not. Hearken, said he. Keep thyself from evil, and do it not; but abstain not from good, but do it. For if thou shalt abstain from what is good, and not do it, thou shalt sin. Abstain therefore from all evil, and thou shalt know all righteousness.

3 I said, What evil things are they from which I must abstain? Hearken, said he; from adultery; from drunkenness; from riots; from excess of eating; from daintiness and dishonesty; from pride; from fraud; from lying; from detraction; from hypocrisy; from remembrance of injuries; and from all evil speaking.

4 For these are the works of iniquity, from which the servant of God must abstain. For he that cannot keep himself from these things, cannot live unto God.

5 But hear, said he, what follows of these kind of things: for indeed many more there are from which the servant of God must abstain. From theft, and cheating; from false witness; from covetousness; from boasting; and all other things of the like nature.

6 Do these things seem to thee to be evil or not? Indeed they are very evil to the servants of God. Wherefore the servant of God must abstain from all these works.

7 Keep thyself therefore from them, that thou mayest live unto God, and be written among those that abstain from them. And thus have I shown thee what things thou must avoid: now learn from what thou must not abstain.

8 Abstain not from any good works, but do them. Hear, said he, what the virtue of those good works is which thou must do, that thou mayest be saved. The first of all is faith; the fear of the Lord; charity; concord; equity; truth; patience; chastity.

9 There is nothing better than these things in the life of man; who shall keep and do these things in their life. Hear, next what follow these.

10 To minister to the widows; not to despise the fatherless and poor; to redeem the servants of God from necessity: to be hospitable (for in hospitality there is sometimes great fruit); not to be contentious, but be quiet:

11 To be humble above all men; to reverence the aged; to labour to the righteous; to respect the brotherhood; to bear affronts; to be long suffering; not to cast away those that have fallen from the faith: but to convert them and make them be of good cheer; to admonish sinner; not to oppress those that are our debtors; and all other things of a like kind.

12 Do these things seem to thee to be good, or not? And I said, What can be better than these words? Live then, said he, in these commandments, and do not depart from them. For if thou shalt keep all these commandments, thou shalt live unto God. And all they that shall keep these commandments, shall live unto God.

Command IX.

1 Again he said unto me, Remove from thee all doubting; and question nothing at all, when thou askest any thing of the Lord: saying within thyself, How shall I be able to ask any thing of the Lord and receive it, seeing I have so greatly sinned against him?

2 Do not think thus, but turn unto the Lord with all thy heart, and ask of him without doubting, and thou shalt know the mercy of the Lord: how that he will not forsake thee, but will fulfil the request of thy soul.

3 For God is not as men, mindful of the injuries he has received; but he forgets injuries, and has compassion upon his creature.

4 Wherefore purify thy heart from all the vices of this present world; and observe the commands I have before delivered unto thee from God; and thou shalt receive whatsoever good things thou shalt ask, and nothing shall be wanting unto thee of all thy petitions, if thou shalt ask of the Lord without doubting.

5 But they that are not such, shall obtain none of those things which they ask. For they that are full of faith, ask all things with confidence, and receive from the Lord, because they ask without doubting. But he that doubts shall hardly live unto God except he repent.

6 Wherefore purify thy heart from doubting, and put on faith, and trust in God; and thou shalt receive all that thou shalt ask. But and if thou shouldest chance to ask somewhat and not (immediately) receive it, yet do not therefore doubt, because thou hast not presently received the petition of thy soul.

7 For it may be thou shalt not presently receive it for thy trial, or else for some sin which thou knowest not. But do not thou leave off to ask, and then thou shalt receive. Else if thou shalt cease to ask, thou must complain of thyself, and not of God, that he has not given unto thee what thou didst desire.

8 Consider therefore this doubting how cruel and pernicious it is: and how it utterly roots out many from the faith, who were very faithful and firm. For this doubting is the daughter of the devil; and deals very wickedly with the servants of God.

9 Despise it therefore, and thou shalt rule over it on every occasion. Put on a firm and powerful faith: for faith promises all things, and perfects all things. But doubting will not believe, that it shall obtain any thing by all that it can do.

10 Thou seest therefore, says he, how faith cometh from [illegible], from God; and has great power. But doubting is an earthly spirit, and proceedeth from the devil, and has no strength.

11 Do thou therefore keep the virtue of faith, and depart from doubting, in which is no virtue, and thou shalt live unto God. And all shall live unto God, as many as shall do these things.

The Gospel of Nicodemus, formerly called The Acts of Pontius Pilate.

[Although this Gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a disciple of Jesus Christ, and conversed with him, others conjecture that it was a forgery, towards the close of the third century, by some zealous believer, who, observing that there had been appeals made by the Christians of the former age to the Acts of Pilate, but that such acts could not be produced, imagined it would be of service to Christianity to fabricate and publish this Gospel; as it would both confirm the Christians under persecution, and convince the heathens of the truth of the Christian religion. The Rev. Jeremiah Jones says, that such pious frauds were very common among Christians even in the first three centuries; and that a forgery of this nature, with the view above mentioned, seems natural and probable. The same author, in noticing that Eusebius, in his Ecclesiastical History, charges the pagans with having forged and published a book, called "The Acts of Pilate," takes occasion to observe, that the internal evidence of this Gospel shows that it was not the work of any heathen; but that if in the latter end of the third century we find it in use among Christians (and it was certainly then read in some churches,) and about the same time find a forgery of the heathens under the same title, it seems exceeding probable, that some Christians, at that time, should publish such a piece as this, in order partly to confront the spurious one of the pagans, and partly to support those appeals which had been made by former Christians to the Acts of Pilate; and Mr. Jones says, he thinks so the more particularly, as we have innumerable instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons. Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians. The present translation is made from the Gospel published by Grynæus in the Orthodoxographia, vol i tom ii p 643]

Chapter V.

1 But Nicodemus, a certain Jew, stood before the governor, and said, I entreat thee, O righteous judge, that thou wouldest favour me with the liberty of speaking a few words.

2 Pilate said to him, Speak on.

3 Nicodemus said, I spake to the elders of the Jews, and the scribes, and priests, and Levites, and all the multitude of the Jews, in their assembly; What is it ye would do with this man?

3 He is a man who hath wrought many useful and glorious miracles, such as no man on earth ever wrought before, nor ever will work. Let him go, and do him no harm: if he cometh from God, his miracles (his miraculous cures) will continue; but if from men, they will come to nought.

5 Thus Moses, when he was sent by God into Egypt, wrought the miracles which God commanded him, before Pharaoh king of Egygt; and though the magicians of that country, Jannes and Jambres, wrought by their magic the same miracles which Moses did, yet they could not work all which he did.

6 And the miracles, which the magicians wrought, were not of God, as ye know, O scribes and Pharisees; but they who wrought them perished, and all who believed them.

7 And now let this man go; because the very miracles for which ye accuse him, are from God; and he is not worthy of death.

8 The Jews then said to Nicodemus, Art thou become his disciple, and making speeches in his favour?

9 Nicodemus said to them, Is the governor become his disciple also, and does he make speeches for him? Did not Cæsar place him in that high post?

10 When the Jews heard this, they trembled, and gnashed their teeth at Nicodemus, and said to him, Mayest thou receive his doctrine for truth, and have thy lot with Christ!

11 Nicodemus replied, Amen: I will receive his doctrine, and my lot with him, as ye have said.

12 Then another certain Jew rose up, and desired leave of the governor to hear him a few words.

13 And the governor said, Speak what thou hast a mind.

14 And he said, I lay for thirty-eight years by the sheep-pool at Jerusalem, labouring under a great infirmity, and waiting for a cure which should be wrought by the coming of an angel, who at a certain time troubled the water; and whosoever first after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

15 And when Jesus saw me languishing there, he said to me, Wilt thou be made whole? And I answered, Sir, I have no man, when the water is troubled, to put me into the pool.

16 And he said unto me, Rise, Take up thy bed, and walk. And I was immediately made whole, and took up my bed, and walked.

17 The Jews then said to Pilate, Our lord governor, pray ask him what day it was on which he was cured of his infirmity.

18 The infirm person replied, It was on the Sabbath.

19 The Jews said to Pilate, Did we not say that he wrought his cures on the sabbath, and cast out devils by the prince of devils?

20 Then another certain Jew came forth, and said, I was blind, could hear sounds, but could not see any one; and as Jesus was going along, I heard the multitude passing by, and I asked what was there.

21 They told me that Jesus was passing by: then I cried out, saying, Jesus, Son of David, have mercy upon me. And he stood still, and commanded that I should be brought to him, and said to me, What wilt thou?

22 I said, Lord, that I may receive my sight.

23 He said to me, Receive thy sight; and presently I saw, and followed him, rejoicing and giving thanks.

24 Another Jew also came forth, and said, I was a leper, and he cured me by his word only, saying, I will, be thou clean; and presently I was cleansed from my leprosy.

25 And another Jew came forth, and said, I was crooked, and he made me straight by his word.

26 And a certain woman named Veronica, said, I was afflicted with an issue of blood twelve years, and I touched the hem of his garment, and presently the issue of my blood stopped.

27 The Jews then said, We have a law, that a woman shall not be allowed as an evidence.

28 And, after other things, another Jew said, I saw Jesus invited to a wedding with his disciples, and there was a want of wine in Cana of Galilee;

29 And when the wine was all drank, he commanded the servants that they should fill six pots which were there with water, and they filled them up to the brim, and he blessed them, and turned the water into wine; and all the people drank, being surprised at this miracle.

30 And another Jew stood forth, and said, I saw Jesus teaching in the synagogue at Capernaum; and there was in the synagogue a certain man who had a devil; and he cried out, saying, Let me alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know that thou art the Holy One of God.

31 And Jesus rebuked him, saying, Hold thy peace, unclean spirit, and come out of the man; and presently he came out of him, and did not at all hurt him.

32 The following things were also said by a Pharisee; I saw that a great company came to Jesus from Galilee and Judæa, and the sea-coast, any many countries about Jordon; and many infirm persons came to him, and he healed them all.

33 And I heard the unclean spirits crying out, and saying, Thou art the Son of God. And Jesus strictly charged them, that they should not make him known.

34 After this, another person, whose name was Centurio, said, I saw Jesus in Capernaum, and I entreated him, saying, Lord, my servant lieth at home sick of the palsy.

35 And Jesus said to me, I will come and cure him.

36 But I said, Lord, I am not worthy that thou shouldest come under my roof; but only speak the word, and my servant shall be healed.

37 And Jesus said unto me, Go thy way; and as thou hast believed, so be it done unto thee. And my servant was healed from that same hour.

38 Then a certain nobleman said, I had a son in Capernaum, who lay at the point of death; and when I heard that Jesus was come into Galilee, I went and besought him that he would come down to my house, and heal my son, for he was at the point of death.

39 He said to me, Go thy way, thy son liveth.

40 And my son was cured from that hour.

41 Besides these, also many others of the Jews, both men and women, cried out and said, He is truly the Son of God, who cures all diseases only by his word, and to whom the devils are altogether subject.

42 Some of them further said, This power can proceed from none but God.

43 Pilate said to the Jews, Why are not the devils subject to your doctors?

44 Some of them said, The power of subjecting devils cannot proceed but from God.

45 But others said to Pilate, That he had raised Lazarus from the dead, after he had been four days in his grave.

46 The governor hearing this, trembling, said to the multitude of the Jews, What will it profit you to shed innocent blood?

THE BOOK OF ENOCH.

Chapter IX.

1 I then beheld the receptacles of all the winds, and perceived that in them were the embellishments of the whole creation, and the foundation of the earth.

2 I beheld the stone corners of the earth.

3 I also saw the four winds which sustain the earth, and the firmament of heaven.

4 And I saw the winds working in the height of heaven,

5 Which arise in the midst of heaven and earth, and compose the pillars of heaven.

6 I saw the winds which turn the sky, which cause the orb of the sun and all the stars to set, and above the earth, I saw the winds which bear up the clouds.

7 I saw the path of the angels.

8 I perceived at the end of the earth, the expanse of heaven above it; then I went on towards the south,

9 Where burnt both by day and night six mountains formed of glorious stones, three towards the east, and three towards the south.

10 Those which were towards the east were of a variegated stone, one of which was like pearl, and another of antimony, and those towards the south were of a red stone, the middle one reached to heaven, like the throne of God, of alabaster, the top of which was of sapphire; I also saw a sparkling fire which was over all the mountains.

11 And there I saw a place on the other side of an extended country, where waters were gathered.

12 I also saw earthly fountains deep in the fiery columns of heaven.

13 And in the columns of heaven I saw fires which descended without number, but not on high, or into the deep, and over these fountains I perceived a place which had neither the expanse of heaven above it, or the solid ground beneath it neither was the water above it, or aught on the side, but the place was a desert.

14 And there I saw seven stars like great flaming mountains, and like spirits praying to me.

15 Then the angel said, This place will be the prison of the stars, and of the hosts of heaven, until the termination of heaven and earth.

16 The stars which move over fire, are those who transgressed the commandment of the Lord before their time was come, for they came not in the right time, therefore he was angry with them, and bound them until the time of the termination of their crimes in the secret year.

17 Then Uriel said, Here the angels who cohabited with women appointed their leaders,

18 And being numerous in appearance caused men to be wicked, and seduced them into errors, so that they sacrificed to devils as to gods, but in the great day there shall be a judgment, with which they shall be judged, who led astray the angels of heaven that they might salute them.

19 And I, Enoch, I alone saw the likeness of the end of all things, and no human being saw it as I saw it.

20 Then I made a circuit to a place in which nothing was furnished.

21 And there I saw neither the commanding work of a lofty heaven, nor of a stedfast earth, but a waste place prepared and terrible.

22 There also I saw in it seven stars of heaven bound together like great mountains, and like a flaming fire: I exclaimed, For what sort of crime have they been bound, and why have they been taken to this place. Then Uriel, one of the holy angels who was with me and who conducted me, answered, Enoch, wherefore askest thou, wherefore reasonest thou with thyself, and anxiously searchest out? these are those of the stars who have transgressed the commandment of the most high God, and are here bound until the infinite number of the days of their crime be finished.

23 Afterwards I went further to another terrible place,

24 Where I saw the activity of a great flaming and glittering fire, in the middle of which there was a separation, and fiery columns struggled together to the end of the gulph, and their declivity was deep, but I was not able to discover either its measure or magnitude, and I could not perceive its origin. then I exclaimed, How terrible is this place, and how difficult to search out.

25 Uriel, one of the holy angels who was with me, answered and said, Enoch, why art thou frightened and amazed at this terrible place, at the sight of this place of suffering, he said, This is the prison of the angels, and here they are kept for ever.

MORMONISM.

Lectures on Theology.

(FROM THE BOOK OF DOCTRINE & COVENANTS)

Faith.

Section II.

[Concluded.]

29 And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was also angry: for his offering was accepted, and mine was not: My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, every one that finds me will slay me because of my oath: for these things are not hid from the Lord. And the Lord said unto him, Therefore, whoever slays Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

30 The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God: that it was by a manifestation of God to man, and that God continued, after man's transgression to manifest himself to him and his posterity: and notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31 Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God. Which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32 Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression, in slaying his brother, and that Cain knew that it was the Lord that was talking with him: so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God: and through this means, doubtless his posterity became acquainted with the fact that such a being existed.

33 From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith, in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34 The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him; to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him; and not only commune with him and behold his glory but be partakers of his power, and stand in his presence.

35 Let this class mark particularly that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam their common father had testified unto them of the existence of God, and of his eternal power and Godhead.

36 For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father, that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God, to his posterity: and that the whole faith of the world, from that time down to the present, it is a certain degree, dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37 First, Adam was 130 years old when Seth was born. Gen. 5:3. And the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died. Gen. 5:4,5. Seth was 105 when Enos was born. 5:6. Enos was 90 when Cainan was born. 5:9. Cainan was 70 when Mahalaleel was born. 5:12 Mahalaleel was 65 when Jared was born. 5:15. Jared was 162 when Enoch was born. 5:18. Enoch was 65 when Methusaleh was born. 5:21. Methusaleh was 187 when Lamech was born. 5:25. Lamech was 182 when Noah was born. 5:28.

38 From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methusaleh, 243; Enoch 308; Jared 470: Mahalaleel 535; Cainan 605; Enos 695; and Seth 800.

39 So that Lamech the father of Noah; Methusaleh, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy, were all preachers of righteousness.

40 Moses further informs us, that Seth lived, after he beget Enos, 807 years; making him 912 years old at his death. Gen. 5:7,8. And Enos lived, after he begat Cainan, 815 years; making him 905 years old when he died. 5:10,11. And Cainan lived, after he begat Mahalaleel, 840 years: making him 910 years old at his death. 5:13,14. And Mahalaleel lived, after he begat Jared, 830 years: making him 895 years old when he died. 5:16,17. And Jared lived, after he begat Enoch, 800 years: making him 962 years old at his death. 5:19,20. And Enoch walked with God, after he begat Methuseleh 300 years: making 365 years old when he was translated. 5:22, 23. And Methuseleh lived, after he begat Lamech, 782 years: making him 969 years old when he died. 5:26,27. Lamech lived, after he begat Noah, 595 years: making him 777 years old when he died. 5:30,31.

41 Agreeably to this account, Adam died in the 930th year of the world, Enoch was translated in the 987th, Seth died in the 1042nd, Enos in the 1140th, Cainan in the 1235th, Mahalaleel in the 1290th, Jared in the 1422nd, Lamech in the 1651st, and Methusaleh in the 1656th, it being the same year in which the flood came.

42 So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methusaleh died.

43 We can see from this that Enos, Cainan, Mahalaleel, Jared, Methusaleh, Lamech, and Noah all lived on the earth at the same time. And that Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech, were all acquainted with both Adam and Noah.

44 From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved:

that from the time it was first communicated, it was retained in the minds of righteous men, who taught not only their own posterity, but the world; so that there was no need of a new revelation to man, after Adam's creation, to Noah, to give them the first idea or notion of the existence of a God: and not only of a God, but of the true and living God.

45 Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born: 98 years afterward the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood 350 years: making him 950 years old when he died. Gen. 9:28,29.

46 Shem was 100 years old when Arphaxed was born. Gen. 11.10. Arphaxed was 35 when Salah was born 11:12. Salah was 30 when Eber was born. 11:14. Eber was 34 when Peleg was born: in whose days the earth was divided. 11:16. Peleg was 30 when Reu was born. 11:18. Reu was 32 when Serug was born. 11:20. Serug was 30 when Nahor was born. 11:22. Nahor was 29 when Terah was born. 11:24. Terah was 70 when Haran and Abraham were born. 11:26.

47 There is some difficulty in the account given by Moses, of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us, whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology, we will date the birth of Abraham at the latest period: that is, when Terah was 130 years old. It appears from this account that from the flood to the birth of Abraham was 352 years.

48 Moses informs us that Shem lived, after he begat Arphaxed, 500. Gen. 11:11. This added to 100 years, which was his age when Arphaxed was born, makes him 600 years old when he died. Arphaxed lived, after he begat Salah, 403 years. 11:13. This added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived, after he begat Eber, 403 years. 11:15. This added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived, after he begat Peleg, 430 years. 11:17. This added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived, after he begat Reu, 209 years. 11:19. This added to 30 years, which was his age when Reu was born, makes him 239 years old when he died. Reu lived, after he begat Serug, 207 years. Gen. 11:21. This added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived, after he begat Nahor, 200 years. Gen. 11:28. This added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived after he begat Terah, 119 years Gen. 11:25. This added to 29 years, which was his age when Terah was born, makes him 148 years old when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth: making him 205 years old when he died.

49 Agreeably to this last account, Peleg died in the 1066th year of the world. Nahor in the 197th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor the grand-father of Abraham, both died before Noah: the former being 209 years old, and the latter 148. And who cannot but see, that they must have had a long and intimate acquaintance with Noah?

50 Reu died in the 2026th year of the world. Serug in the 2049th, Terah in the 2083rd, Arphaxed in the 2096th, Selah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th: which was 4 years after Abraham's death. And Eber was the fourth from Noah.

51 Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 293, Salah 313, Arphaxed 344, and Shem 448.

52 It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxed, Shem, and Noah, all lived on the earth at the same time. And that Abraham was 18 years old when Reu died. 41 when Serug and his brother Nahor died. 75 when Terah died, 88 when Arphaxed died. 118 when Salah died. 150 when Shem died, and that Eber died 4 years after Abraham's death. And that Shem, Arphaxed, Salah, Eber Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem, were all acquainted with both Noah and Abraham.

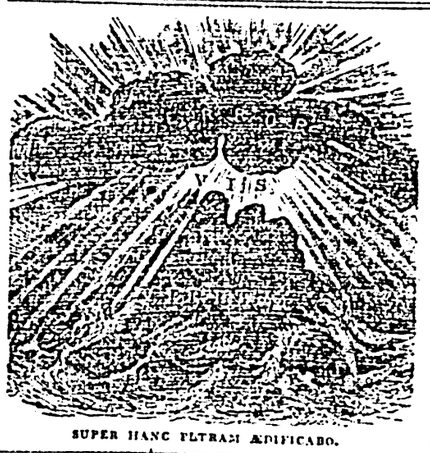
53 We have now traced the chronology of the world, agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students, in this class need not have any dubiety resting on their minds, on this subject; for they can easily see that it is impossible for it, to be otherwise; but that the knowledge of the existence of a God must have continued from father, to son, as a matter of tradition, at least. For we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before mentioned individuals, without their having made it known to their posterity.

54 We have now shown how it was that the first thought ever existed in the mind of any individual, that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55 Let us here observe that any portion of the human family are made acquainted with the important fact that there is a God who has created and does uphold all things, the extent of their knowledge, respecting his character and glory, will depend upon their diligence and faith in seeking after him, until like Enoch the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56 We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based, which excited the enquiry and diligent serrch of the ancient saints, to seek after and obtain a knowledge of the glory of God: and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds—it was the credence they gave to the testimony of their fathers—this testimony having aroused their minds to enquire after the knowledge of God, the enquiry frequently terminated, indeed, always terminated, when rightly pursued, in the most glorious discoveries, and eternal certainty.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, AUGUST 17, 1844.

☞ Elder Brannan has just arrived as the paper goes to press—he will give an account of his labors in the East in our next.

OUR PAPER.—We would tender thanks to those of our brethren that have, mid all their troubles, had an eye single to the glory of God, in endeavoring to increase the circulation of our paper. Some have done nobly for the paper, while others are dilatory, and seem not to appreciate the advantages of having an advocate. Very few of our country brethren have any idea of the outlay attendant upon the publication of a weekly paper. We have much to contend with, and as our paper professedly advocates the rights of "a sect everywhere spoken against," it is the bounden duty of *that sect* to take hold of it and sustain it. We cannot and do not expect much support from the Gentiles, and would advise the brethren and sisters to "open their hearts," and their purses too, and remember that in the "midst of Babylon" you have a friend and defender in the "Prophet" who needs your support. We ask you not for your money without value received. No one can object to the price of our paper. The book of Enoch alone which appears in our columns, is worth the price of a year's subscription. Some have feared the paper would become a money making concern—there is no ground at present for such fears; and should at any future time more than pay expenses, the surplus will go to the building up the kingdom of God.

Pic Nic.

All the brethren who wish to participate in this "Reunion of Saints," to take place on Tuesday, September 3rd, are requested to leave their names at the Prophet Office, in order that the committee may make arrangements.

Brothers G. J. Adams, William Smith, and J. M. Grant have been invited and are expected to be present. A general invitation is hereby tendered to the Saints.

Worthy of Imitation.

The Sisters attached to the Lowell Branch of the Church of Jesus Christ, have started a very laudable enterprise. They have formed a Clothing Society, for the avowed purpose of "clothing the needy" ministers of the Gospel o the Son of God—may success attend their efforts. We admire this spontaneous feeling in the Sisters of the Eastern branches to administer unto the temporal wants of those who have sacrificed their all, who have been willing to leave the dearest ties of nature, for the love they bear a "lost and ruined world." Oh! that this feeling, or a "love of the brethren" was more diffused in our own vicinity, how much more the truth would prosper.

Prospects in Ohio.

We have cheering accounts of the success of the good cause in Ohio. Bros. Jennings, McBride, Faithful Elder in Israel, have been laboring in Clinton and Fayette counties, and their labors have been much blessed. In Clinton county, quite a number have "come out of Babylon" and been made partakers of the blessings attendant upon obedience to the fullness of the gospel.

In Fayette county, many of the head of the Baptist Church have embraced the truth. Many that have been baptized are among the most influential people in the neighborhood—noble and high minded. The prospect is good for a great increase. A conference had been held at Clinton—was attended by Elders Lorenzo Snow, E. Barj, and E. Phelps.

Bros. Wm. Smith and G. J. Adams, are preaching the word with much success in the East. They are now in Lowell and Peterboro. Bro Wm. Smith was well received in Lowell, and much admired for his openness, frankness, liberality and independence, by all who heard, which was not a few. Adams the "*Lion* is truly come from the thicket," dealing out righteousness and judgment to saint and sinner—he is a whole team, and takes all who hears him by surprise, with the force and power of his argument, the applicability of his similes, and the originality of his ideas. He is truly a *great gun*; and with such "men to turn the world upside down," error will soon hide its head, and superstition and bigotry flee to their native hell. Oh! that such men were numerous, that thousands who now set in darkness might be brought to the marvellous light of the gospel.

Will not Brothers Smith and Adams pay us a visit, and let New York have the benefit of their labors for a short period?

PLANK ROADS.—In heavily timbered districts of country we find that the plank roads are superceding ordinary turnpikes, as being cheap and durable. After making the levels, heavy pieces of timber smoothed are sunk in the earth and clamped together with irons, and thus secured form a smooth and hard road for broad wheels, and where the travelling is not great, the plank roads may be kept in repair for a lenght of time. These roads at the South, where the grounds are level and sandy, will be found very useful.

Elder Jacob C. Phelps is the "Sinking Fund" agent in Boston.

Elder Andrew Hall, left yesterday for Nauvoo, by way of Philadelphia. He has Brother Pratt's Almanac for 1845 with him, and will supply the brethren in Philadelphia and other places through which he passes with them.

New York Conference.

The Conference will be held at the Meeting House, No. 153 Canal street, near Hudson, commencing at 10 o'clock A. M., this (Saturday) morning, and will be continued to morrow.

From Nauvoo.

We have received a letter from our much esteemed brother in Christ, Elder Lucian R. Foster, and as it no doubt will be a gratification to Brother Foster's numerous friends in the East to hear from him, we have made a few extracts.

"All is peace and quietness at Nauvoo, at present, and there are no indications of any further mob violence. Doctor Foster came here several days since, and attempted to stay and do business, but after staying two or three days, he was waited upon by six or eight ladies, and told that he must leave the place; he took their advice and decamped in a great hurry. We hear that William and Wilson Law, can find no resting place, but that they have gone far up the river—some say they have gone to Canada. Business of every kind is at a stand still for the present, except building the Temple, which is going up with great rapidity. Harvesting is carried on with full force, and the weather is propitious. I have received "The Prophet" with tolerable regularity, and I must say that I am well pleased with the matter and the appearance of the paper. If it continues as it has commenced, I think it will do much good—I see no reason why it should not be continued. I consider it a very valuable paper in every respect.

I arrived here on the 27th April, 18 1 2 days from New York, my health has been tolerably good. Mrs. Foster has been sick a good deal, at present her health is good

* * * * *

Only three of the twelve are here at present, viz. Pratt, Taylor, and Richards. We expect all the others home in a few days. Brother Fairbanks, with his wife and children and two brothers, arrived here a few days since, after a tiresome journey by land; he has bought 80 acres near Nauvoo.

The gathering to Nauvoo is urged upon all the saints abroad more strongly than ever. The Temple must and will be built immediately. I am pleased with Nauvoo, and have no desire to return to New York to live; here I wish to live, and here I wish to die. Sister Emma and her family are all well; Elder Taylor is fast recovering."

To Agents.

You are hereby notified that we *do not take* out of the post office, any letters, unless (post paid) We have been much imposed upon in the way of paying postage; what would be a trifle individually, is burdensome when taken in the gross.

Postmasters will in all *cases frank letters* containing *money* and *names of subscribers*, or notice of change or discontinuance of papers.

Postage charged.—A. R. W., Zanesville, Ohio, 75 cts. B. W. E., Plattsburg, N. Y., 38 cts.; S. Rogers, Lyons, N. Y., 37 cts.

A FIENDISH ACT.—The public well at Springfield, Ill., was poisoned on Monday night fortnight, by the introduction into the pump of a poisonous compound. The fact was discovered before any person was seriously affected by it, although some 150 persons were working near the well, and using water from it. The Mayor has offered a reward of $100 for the perpatrators of the outrage.

UNITED STATES LAND SALES.—The President has ordered sales of the public lands in Missouri as follows.—At Plattsburg, on the 21st of October; at Clinton, on the 24th of October; at Fayette, on the 28th of October; at St. Louis, on the 4th of November, and at Springfield, on the 7th day of November next.

All these sales are of lands which were surveyed or made ready for sale during the past year, and afford an excellent opportunity to those who may desire to enter lands in the more fertile and settled portions of this State. There will, also, be sales at Dixon, Illinois, on the 7th, and at Chicago on the 10th of October next.—[St. Louis Repub.]

RESCUE.—On Saturday last, a party, of which seven were ladies, started from Fell's Point, Baltimore, on a fishing excursion to Curtis' Creek, some five or six miles down the river. After they arrived there, one of the ladies, from the Eastward, accidentally fell backwards out of the boat. She sunk and rose, and sunk a second time, before Mr. John Gardner was enabled to catch her, which he did by jumping overboard and diving for her. She was rescued, and being taken to the shore, some time was spent before she was entirely recovered.

FIRE.—On Tuesday evening last, at 9 o'clock, a fire broke out in the mills in Flushing, Long Island, the property of George Douglas, Esq., but in the occupation of Willet Secor, and in a few minutes, the grist and saw mills, together with considerable grain and other articles, were totally consumed. The origin of the fire is a mystery. Loss $8,000 to $9,000. The only insurance was that of Mr. Secor, on some of the machinery.

PORT REPUBLICAN, ST. DOMINGO, 31st July.—In the number of the "Manifeste" of the 28th July, you will find a copy of the proclamation of the President of the Republic, Guerrier, to his fellow citizens. From this document you will see that at last "It is in the power of the Government to congratulate the citizens of Hayti upon the restoration of peace to this previously distracted island." The President, Guerrier, has left us to go to the north part of the Island; tho' somewhat advanced in years, Guerrier still exhibits the vigor of manhood, and in his ardent zeal for the restoration of order, gives ample evidence that he is indeed a friend to his country.

You have of course heard of the capture and imprisonment of Acaou, the famous, or rather infamous chief, who "made a merit of necessity" in surrendering himself to the authorities. That he will be shot, I think beyond a doubt; though some people here say that there are too many influential citizens connected with the late revolt, to make it politic in the government to push him to conviction. You may depend upon it, that good citizens are opposed to farther blood shedding, and now again are willing (if unmolested) to turn their attention to agriculture and the arts of industry; seeing in them the only true sources of their prosperity and glory. Notwithstanding the President has declared, that "whatever was the decision of the Court Martial in the case of Acaou, it should be carried into effect," we still think that he will relent.

The Admiral of the French Fleet has left us for Martinique, his departure is much regretted, as he had ever proved himself kind and gentlemanly to us all. For our markets, I am sorry to say that all articles from the United States are dull of sale, owing to the little demand—Coffee, for export is selling at $13 87 1-2 to $14 20, say on board 6 3-4, though with a downward tendency. Coffee and Woods are however scarce.—[U. S. Philadelphia Gazette.]

CATHOLIC MISSIONARIES IN OREGON TERRITORY.—The last number of the Ami de la Religion, which was received by the Britannia, states, that seven female Roman Catholic Missionaries were at once to embark for this country, with the intention of settling at a small colony in Oregon, in the service of the Hudson's Bay Company. This colony bears the name of Williamette, and is composed of Canadians and Roman Catholic Indians. The Pope has already appointed a bishop of the whole territory, with the title of the Bishop of Philadelphia, et in partibus infidelium.—On board the same vessel are to come Father de Smet, with his company of priests and settlers, and Father de Vereuys, of the College of Peace, both of whom come on a mission to the Flathead Indians. Both these ecclesiastics, with their trains, bring with them all the implements and materials for colonizing, and for manufacturing. Houses and mills are to be erected, and permanent settlements begun with religious designs, are at once to be occupied.—Phil. Chronicle.

A manufacturer in Cincinnati has forwarded to St. Louis a plough that is to be driven by steam, for turning up the prairies of Illinois.

The dwelling house of James Akley, near Rockway, L. I., was injured by lightning during the storm on Sunday. A horse and cow were also killed by the lightning at the same time.

MANOR TROUBLES.—We learn from the Albany Knickerbocker that Wm. P. Van Rensselaer has abandoned his mansion at Bath, Rensselaer county, in consequence of anonymous letters received by him, threatening personal violence.

The census of Barbadoes, recently taken, shows a population of 122,198, of which over 30,000 are employed in agriculture, and, and 8,956 have nothing to do! The preponderance of the female over the male sex, is 10,194.

RAILWAY PROJECT.—At Middletown, Connecticut, a few days since, a public meeting was held to take into consideration the project of a new railroad between Middleton and Providence, passing through Norwich. This line, via New Haven, Norwich and Providence, to Boston, would be a short one.

A religious emute which broke out some time since at Exuma, between the Episcopalians and Baptists, had been brought before the General Court, on the arrest and trial of one of the parties, M. Fowler, a Baptist minister, for creating a disturbance and preventing an Episcopalian clergyman the privilee of preaching in a building which had previously been occupied by the Baptists. Nearly the whole of the residents of the settlement consider themselves Baptists, and the Episcopal clergyman received timely notice of the adverse feeling towards him, but persisting it appears, he got somewhat roughly used. The jury acquitted Mr. Fowler.

EMIGRANTS FROM NORWAY.—A party of hardy, stout looking Norwegians, about ninety in number, says the Springfield Republican, including women and children, arrived in Springfield on Saturday evening last in the Boston cars, and left on Monday morning for the west. They had just came to this country, and are on their way to Wisconsin to settle. They "kept house" in the cars over Sunday, and their appearance and manner attracted the attention of all who saw them.

CROPS IN WESTERN LOUISIANA.—Extract of a letter dated De Soto Parish, La., July 26, 1844—Never were crops more promising in this and the adjoining parishes:

Corn is so very abundant that, like last season, it may again be bought at 12 1-2 to 15 cents per bushel, and should occasional showers continue and no casualty happen to the cotton crop, it will yield a bale to the acre in our parish.

The 200,000 bales represented to be lost, by floods, on the bottom land will be amply replaced, I judge, by augmented crops on the uplands.

The brig Orion, Captain Wilkins, arrived at our wharves yesterday afternoon from Porto Cabello and Laguira, having on board three men as prisoners to this country, by the Hon. John P. Adams, United States Consul at the latter place, for alleged mutiny by refusing to do duty on board the schooner Fawn, and embezzling the cargo of the same. Their names are Colin Campbell, former mate of the above schooner: Charles Moody, steward, and Joshua Sherwood, seaman, on board the same. On their arrival at the wharf they were delivered in charge of Deputy Marshall O Neill, and conveyed to prison to answer: they had been arrested by the United States Consul at Laguira in June, and have remained in custody ever since—Philad. Ledger.

COMMUNICATIONS.

Lowell, August 13th, 1844.

BELOVED BROTHER.

As many have taken in hand to set forth the events that are now transpiring among us, connected with the great work of God in the last days, and as I have been an eye and ear witness of many things connected with the martyrdom of our much loved brethren, Joseph and Hyram, believing that the smallest item of intelligence relative to that deplorable event, would gratify the saints scattered abroad; is the only apology I can offer for forcing my name before the readers of your very valuable paper.

On the 2nd day of July, I left Nauvoo, in company with my beloved Brother, T. A. Lyne, Esq. I left with feelings never to be forgotten while memory holds its throne. It fell to my lot to bear despatches to the "Twelve," of the death of those I loved better than even life—men, in whose confidence and council I had shared largely, and from whose hands I received my last blessing and ordination, to be a special witness or apostle to the "nations of the earth that are afar off," as well as our own country: and not only so, but from whom I received my present mission East: for I wish it fully understood, that Brother Joseph was under the strongest conviction, when he left Nauvoo, that he was going as a "lamb to the slaughter;" and the saints throughout the world should know that these brethren have died for the salvation of the church of Latter Day Saints.—Never will I forget Brother Joseph's words to me, the day before he left for Carthage, when he mildly said, "God knows I am willing to die for my brethren." In fact, he may be considered as the saviour of this people, as much as Christ was the Saviour of the world—but to return to an account of my journey.

We arrived in St. Louis the 3d of July; I addressed, in the evening, a large and respectable congregation, who treated me with great kindness and expressed great indignation at the late proceedings at Carthage. From St. Louis I came to Cincinnatti, where I found our beloved Brother, and fellow labourer, Amasa Lyman, and was much comforted in my sorrow. We had a large audience in Cincinnati, who listened with profound attention, and manifested the strongest feeling against our persecutors. From thence we came in great haste, to Pittsburg, being anxious to get to the "Twelve." In Pittsburg I found our venerable Brother in Christ Sidney Rigdon, and our beloved Brother John E. Page; and had the privilege of addressing a crowded house on the subject of the death of our dear Brethren. From Pittsburg we came to Philadelphia, where, to my great joy, I found Elders Lyman Wight, and William Smith: and although it was a time of mourning and sorrow, yet we rejoiced together in hope of the glory of God that shall be revealed hereafter, these beloved Brethren accompanied me to New York; and Brother Wight from there to Boston, where I found President Young and my father in the Gospel, Elder H. C. Kimball, and delivered my despatches, and received council from these Brethren to stay and labour a short time in the East: and here I am commencing a grand campaign against the combined powers of darkness—the Devil is raging—the priests are growling—the honest are believing—and all decent civilized people condemn our enemies. The people are coming to their "sober second thoughts," and many are being baptized; creeds are shaking—sectarian churches are splitting and falling down piece meal and the Church of Christ is rising on their ruins—all New England will soon be on fire—"to God be all the glory." We baptized and confirmed seven here in Lowell on Sunday; three came forward last evening for baptism, making ten in all; many more believing. I baptized thirteen in Boston the week I was there—I go to Peterborough next sunday.

In conclusion, I would say, the fields are all white; and many are being gathered into the fold of Christ. I never saw so good a prospect, for an abundant harvest—thousands are investigating our doctrine, who never thought of these things before. The kingdom is rolling on in power, increasing at every turn. To "God and the Lamb" be all the praise and honour, even so. Amen. I remain as ever your friend and brother in the new and everlasting covenant.

GEORGE J. ADAMS.

MR. EDITOR.—A society of Sisters was formed on the 17th July, called the "Lowell Latter Day Saints' Benevolent Sewing Society," for the purpose of purchasing material and making same into clothing, for such travelling Elders as may stand in need.

In this, as well as other ways, they will use their feeble efforts for the promulgation of the Gospel of the Son of God and the diffusion of light and knowledge.

The meeting was called to order by Miss Mary Thornton, and the following officers chosen:

Miss Abby E. Switzer, President.
" Sarah E. Wallace, Vice do.
" Relief Bartlett, Secretary.
" Mary Thornton, Treasurer.
" Hannah E. Baldwin.
" Louisa Chandler.
" Clara Dow.
" Zelnora S. Snow.

B.

Easton Conference.

EASTON, Northampton county, Pa.

Minutes of the proceedings of a Meeting held on Aug. 6th, 1844, at Easton.

Meeting being duly called and opened by prayer, Elder Albert Lutz was called to the chair, and Elder William A. Moor, was chosen secretary. Br. Wm. A Glover was called upon to represent the number of members and their standing, which was as follows: nineteen members, two elders, one priest and one teacher, all in good standing, two having removed; one an elder gone to Scotland, to preach the gospel.

Elder Lutz then arose and gave such instructions as was necessary, stating, that the branch, having never been organized, then proceeded to organize the branch by appointing William Glover, presiding elder; Isaac Derr, priest, and William Glover, jun., teacher. Elder Robert Smith arose and said he would make every exertion to spread the gospel in the surrounding country. The following resolutions were offered and read by the secretary and unanimously adopted.

1st. *Resolved*, That this branch of the Church of Jesus Christ of Latter Day Saints, uphold and sustain the head and all the authorities of the church.

2nd. That this branch of the Church, by their own free will and consent, give the tenth day of their labor to be applied to the building of the Temple at Nauvoo.

3d. *Resolved*, In order to secure our salvation, and the permancy of this great work, that we hold ourselves in readiness, as much as possible, at all times, to obey the instructions of the twelve.

4th *Resolved*, We request the above proceedings and resolutions to be published in the Times and Seasons and New York Prophet, after which an hymn was sung and the meeting dismissed with a benediction by Elder William A. Moor.

ALBERT LUTZ, Chairman.

WM. A. MOOR, Secretary.

N. B. The Times and Seasons will please copy the above.

TO WIVES.—A woman should look upon her husband as her only friend, and in all cases wherein he differs with any branch of her family, she should assume it as a fact that he is right, and govern himself accordingly. Whenever any one whispers a tale to her derogatory to her husband, she should look upon the tale-bearer as the enemy of their happiness in the first place, and in the second place as a despicable and impertinent person, as all tale-bearers are.

(From the Times and Seasons.)

To the Saints Abroad.

Dear Brethren,—On hearing of the martyrdom of our beloved Prophet and Patriarch, you will doubtless need a word of advice, and comfort, and look for it from our hands. We would say, therefore, first of all, be still and know that the Lord is God; and that he will fulfill all things in his own due time; and not one jot or title of all his purposes and promises shall fail. *Remember*, remember that the priesthood, and the keys of power are held in eternity as well as in time; and, therefore, the servants of God who pass the veil of death are prepared to enter upon a greater and more effectual work, in the speedy accomplishment of the restoration of all things spoken of by his holy prophets.

Remember that all the prophets and saints who have existed since the world began, are engaged in this holy work, and are yet in the vineyard, as well as the laborers of the eleventh hour; and are all pledged to establish the kingdom of God on the earth, and to give judgement unto the saints; therefore, none can hinder the rolling on of the eternal purposes of the Great Jehovah. And we have now every reason to believe that the fulfilment of his great purposes are much nearer than we had supposed, and that not many years hence, we shall see the kingdom of God coming with power and great glory to our deliverance.

As to our country and nation, we have more reason to weep for them, than for those they have murdered; for they are destroying themselves and their institutions and there is no remedy; and as to feelings of revenge, let them not have place for one moment in our bosoms, for God's vengeance will speedily consume to that degree that we would fain be hid away and not endure the sight.

Let us then humble ourselves under the mighty hand of God, and endeavor to put away all our sins and imperfections as a people, and as individuals, and to call upon the Lord with the spirit of grace and supplication; and wait patiently on him, until he shall direct our way.

Let no vain and foolish plans, or imaginations scatter us abroad, and divide us asunder as a people, to seek to save our lives at the expense of truth and principle, but rather let us live or die together and in the enjoyment of society and union. Therefore, we say, let us haste to fulfill the commandments which God has already given us. Yea, let us haste to fulfil the commandments which God has already given us. Yea, let us haste to *build the tempel of our God*, and to gather together thereunto, our silver and our gold with us, unto the name of the Lord; and then we may expect that he will teach us of his ways and we will walk in his paths.

We would therefore further say, that in consequence of the great rains that have deluged the western country, and also in consequence of persecution and excitement, there has been but little done here, either in farming or building this season; therefore there is but little employment, and but little means of subsistence at the command of the saints in this region—therefore, let the saints abroad, and others who feel for our calamities and wish to sustain us, come on with their money and means without delay, and purchase lots and farms, and build buildings, and employ hands, as well as to pay their tythings into the Temple, and their donations to the poor.

We wish it distinctly understood abroad, that we greatly need the assistance of every lover of humanity, whether members of the church or otherwise, both in influence and in contributions for our aid, succor and support. Therefore, if they feel for us, now is the time to show their liberality and patriotism towards a poor and persecuted, but honest and industrious people.

Let the elders who remain abroad, continue to preach the gospel in its purity and fullness, and to bear testimony of the truth of these things which have been revealed for the salvation of this generation.

P. P. PRATT,
WILLARD RICHARDS,
JOHN TAYLOR,
W. W. PHELPS.

Nauvoo, July 15, 1844.

Governor Ford's Address.

(From the St. Louis papers.)

To the People of Warsaw, in Hancock county:

I am continually informed of your preparations and threats to renew the war, and exterminate the Mormons. One would suppose that you ought to rest satisfied with what you have already done. The Mormon leaders, if they ever resisted the law, have submitted to its authority They have surrendered the public arms and appeared to be ready to do any thing required, to make atonement for whatever wrong may have been done. Since the assassination of their own principal leaders, under circumstances well calculated to inflame their passions, and drive them to excesses for the purpose of revenge, they have been entirely peaceful and submissive; and have patiently awaited the slow operations of the laws to redress the wrongs of which they complained There has been no retaliation; no revenge; and for any thing I can ascertain there will be none. Those of your people, who are charged with being the most hostile to them, have lived, if they knew it, in perfect security from illegal violence. I am anxious for a pacification of your difficulties. You cannot drive out or exterminate the Mormons. Such an effort would be madness, and would not be permitted by the people of the State You cannot be sustained in it either by force or law. You are blinding yourselves to your weakness, and keeping up an agitation which must fail of the purpose intended, and recoil with terrible energy upon your own heads. I exhort you to reconsider your infatuated resolutions.—Try your Mormon neighbors again, and if you cannot dwell together in amity, you may at least refrain from injuring each other. From the moderation of the Mormons, under what they conceive to be the deepest injury, you might well hope that if they ever entertained designs inconsistent with your, liberty and happiness that those designs have been abandoned. They are also interested in preserving the peace. It is not natural to suppose that they any more than yourselves, wish to live in continual alarm. They hope for quiett and will be peaceful and submissive in order to enjoy it. But you are continually driving them to desperation by an insane course of threating and hostility, and depriving yourselves of peace by the same means used to disquiet them. If I have said any thing severe in this address, I pray you, attribute it to my deep conviction that your course is improper and unwarrantable. Such is the opinion of the people at large in the state, and all over the country. From being right in the first instance, you have put yourselves in the wrong, and there are none who sustain you. As men of sense, you are bound to see. if you will open your eyes, that you cannot effect your purposes Nevertheless you are still training and drilling, and keeping together and threatening a renewal of the war. I have said to you often that you cannot succeed; by this time you ought to see it yourselves. What can your small force do against two thousand armed men, entrenched in a city, and defending themselves, their wives and their children? Besides, if you are the aggressors, I am determined that all the power of the state shall be used to prevent your success. I can never agree that a set of infatuated and infuriated men shall barbarously attack a peaceful people, who have submitted to all the demands of the law; and when they had full power to do so, refrained from inflicting vengeance on their enemies. You may count on my most determined opposition—upon the opposition of the law, and upon that of every peaceful law abiding citizen of the country. This is not spoken in anger. God knows, I would do you no injury unless compelled to do so to sustain the laws. But mob violence must be put down. It is threatening the whole country with anarchy and ruin. It is menacing our fair form of government, and destroying the confidence of the patriot in the institutions of his country I have been informed that the Mormons about Lima and Macedonia, have been warned to leave their settlements. They have a right to remain and enjoy their property. As long as they are good citizens they shall not be molested; and the sooner those misguided persons withdraw their warning and retrace their steps, the better it will be for them.

THOMAS FORD.

July 25, 1844.

General Joseph Smith,

Who was murdered in cool blood, in Carthage Jail, on Thursday, the 27th day of June, was one of the best men that ever lived on the earth. The work he has thus far performed; towards establishing pure religion, and preparing the way for the great gathering of Israel, in the short space of twenty years since the time when the angel of the Lord made known his mission and gave him power to move the cause of Zion, exceed anything of the kind on record. Without learning, without means and without experience, he has met a learned world; a rich country; a hard hearted, wicked, and adulterous generation, with truth that could not be resisted; facts that could not be disproved; revelations, whose spirit had so much God in them that the servants of the Lord could not be gainsaid or resisted, but like the rays of light from the sun, they have tinged every thing they lit upon, with a lustre and livery that has animated, quickened, and adorned.

The pages of General Smith's history, though his enemies never ceased to persecute him and hunt for offences against him, are as unsullied as virgin snow; on about fifty prosecutions for supposed criminal offences, he came out of the *legal fire*, heated like Nebuchadnezzar's furnace, seven times hotter than it was wont to be, *without the smell of fire*, or a thread of his garments scorched. His foes of the world and enemies of his own household, who have sought occasions against him, in order secretly to deprive him of his life, because his goodness, greatness and glory exceed theirs, have a poor excuse to offer the world, for shedding his innocent blood; and no apology to make to the Judge of all the earth, at the day of judgment. They have murdered him because they feared his righteousness.

His easy good natured way, allowing every one was honest, drew around him hypocrites, wicked and mean men, with the virtuous, and in the hour of trouble or trial, when the wheat was cleansed by water, the light kernels and smut, rose upon the top of the water and had to be poured off, that the residue might be clean, or to be still plainer, when they went through the machine for cleansing the grain, the chaff, light grain and smut were blown off among the rubbish.

False brethren, or to call them by their right name "apostates," have retarded the work more, and combined more influence to rob him of life, than all christendom: for they having mingled in his greatness, knew where and when to take advantage of his weakness. Their triumph, however, is one that disgrace their state and nation, ruins them in time and in eternity. They cannot out grow it—they cannot out live it—and they cannot out die it—from him that winked at it, to him that shot the fatal ball whereever there is moral honesty, humanity, love of life, liberty, and the pursuit of happiness, there the breath of indignation, the whisper of "those murders,"—the story of mobocracy and the vengeance of God, will haunt the whole gang and their off-pring and abettors with a fury like Milton's gates of hell—

"——grating harsh thunder."

In thus descanting upon the glory of General Joseph Smith and the cowardly disgrace of his assassins, let his noble minded brother Hyrum have no less honor shown him—he lived so far beyond the ordinary walk of man, that even the tongue of the vilest slanderer could not touch his reputation He lived godly and he died godly, and his murderers will yet have to confess that it would have been better for them to have a mill stone tied to them, and they cast into the depths of the sea, and remain there while eternity goes and eternity comes, than to have robbed that noble man of heaven of his life. If there be such a thing as the greatest and least crimes, among the archives of the better world, the wilful murder of Joseph and Hyrum Smith will be first and worst, without forgiveness in this world or the world to come—"for no murderer hath eternal life abiding in him."

The Saviour said, wo unto the world because of offences—but offences must needs come—but wo unto him by whom they come! Prophets have been sent, according to the sacred history, which all enlightened nations use as a guide of morality here, or for a rule to obtain heaven hereafter, to instruct and lead the people according to the pure purposes of God, and yet from Cain down to two or three hundred Americans, Illinoians, Missourians, Christians, even freemen, the lives of mostly all these good men, the servants of God, not omitting his own Son, have been taken from them by those who professed to be the most wise, enlightened, intelligent, and religious, (that is nationally) that were on the earth when the hellish deeds were done. But what has the next generation said? Ah! time, thou art older and abler to tell the story, than they that did the solemn act. No wonder the heathen nations will be God's in the day of his power—they have not killed the prophets

When General Smith went to Carthage just as the cavalry met him for the purpose of obtaining the "State Arms," he said to a friend—"I am going like a lamb to the slaughter: but I am calm as a summer's morning: I have a conscience void of offence toward God, and toward all men: I shall die innocent" Now ye great men who boast of great wisdom, what think ye of the prophet's last prediction? How glorious! How mild! How god like! No wonder the sympathies of all honest men are kindled in his behalf—the goodness of his deeds merit them. The want of a perfect knowledge of the servants of God, in all ages, down to this last, horrid, heart-sickening butchery of those two unoffending American freemen, must have been the great first cause of taking life contrary to the law of God or man.

Leaving religion out of the case, where is the lover of his country, and his posterity, that does not condemn such an outrageous murder, and will not lend all his powers, energies and influence to bring the offenders to justice and judgment? Every good man will do when he remembers that these two innocent men were confined in jail for a supposed crime, deprived of any weapons to defend themselves: had the pledged faith of the State of Illinois, by Governor Ford, for their protection, and were then shot to death, while with uplifted hands they gave such signs of distress as would have commanded the interposition and benevolence of Savages or Pagans They were both Masons in good standing. Ye brethren of "the mystic tie" what think ye? Where is our good Master Joseph and Hyrum? Is there a pagan, heathen, or savage nation on the globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph's last exclamation was—"O Lord my God!"

If one of these murderers, their abettors or accessories before or after the fact, are suffered to cumber the earth, without being dealt with according to law, what is life worth, and what is the benefit of laws? And more than all, what is the use of institutions which savages would honor, where civilized beings murder without cause or provocation? Will the Americans look over the vast concerns that must, sooner or latter, touch their welfare at home and abroad, and exalt or disgrace them among the kingdoms of the great family of man, and learn whether anarchy, mobbery, and butchery are not swiftly hurrying the constituted authorities of our country into irretrievable ruin, while the inhabitants of the land must sink into wretchedness, bloodshed, revenge and wo?

Elder John Taylor, and Dr. Willard Richards who were in the jail at the time, innocently as friends of these men, have only to thank God that their lives were spared. Elder Taylor was wounded with four bullets, and a fifth ball, which had it not been for his watch in his left vest pocket, would have passed into his vitals and destroyed his life instantly. This memorable and very valuable watch saved his life, and will remain with its hands permanently pointing to 5 o'clock, 16 minutes and 26 seconds," as the moment when so small a machine interposed between time and eternity. Dr. Richards was not wounded by a single ball, though one passed so near his ear as to leave a "mark." If such scenes do not awaken the best feelings of freemen for personal safety, what will? we pause! solemnly pause for the opinion of millions, because all are interested; life is the last boon—all is blank without it, death blots the rest—and where is man?

To conclude, if the good people of our common country, and our common world, do not arise with a union of feeling and energy to help wash off the blood of these two innocent men from Hancock county—from the plighted faith of Illinois—from the boasted and wide spreading fame of the United States, and from the dignity of our globe; then let all but the righteous be smitten with a curse—but methinks I see a "union of all honest men," aside from religion, stand forth to magnify the law, who will never rest till justice and judgment have made the offenders, abettors and accessories, whether apostates, officers, or mere men, atone for the innocent blood of Joseph and Hyrum Smith.

[From an old paper.]

The following Sermon was written for a respectable New York Audience, and will serve for any place:

Short Patent Sermon.

BY SECTARIUS, JUN.

"The cloak which I left at Troas bring with thee."

These are the words of the great Apostle of the Gentiles, and are doubtless the word of God; and as God does not take care for cloaks, there must be a mysticmeaning; therefore, my hearers, I have chosen this portion of the sacred word for my text this morning, and may they be attended with power to every heart in the divine presence.

The text naturally divides itself into four heads—

First, we shall consider the cloak.

Secondly, the Troas from which it was to be brought.

Thirdly, the messenger who brought it.

Fourthly and lastly, the act of bringing it, and its use.

Firstly, then to begin. The cloak is a robe of imputed righteousness, prepared for those who have no righteousness of their own—a cloak for their sins. O my hearers, do we not all need a cloak for our sins? if so it must come from Troas, for we poor sinners have no righteousness of our own, and except we have imputed righteousness, we must stand naked with our sins all exposed, and the devil, with his lake of fire, stands waiting for us, ah, and, ah awful ah will be our case ah.

Secondly, we must consider the Troas. Now this Troas, my hearers must mean heaven, because heaven is the place from which imputed righteousness is brought ah. And O ye sinners! would ye not like Paul feel a desire ah, to have imputed righteousness brought from heaven ah? think ah, O think ah, ye poor sin hardened wretches ah; think, I say, how many lies you have told ah; how many ah, times ah, you have broken the sabbath ah, think ah of ah, the poor you have oppressed ah; the goods you have stolen ah, and of the many times you have cheated your neighbor ah. Think of the many scenes of debauchery in which you are often engaged ah, and think ah, that you are still engaged in all these and ten thousand other sins ah, and that you never can do any better ah, and will be just such creatures as long as you live ah. O ye wretches, will you not need a cloak from Troas ah? A mantle ah of imputed righteousness ah, to cover up ah the sink of iniquity ah! O me thinks it will be an awful time for those who have no cloak from Troas ah.

Thirdly, we shall consider the minister who is to bring the cloak from Troas ah

This my hearers, is no less than the pious ministers who are engaged in the holy work of bringing imputed righteousness from heaven ah, to cover up poor naked sinners ah; yes these are the Timothy's ah, who feel ah, constrained ah, to tell poor sinners ah, that they can do no thing of themselves ah, but to continue to live and cheat and steal ah, and to commit fornication ah, and that they must have a cloak from Troas ah, to cover ah their sins ah, or they will look horribly naked ah, and will be no better off than poor impenitent sinners ah.

Fourthly and lastly, ah, we shall consider the act of bringing the cloak from Troas ah! O my poor hearers, ah! have you not often witnessed some poor minister ah, in the act of sweating ah, and toiling ah, and laboring ah, with his heart brim full of cloaks from Troas ah; to cover ah poor sinners ah; yes poor self-denying missionaries of the cross ah. How they toil ah, for poor sinners ah; they are called from their dear homes, and from their quiet fire side ah, and from wife and children ah, and from all things dear to their heart, and have to get into their carriage ah and ride a mile or two ah, and labor in the pulpit for half an hour ah; and some times a week ah, and sometimes for the pityful sum of one or two thousand dollars a year ah; and then, O the persecutions they have to endure ah, and some hardened wretches even dare to say they preach for money ah, and all this they must endure to bring cloaks from Troas, to cover ah the iniquity of poor sinners ah.

O sinners! sinners!! let us all speak for a cloak from Troas ah.

There was old Deacon Longface ah, whose pious heart was desperately wicked and deceitful above all things ah, his righteousness was like filthy rags ah; he was full of rottenness and deceit ah, and spent a long life in miserly gain ah, in which he continually robbed the poor and oppressed the needy ah, and he cheated the needy out of his wages ah, and the hungry and needy were turned empty from his door ah, but he was a praying man, he always attended church ah, and was faithful to pay the priest ah, and at last he died, in hope of a cloak from Troas ah, yes he died in full hope ah, that he had a hope ah. Come O sinners, come and get a cloak from Troas ah, and let our last end be like his ah. Amen.

POETRY.

[From the Times and Seasons.]

THE ASSASSINATION OF GEN'LS. JOSEPH SMITH AND HYRUM SMITH, FIRST PRESIDENTS OF THE CHURCH OF LATTER DAY SAINTS; WHO WERE MASSACRED BY A MOB IN CARTHAGE, HANCOCK CO., ILL., ON THE 27TH JUNE, 1844.

By Miss Eliza R. Snow.

"And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain; for the word of God, and for the testimony which they held

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled."—Rev. 6:—9,10,11.

Ye heav'ns attend! Let all the earth give ear!
Let Gods and seraphs, men and angels hear
The worlds on high—the universe shall know
What awful scenes are acted here below!
Had nature's self a heart, her heart would bleed;
For never, since the Son of God was slain
Has blood so noble flow'd from human vein
As that which now on God for vengeance calls,
From "freedom's ground"—from Carthage prison walls!

Oh! Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America! what can atone
For the pure blood of innocence thou'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead;
Aow vain the tribute, for the noblest worth
That grac'd thy surface, O degraded Earth!

Oh wretched murd'rers! fierce for human blood!
You've slain the prophets of the living God,
Who've borne oppression from their early youth,
To plant on earth the principles of truth.

Shades of our patriotic fathers! Can it be
Beneath your blood-stain'd flag of liberty;
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies
Have thus been offer'd as a sacrifice
T'appease the ragings of a brutish clan
That has defied the laws of God and man!
'Twas not for crime or guilt of theirs, they fell—
Against the laws they never did rebel.
True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!

Where are thy far-fam'd laws—Columbia! where
Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern FACTS shall say
If legal justice here maintains its sway,
The official pow'rs of State are sheer pretence
When they're exerted in the Saints' defence.

Great men have fall'n and mighty men have died
Nations have mourn'd their fav'rites and their pride;
But TWO, so wise, so virtuous, great and good,
Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reigned;
Of whom the world, itself unworthy prov'd:
It KNEW THEM NOT; but men with hatred mov'd
And with infernal spirits have combin'd
Against the best, the noblest of mankind!

Oh, persecution! shall thy purple hand
Spread utter destruction through the land?
Shall freedom's banner be no more unfurled?
Has peace indeed, been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy almighty pow'r;
Support thy Saints beneath this awful stroke—
Make bare thine arm to break oppression's yoke.
We mourn thy Prophet, from whose lips have flow'd
The words of life, thy spirit has bestow'd—
A depth of thought, no human art could reach
From time to time, roll'd in sublimest speech,
From the celestial fountain, through his mind,
To purify and elevate mankind:
The rich intelligence by him brought forth,
Is like the sun-beam, spreading o'er the earth.

Now Zion mourns—she mourns an earthly head:
The Prophet and the Patriarch are dead!
The blackest deed that men or devils know
Since Calv'ry's scene, has laid the brothers low!
One in their life, and one in death—they prov'd
How strong their friendship—how they truly lov'd:
True to their mission, until death, they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and ev'ry eye
Is bath'd iin tears—each bosom heaves a sigh—
Heart-broken widows agonizing groans
Are mingled with the helpless orphans' moans!

Ye Saints! be still, and know that God is just—
With steadfast purpose in his promise trust:
Girded with sackcloth, own his mighty hand,
And wait his judgments on this guilty land!
The noble martyrs now have gone to move
The cause of Zion in the courts above.

Nauvoo, July 1, 1844.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints will hold meetings at Winochy, New Jersey, on Sunday, August 11th at the usual hours. JOHN LEACH.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 183 Canal st. N. Y.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder S. J. Raymond is authorised to act as general agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet.

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklesstown, New Jersey, is requested to act as agent for the Prophet.

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Br. Milton F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agent for the Prophet.

S Armstrong, of Philadelphia, is authorised to receive subscriptions for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder Benj. Winchester is requested to use his influence in his Southern Mission and act as agent for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lounee is our agent at Lowell, Mass.

Elder Burr, of Burlington, N. J.; is requested to act as agent for the Prophet.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet. He is also, authorised to dispose of a few shares in the Capital Stock of the "Society for the Diffusion of Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names, to him.

Elders B. W. Elliot and R. J. Conteo, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y.

Br. Clair is our authorised agent at Hudson, N. Y.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday evening.

MORMON BOOK DEPOSITORY.

NO. 7 SPRUCE STREET,
2ND. FLOOR.

Where may be found, a general assortment of Books and Papers illustrative of the doctrine and faith of the Church of Jesus Christ of Latter-day Saints, among which are the following:—

Prof. Orson Pratt's Prophetic Almanac, for 1845.—price 4 dolls. per hundred, 56 cts. per doz, 6 cts. single.

A Treatise on the Fulness of the Everlasting Gospel.—per hundred $8—single 1 s.

P. P. Pratt's reply to Le Roy Sunderland—$6. single 10 cts.

An appeal to the inhabitants of the State of New York; Letter to Queen Victoria; The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection, by P. P. Pratt. $8 per hund. 1 s. single.

The Testament of the twelve Patriarchs, the sons of Jacob.

Correspondence between Gen. Jos. Smith, Col. Wentworth, Gen. Jas. Arlington Bennet and Hon. J. C. Calhoun: $8 per hund. 1s. sing.

An interesting account of several remarkable visions. By O. Pratt. $6 per hundred 10 cts. single.

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A History of the Church of Jesus Christ of Latter day Saints—by John Corrill a member of the Legislature of Missouri.

Synopsis of parallel passages in the Scripture. price 5s.

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Times & Seasons, bound. 2,00

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Address to the People of the U. States: 25 cts. per hun.

Gospel Light—$2 per hundred, single 3 cts.

Gen. Jos. Smith's views on the policy of Government; Appeal to the Green Mountain Boys; Correspondence between Gen. Smith, Col. Wentworth and J. C. Calhoun, and a Memorial to the Legislature of Missouri.—6 dolls. per hun. 1 s.

Prof. Orson Pratt's Prophetic Almanac for 1845 Calculated for the Eastern, Middle, and Western States and Territories, the Northern portions of the slave States, and British provinces, it contains much matter interesting to the Saints.

Orders, with cash remitted, for any of the above works, will be attended to with despatch.

FARM FOR SALE.

ON LONG ISLAND.

THE Subscriber offers his farm at private sale, said farm is situated on the road that leads from the parsonage landing to Hempstead, with a half a mile of said landing. Said farm contains,

53 ACRES OF LAND

according to the deeds of which 15 is woodland and 14 salt, black grass, and fresh meadow.

On said farm is a good dwelling house, with five rooms on the floor with a hall through the centre, a brick cellar that can be entered without going out of door a large and convenient barn with other out buildings, a good well of water near the door, and a large garden well stored with shrubbery, such as gooseberry' currents, raspberries, grapes, &c. For further particulars enquire of the subscriber on the premises.

JAMES AKERLY.

june 29

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 6th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

		From N. York.	From Havre
ARGO,	C. Anthony, Jr.,	March 8	April 24
		July 8	Aug. 24
		Nov. 8	Dec. 24
FRANCOIS 1st,	Ainsworth,	March 16	May 1
		July 16	Sept. 1
		Nov. 16	Jan. 1
BURGUNDY,	D. Lines,	March 24	May 8
		July 24	Sept. 8
		Nov. 24	Jan. 8
MERALD,	Howe,	April 8	May 24
		Aug. 8	Sept. 24
		Dec. 8	Jan. 24
RHONE,	J. A. Wotton,	April 16	June 1
		Aug. 16	Oct. 1
		Dec. 16	Feb. 1
VILLE DE LYON,	C. Stoddard,	April 24	June 8
		Aug. 24	Oct. 8
		Dec. 24	Feb. 8
ALBANY,	Watson,	May 8	June 24
		Sept. 8	Oct. 24
		Jan. 8	Feb. 24
SYLVE DE GRASSE,	L. Weiderholdt,	May 16	July 1
		Sept. 16	Nov. 1
		Jan. 16	March 1
LOUIS PHILLIPPE,	J. Castofi,	May 24	July 8
		Sept. 24	Nov. 8
		Jan. 24	March 8
DUCHESS D'ORLEANS,	A. Richardson,	June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	March 24
SULLY,	W. C. Thompson,	June 16	August 1
		Oct. 16	Dec. 1
		Feb. 16	April 1
IOWA,	W. W. Pell,	June 24	Aug. 1
		Oct. 24	Dec. 8
		Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Enos, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
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Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moicakine and Cords
Velvet and velveteens; red paddings—3-4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconette and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities

Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

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THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

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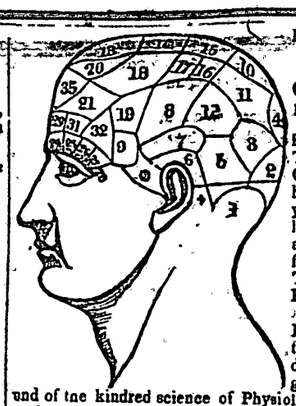
T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yrads and cemeteries in the city or country, his charges will be very moderate and attendance punctual, No. 552 pearl st. near Broadway. je—c.



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☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

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FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

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The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

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The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

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Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

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Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

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They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

☞ Publishers of Newspapers in the U. S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

New-York, May 19, 1844. [m18:c.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

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THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

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Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington,
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

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SPRING ARRANGEMENT—1844.

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THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

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Leave N. Y. at 9 A M. Arrive in Philadelphia at 3 P M
Leave Phila. at 4 P M. arrive in Baltimore at 1 A M
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M
Leave Rich. at 4 P M. arrive in Petersburg, Va 6 P M
Leave Peters'g at 6½ P.M arrive in Wel. N C at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C at 2 P M
Leave Wil., at 2 P M. arrive in Charleston, S C at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

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Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M
Leave Balt. at 4 P.M. arrive in Washington at 6 P M
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

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No transhipment between New York and Oswego.

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m18:c]

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je—c. No. 1 Nassau street, N. Y.

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Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

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A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account T their Doctrine and Discipline; with the reasons of the Au hor for leaving the Church. By John Cotill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

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Gospel Reflector. History of the Priesthood.
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: of which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

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The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection: by P P PRATT. Price 25 cents each or 12 dollars per hundred. To be had at the Prophet office.

TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

PROSPECTUS

OF A

WEEKLY NEWSPAPER.

TO BE ENTITLED

THE PROPHET.

The Board of Control of the Society for the Diffusion o Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the condition of fallen man, have thought it wisdom to establish a paper in this city, as an advocate and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and offulgence is known in evey clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

Terms.—"THE PROPHET," will be issued Saturday morning the 18th instant, on an Imperial Sheet, at No. 7 Spruce Street, New-York, and will appear regular thereafter, on that day, at One Dollar per annum, invariably in advance.

☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York. G. T. LEACH, Pres't.

By order of the Board.

May 7, 1844.

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Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county Illinois. Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

THE TIMES AND SEASONS,

Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill., by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No. 7 Spruce street, New-York.

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S. BRANNAN & CO. PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED.

VOL. I.—NO. XV. NEW-YORK, SATURDAY MORNING, AUGUST 24, 1844. $1 PER AN. SINGLE COPIES 3 CTS.

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THE APOCRYPHAL NEW TESTAMENT.

THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irenæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the originol Greek, never before used for that purpose.

The Second Book of Hermas, called his Commands.

Command X.

Put all sadness far from thee; for it is the sister of doubting and of anger. How, sir, said I, is it the sister of these? For sadness and angsr, and doubting, seem to me to be very different from one another.

2 And he answered, Art thou without sense, that thou dost not understand it? For sadness is the most mischievous of all spirits, and the worst to the servants of God: it destroys the spirits of all men, and torments the Holy Spirit; and again it saves.

3 Sir, said I, I am very foolish, and understand not these things. I cannot apprehend how it can torment, and yet save? Hear, said he, and understand. They who never sought out the truth, nor inquired concerning the majesty of God, but only believed, are involved in the affairs of the heathen.

4 And there is another lying prophet that destroys the minds of the servants of God: that is, of those that are doubtful, not of those that fully trust in the Lord. Now those doubtful persons come to him as to a divine spirit, and inquire of him, what shall befall them.

5 And this lying paophet, having no power in him of the Divine Spirit, answers them according to their demands; and fills their souls with promises according as they desire. Howbeit that prophet is vain, and answers vain things to those who are themselves vain.

6 And whatsoever is askod of him by vain men, he answers them vainly. Nevertheless he speaketh some things truly. For the devil fills him with his spirit, that he may overthrow some of the righteous.

7 Whosoever therefore are strong in the faith of the Lord, and have put on the truth, they are not joined to such spirits, but depart from them. But they that are doubtful, and often repenting, like the heathens, consult them, and heap up to themselves great sin, serving idols.

8 As many therefore as are such, inquire of them upon every occasion, worship idols, and are foolish, and void of the truth.

0 For every spirit that is given from God needs not to be asked; but having the power of divinity, speaks all things of itself: because he comes from above, from the power of the Spirit of God.

10 But he that being asked speaks according to men's desires, and concerning many other affairs of this present world, understands not the things which relate unto God. For these spirits are darkened through such affairs, and corrupted, and broken.

11 As good vines, if they are neglected, are oppressed with weeds and thorns, and at last killed by them: so are the men who believe such spirits.

12 They fall into many actions and businesses, and are void of sense, and when they think of things pertaining unto God, they understand nothing at all: but if at any time they chance to hear anything concerning the Lord, their thoughts are upon their business.

13 But they that have the fear of the Lord, and search out the truth concerning God, having all their thoughts towards the Lord, apprehend whatsoever is said to them, and forthwith understand it, because they have the fear of the Lord in them.

14 For where the Spirit of the Lord dwells, there is also much understanding added. Wherefore join thyself to the Lord, and thou shalt understand all things.

15 Learn now, O unwise man! how sadness troubleth the Holy Spirit, and how it saves. When a man that is doubtful is engaged in any affair, and does not accomplish it by reason of his doubting, this sadness enters into him, and grieves the Holy Spirit, and makes him sad.

16 Again, anger, when it overtakes any man for any business, he is greatly moved; and then again sadness entereth into the heart of him who was moved with anger, and he is troubled for what he hath done, and repenteth because he hath done amiss.

17 This sadness therefore seemeth to bring salvation, because he repenteth of his evil deed But both the other things, namely, doubting and sadness, such as before was mentioned, vex the Spirit: doubting, because his work did not succeed; and sadness, because he angered the Holy Spirit.

18 Remove therefore sadness from thyself: and afflict not the Holy Spirit which dwelleth in thee, lest he entreat God, and depart from thee For the Spirit of the Lord, which is given to dwell in the flesh, endureth no such sadness.

19 Wherefore clothe thyself with cheerfulness which has always favour with the Lord, and thou shalt rejoice in it. For every cheerful man does well; and relishes those things that are good, and despises sadness.

20 But the sad man does always wickedly. First, he doth wickedly because he grieveth the Holy Spirit, which is given to man being of a cheerful nature. And again he does ill, because he prays with sadness unto the Lord, and maketh not first a thankful acknowledgment unto him of former mercies, and obtains not of God what he asks.

21 For the prayer of a sad man has not always efficacy to come up to the altar of God. And I said unto him, Sir, why has not the prayer of a sad man virtue to come up to the altar of God? Because, said he, that sadness remaineth in his heart.

22 When therefore a man's prayer shall be accompanied with sadness, it will not suffer his requests to ascend pure to the altar of God. For as wine, when it is mingled with vinegar, has not the sweetness it had before, so sadness, being mixed with the Holy Spirit, suffers not a man's prayer to be the same that it would be otherwise.

23 Wherefore cleanse thyself from sadness, which is evil, and thou shalt live unto God. And all others shall live unto God, as many as shall lay aside sadness, and put on cheerfulness.

THE BOOK OF ENOCH.

Chapter X

1 I passed on from there to another place, where I saw on the west a great and high mountain, a strong rock, and four pleasant places.

2 Internally it was deep, spacious, and very smooth as it had been rolled over, it was both deep and dark to behold.

3 Then Raphael, one of the holy angels who were with me, answered and said, These are the pleasant places where the spirits, the souls of the dead will be gathered, for them they were prepared, and here will be gathered all the souls of the sons of men.

4 They shall occupy these places in whicn they dwell until the day of judgment, and until their appointed time.

5 Their appointed time will be long, even until the great judgment. And I saw the spirits of the sons of men who were dead, and their voices reached to heaven while they accused.

6 Then I asked of Raphael, an angel who was with me, and said, Whose spirit is that, the voice of which reaches to heaven and accuses?

7 He answered and said, This is the spirit of Abel, who was slain by Cain his brother, and he will accuse him, unttl his seed be destroyed from the surface of the earth,

8 Until his seed perish from the seed of the human generation.

9 Therefore at that time I enquired concerning him, and concerning the general judgment, and said, Wherefore is one divided from another? he answered, Three divisions have been made between the souls of the dead, and thus the spirits of the righteous have been divided,

10 Namely, by a gulph, by water, and by light above it;

11 And in the same manner also sinners shall be divided when they die, and shall be buried in the earth, they whom judgment has not overtakon in their lifetime.

12 Here their souls shall be divided, moreover ished and bound there for ever.

13 And so it has been from the beginning of the world, thus a division has there existed between the souls of those who bring forth complaints, and of those who watch for their destruction, to murder, them in the day of sinners.

14 A receptacle of this sort has been made for the souls of ungodly men and of sinners, of those who have committed crimes, and joined with the impious, to whom they are like; but their souls shall not be destroyed in the day of judgment, nor shall they arise from this place. Then I praised God,

15 And said, Praised be my Lord, the Lord of glory and of righteousness, who reigns over all for ever and ever.

16 I went from there to another place towards the west, unto the ends of the earth,

17 Where I saw a fire, flaming and running on without ceasing, which intermitted not its course either by day or by night, but continued always the same.

18 Then I enquired and said, What is this which never ceases?

19 Then answered Raphael, one of the holy angels who was with me,

their suffering is great until the time of the great judgment, the punishment and the torment of those who for ever execrate, whose souls are pun-

20 And said, This flaming fire which thou seest running towards the west, is that of all the lights of heaven.

21 I went from there to another place and saw a mountain of fire flaming both by day and night, I went towards it, and beheld seven splendid mountains, which were all different from each other.

22 Their stones were brilliant and beautifull all were brilliant and splendid to behold, and their surface was beautiful. Three were towards the east, and three were towards the south, strengthened in a similar manner, and there were deep valleys, which did not come near one another, and the seventh mountain was in the midst of them. In position they were like the seat of a throne, and odoriferous trees surrounded them.

23 There was among them a tree of an unceasing smell, and there was none of all the sweet-scented trees which were in Eden like this in smell, for its leaf, its blossom, and its bark never withered, and its fruit was beautiful.

24 Its fruit was like the clusters of the palm. I exclaimed, Behold, this tree is excellent in appearance, pleasant in its leaf, and the sight of its fruit is delightful to the eye Then answered Michael, one of the holy and glorious angels who were with me, and who presided over them,

25 And said, Enoch, why enquirest thou concerning the odour of this tree?

26 Why art thou desirous to know it?

27 Then I Enoch answered to him, and said, I am desirous of information concerning every thing, but particularly concerning this tree.

28 He answered me and said, That mountain which thou seest, whose head in extension is like the seat of the Lord, will be the seat on which the holy and great Lord of glory, the everlasting King, shall sit when he shall come and descend to visit the earth with goodness.

29 And that tree of a pleasant smell, not one of carnal odour, they shall not be able to teach until the time of the great judgment; when all shall be punished and cast off for ever, this shall be appointed for the righteous and humble, and the fruit of this tree, the tree of life, shall be given to the elect; for towards the north, life shall be planted in the holy place, towards the habitation of the everlasting King.

30 Then they shall greatly rejoice and triumph in the Holy One, the sweet odour shall enter into their bones, and they shall live a long life on the earth as thy ancestors have lived; neither in their days shall sorrow, distress, trouble, and punishment afflict them.

31 And I praised the Lord of glory, the everlasting King, because he has made this tree, prepared it for the saints, and declared that he would give it to them.

The Gospel of Nicodemus, formerly called The Acts of Pontius Pilate.

[Although this Gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a desciple of Jesus Christ, and conversed with him, others conjecture that it was a forgery, towards the close of the third century, by some zealous believer, who, observing that there had been appeals made by the Christians of the former age to the Acts of Pilate, but that such acts could not be produced, imagined it would be of service to Christianity to fabricate and publish this Gospel; as it would both confirm the Christians under persecution, and convince the heathens of the truth of the Christian religion The Rev. Jeremiah Jones says, that such pious frauds were very common among Christians even in the first three centuries; and that a forgery of this nature, with the view above mentioned, seems natural and probable. The same author, in noticing that Eusebius, in his Ecclesiastical History, charges the pagans with having forged and published a book, called "The Acts of Pilate," takes occasion to observe, that the internal evidence of this Gospel shows that it was not the work of any heathen; but that if in the latter end of the third century we find it in use among Christians (and it was certainly then read in some churches,) and about the same time find a forgery of the heathens under the same title, it seems exceeding probable, that some Christians, at that time, should publish such a piece as this, in order partly to confront the spurious one of the pagans, and partly to support those appeals which had been made by former Christians to the Acts of Pilate; and Mr. Jones says, he thinks so the more particularly, as we have innumerable instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians. The present translation is made from the Gospel published by Grynæus in the Orthodoxographia, vol i tom ii p 643]

Chapter VII.

Then Pilate, having called together Nicodemus, and the fifteen men who said that Jesus was not born through fornication, said to them, What shall I do, seeing there is like to be a tumult among the people?

2 They say unto him, We know not; let them look to it who raise the tumult.

3 Pilate then called the multitude again, and said to them, Ye know that ye have a custom, that I should release to you one prisoner at the feast of the passover:

4 I have a noted prisoner, a murderer, who is called Barabbas, and Jesus who is called Christ, in whom I find nothing that deserves death: which of them therefore have you a mind that I should release to you?

5 They all cry out and say, Release to us Barabbas.

6 Pilate saith to them, What then shall I do with Jesus, who is called Christ?

7 They all answer, Let him be crucified.

8 Again they cry out and say to Pilate, You are not the friend of Cæsar, if you release this man; for he hath declared that he is the Son of God, and a king. But you are inclined that he should be king, and not Cæsar.

9 Then Pilate, filled with anger, said to them, Your nation hath always been seditious, and you are always against those who have been serviceable to you.

10 The Jews replied, Who are those who have been serviceable to you.

11 Pilate answered them, Your God who delivered you from the hard bondage of the Egyptians, and brought you over the Red Sea, as though it had been dry land, and fed you in the wilderness with manna and the flesh of quails, and brought water out of the rock, and gave you a law from heaven;

12 Ye provoked him always, and desired for yourselves a molten calf, and worshipped it, and sacrificed to it, and said, These are thy gods, O Israel, which brought thee out of the land of Egypt!

13 On account of which, your God was inclined to destroy you; but Moses interceded for you, and your God heard him, and forgive your iniquity.

14 Afterwards ye were enraged against, and would have killed your prophets, Moses and Aaron, when they fled to the tabernacle, and ye were always murmuring against God and his prophets.

15 And arising from his judgment-seat, he would have gone out; but the Jews all cried out, We acknowledge Cæsar to be king, and not Jesus.

16 Whereas this person, as soon as he was born, the wise men came and offered gifts unto him; which when Herod heard. he was exceedingly troubled, and would have killed him.

17 When his father knew this, he fled with him and his mother Mary into Egypt. Herod, when he heard he was born, would have slain him; and accordingly sent and slew all the children which were in Bethlehem, and in all the coasts thereof, from two years old end under.

18 When Pilate heard this account, he was afraid; and commanding silence among the people, who made a noise, he said to Jesus, Art thou therefore a king?

19 All the Jews replied to Pilate, He is the very person whom Herod sought to have slain.

20 Then Pilate, taking water, washed his hands before the people, and said, I am innocent of the blood of this just person: look ye to it.

21 The Jews answered and said, His blood be upon us and our children.

22 Then Pilate commanded Jesus to be brought before him, and spake to him in the following words:

23 Thy own nation hath charged thee as making thyself a king; wherefore I, Herod, sentence thee to be whipped according to the laws of former governors; and that thou be first bound, then hanged upon a cross in that place where thou art now a prisoner; and also two criminals with thee, whose names are Dimas and Gestas.

Chapter VIII.

Then Jesus went out of the hall, and the two thieves with him;

2 And when they came to the place which is called Golgotha, they stript him of his raiment, and girt him about with a linen cloth, and put a crown of thorns upon his head, and put a reed in his hand.

3 And in like manner did they to the two thieves who were crucified with him, Dimas on the right hand, and Gestas on his left.

4 But Jesus said, My Father, forgive them; for they know not what they do.

5 And they divided his garments, and upon his vesture they cast lots.

6 The people in the meantime stood by, and the chief priests and elders of the Jews mocked him, saying, He saved others let him now save himself if he can: if he be the Son of God, let him now come down from the cross.

7 The soldiers also mocked him, and taking vinegar and gall, offered it to him to drink, and said to him, If thou art king of the Jews, deliver thyself.

8 Then Longinus, a certain soldier, taking a spear, pierced his side, and presently there came forth blood and water.

9 And Pilate wrote the title upon the cross in Hebrew, Latin, and Greek letters, viz. this is the king of the Jews.

10 But one of the two thieves who were crucified with Jesus, whose name was Gestas, said to Jesus, If thou art the Christ, deliver thyself and us.

11 But the thief who was crucified on his right hand, whose name was Dimas, answering him, rebuked him, and said, Dost not thou fear God, who art condemned to this punishment? We indeed receive rightly and justly the demerit of our actions; but this Jesus, What evil hath he done!

12 After this, groaning, he said to Jesus, Lord, remember me when thou comest into thy kingdom.

13 Jesus answering, said to him, Verily I say unto thee, that this day thou shalt be with me in Paradise.

MORMONISM.

Lectures on Theology.

(FROM THE BOOK OF DOCTRINE & COVENANTS.)

Faith.

Section IIII.

1 In the second lecture it was shown, how it was that the knowledge of the existence of God, came into the world, and by what means the first thoughts were suggested to the minds of men, that such a being did actually exist: and that it was by reason of the knowledge of his existence, that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could center for life and salvation. For faith could not center in a being of whose existence we had no idea; because the idea of his existence in the first instance, is essential to the exercise of faith in him. Rom. 10:14—"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (or one sent to tell them?) So then faith comes by hearing the word of God. [New Translation.]

2 Let us here observe that three things are necessary, in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3 First, The idea that he actually exists.

4. Secondly, A correct idea of his character, perfections and attributes.

5 Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will. For without an acquaintance with these three important facts the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ.

6 Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him, for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him the Father of all living.

7 As we have been indebted to a revelation which God made of himself to his creatures in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us, for a correct understanding of his character, perfections and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job 11: 7, 8. 9. First Cor. 2: 9, 10, 11: "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him; but God has revealed them unto us by his Spirit: fos the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God."

8 Having said so much, we proceed to examine the character which the revelations have given of God.

9 Moses gives us the following account in Exodus, 34: 6: "And the Lord passed by before him, and proclaimed, The Lord God, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Psalm 103: 6, 7, 8—"The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plentuous in mercy:" Psalm 103: 17, 18. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm 90: 2—"Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God." Heb. 1: 10, 11, 12: "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands; they shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed: but you are the same and your years shall not fail" James 1: 17: "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variablenes, neither shadow of turning." Malachi 3: 6. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10 Book of Commandments, chapt. 2nd, commencing in the third line of the first paragraph; "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are strait, and his course is one eternal round:" Book of Commandments, chap. 37: 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end. whose course is one eternal round, the same yesterday to-day and forever."

11 Numbers, 23: 19. "God is not a man, that he should lie; neither the son of man that he should repent." First John, 4: 8. He that loves not, knows not God; for God is love." Acts, 10: 34. "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

12 From the foregoing testimonies, we learn the following things respecting the character of God.

13. First that he was God before the world was created, and the same God that he was, after it was created.

14 Secondly, That he is merciful, and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.

15 Thirdly, That he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday to-day and forever; and that his course is one eternal round, without variation.

16 Fourthly, That he is a God of truth and cannot lie.

17 That he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.

18 Sixthly, That he is love.

19 An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can center in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not center his faith in him for life and salvation, for fear there should be a great-

er than he, who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20 But secondly: Unless he was merciful, and gracious, slow to anger, long suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger, and long suffering, and of a forgiving disposition, and does not forgive iniquity, transgression and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21 But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long suffering. for without the idea of unchangibleness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, to-day and forever, and that his course is one eternel round.

22 And again, the idea that he is a God of truth and cannot lie, is equally as necessary to the exercise of faith in him, as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him, could not exist. But having the idea that he is not man that he can lie, it gives power to the minds of men to exercise faith in him.

23 But it is also necessary that men should have an idea hat he is no respecter of persons; for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him, because if he were a respecter of persons, they could not tell what their privileges were, nor how far they were authorised to exercise faith in him, or whether they were authorised to do it at all, but all must be confusion; no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24 And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his characier, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted on the mind that he is love, who cannot see the just ground that men of every nation, kindred and tongue, have to exercise faith in God so as to obtain eternal life?

25 From the above description of the character of the Deity which is given him in the revelations, to men, there is a sure foundation for the exercise of faith in him among every people, nation and kindred, from age to age, and from generation to generation.

26 Let us here observe that the foregoing is the character which is given of God in his revelations to the Former Day Saints, and it is also the character which is given of him in his revelations to the Latter Day Saints, so that the saints of former days, and those of latter days, are both alike in this respect: the "Latter Day Saints," having as good grounds to exercise faith inGod, as the former day saints had; because the same character is given of him to both.

Governor Ford's Address.

(From the St. Louis papers.)

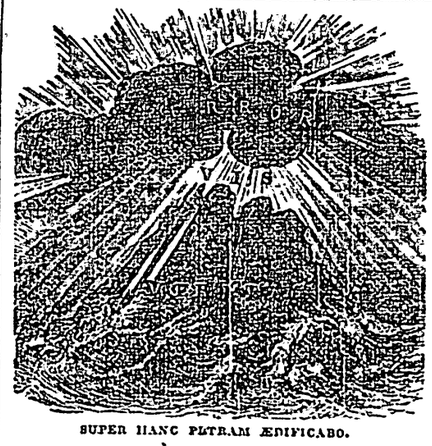
To the People of Warsaw, in Hancock county:

I am continually informed of your preparations and threats to renew the war, and exterminate the Mormons. One would suppose that you ought to rest satisfied with what you have already done. The Mormon leaders, if they ever resisted the law, have submitted to its authority. They have surrendered the public arms and appeared to be ready to do any thing required, to make atonement for whatever wrong may have been done. Since the assassination of their own principal leaders, under circumstances well calculated to inflame their passions, and drive them to excesses for the purpose of revenge, they have been entirely peaceful and submissive; and have patiently awaited the slow operations of the laws to redress the wrongs of which they complained. There has been no retaliation; no revenge; and for any thing I can ascertain, there will be none. Those of your people, who are charged with being the most hostile to them, have lived, if they knew it, in perfect security from illegal violence. I am anxious for a pacification of your difficulties. You cannot drive out or exterminate the Mormons. Such an effort would be madness, and would not be permitted by the people of the State. You cannot be sustained in it either by force or law. You are blinding yourselves to your weakness, and keeping up an agitation which must fail of the purpose intended, and recoil with terrible energy upon your own heads. I exhort you to reconsider your infatuated resolutions.—Try your Mormon neighbors again, and if you cannot dwell together in amity, you may at least refrain from injuring each other. From the moderation of the Mormons, under what they conceive to be the deepest injury, you might well hope that if they ever entertained designs inconsistent with your liberty and happiness, that those designs have been abandoned. They are also interested in preserving the peace. It is not natural to suppose that they any more than yourselves, wish to live in continual alarm. They hope for quiett and will be peaceful and submissive in order ta enjoy it. But you are continually driving them to desperation by an insane course of threating and hostility, and depriving yourselves of peace by the same means used to diequiet them. If I have said any thing severe in this address, I pray you, attribute it to my deep conviction that your course is improper and unwarrantable. Such is the opinion of the people at large in the state, and all over the country. From be ing right in the first instance, you have put yourselves in the wrong, and there are none who sustain you. As men of sense, you are bound to see, if you will open your eyes, that you cannot effect your purposes Nevertheless you are still training and drilling, and keeping together and threatening a renewal of the war. I have said to you often that you cannot succeed; by this time you ought to see it yourselves. What can your small force do against two thousand armed men, entrenched in a city, and defending themselves, their wives and their children? Besides, if you are the aggressors, I am determined that all the power of the state shall be used to prevent your success. I can never agree that a set of infatuated and infuriated men shall barbarously attack a peaceful people, who have submitted to all the demands of the law; and when they had full power to do so, refrained from inflicting vengeance on their enemies. You may count on my most determined opposition—upon the opposition of the law, and upon that of every peaceful law abiding citizen of the country. This is not spoken in anger. God knows, I would do you no injury unless compelled to do so to sustain the laws. But mob violence must be put down. It is threatening the whole country with anarchy and ruin. It is menacing our fair form of government, and destroying the confidence of the patriot in the institutions of his country. I have been informed that the Mormons about Lima and Macedonia, have been warned to leave their settlements. They have a right to remain and enjoy their property. As long as they are good citizens they shall not be molested; and the sooner those misguided persons withdraw their warning and retrace their steps, the better it will be for them.

THOMAS FORD.

July 25, 1844.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, AUGUST 24, 1844.

The Political Press.

We have observed with care the tone of the political press in relation to our wrongs as a people. The Whig papers of this city have teamed with abuse—with lies that even the Devil would blush to own, about our motives, designs, and movements, as a body; and have never missed an opportunity to mislead the public mind, and have wielded a mighty influence to close the ears of the people to our plain tale of wrongs by giving garbled statements of facts, and retailing and giving publicly to every damnable lie the fertile imagination of devils or priests could invent, insomuch that we can scarcely pick up a paper advocating the claims of Henry Clay, but we find lies about the Mormons.

It is a fact worthy of note, that no such abuse has appeared in the papers of the Democratic Party; and as we are of opinion that all effects must have a cause, we intend, in a short time, to canvasd the principles of the two parties, and endeavour to find a reason for the opposition to truth by the Whig party.

To Lovers of Truth.—We would call the attention of all who seek for truth to the able article of our beloved brother Eaton, on the third page of to-day's paper. We should be pleased if he would favour us frequently with his pen—his style is comprehensive, forcible, and at the same time, pleasing—three great requisites of a popular writer.

A conference of the church will be held in Clinton, Middlesex county, Conn., commencing on Saturday, August 31st, at 10 o'clock, A. M.

A Conference of the Church of Christ of Latter Day Saints will be held in Mansfield, Conn., on Saturday and Sunday, (Sept. 7 and 8,) commencing at 10 o'clock, A. M.

Elder E. Ward Pell writes from Bridgeport, Conn. a cheering account of his labours in Connecticut. He had the pleasure of leading into the waters of baptism on Sunday a Methodist preacher and his wife—many are believing May God speed him and prosper the cause of Truth through his instrumentality.

The Temple.—We would urge the necessity of contributing towards the finishing of the Temple in Nauvoo. If means are forwarded immediately, we understand that it can be finished this fall. Let all who feel for the prosperity of Zion coetribute of their means towards this important work. We would advise the Brethren to collect all they can for this purpose, and forward immediately to the building committee at Nauvoo.

The Pic Nic.

On September 3d, we have reason to believe, will be a pleasant affair. A steamboat will be procured—many prominent elders are invited and will be present. The Saints generally are invited participate.

Brother Woolley arrived in our city on Tuesday last, on his way to Nauvoo, reports the prosperity of the work in Westfield, Mass., and Hartford, Con. He left brother Sparks in the field at Hartford, laboring with no small success in calling men from darkness to the glorious light of the nineteenth century. May the angel of the Covenant go before them!

"History of the Priesthood from the beginning of the world to the prsent time," 12mo. 168 p. fine print, is the title of an ably written work, in defence of the doctrine and position of the Church of Jesus Christ of Latter Day Saints. All who feel an interest, (and who does not?) in the knowledge of the delegated power of God should read this book. It may be had at our office—price 25 cents.

Conference.

The regular Autumn Conference of the Church of Jesus Christ of Latter Day Saints, held in New York, will take place on the first Wednesday in September. The Elders in vicinity are requested to represent their branches and labours by attendance or letter.

The Gathering.—As many false impressions have been formed by the "flying reports" of difficulties in Nauvoo, and among others, some are of opinion that the gathering is stopped for the present—we would correct such an impression (as we have it from good authority) that the Saints who have means to employ the poor, are now wanted more than at any time since the city commenced. Never was there a greater want of capital, or a better chance for the safe and lucrative investment of it than at present in Nauvoo—labor is cheap, and can be had of any kind, or to any amount—and in no place in the whole Western country, are there better facilities for a market than in the city of the Saints—men of capital and enterprise could realize a greater per centage on its investment here than in any other place in the country.

We have inserted the address of Governor Ford again, as many reports are circulated in the East having a tendency to make the Brethren uneasy on account of their friends in Nauvoo We have reason to believe that no attempt will be made by the "Mobbers" to put their threats in to execution, especially as they have been warned by the Governor, that their movements are not countenanced by him. We believe that the Governor is using every means to ferret out the perpetrators of the outrages. We sincerely hope that all honest democrats will assist Governor Ford in bringing to condign punishment those who have imbued their hands in the innocent blood of the Prophet and Patriarch.

The Cause in England.

We have received a letter from our beloved Brother, Thomas Ward, the editor of the "Millenial Star," dated Liverpool, Aug. 3d.

He had received the said intelligence of the death of the Brethren, by the Britannia—had the "Star" in pres, published a double number, the latter part in mourning—also published Brother Hyde's epistle to the Brethren of England. The news of the death of the Brethren will not retard the work there, but thinks it will increase with unexampled rapidity. The elders have laid hold of the work with inceeased energy. The prospects of the work of the Lord are most encouraging in England, and they feel assured that this sad event will be instrumental in furthering the great work.

Joseph Addressing the Lamanites.

We have just published a handsome plate representing "The Prophet Joseph addressing the Lamanites." Joseph is represented full length in citizen's costume—the Book of Mormon in his left hand, surrounded by a group of thoughtful Lamanites, while the great spirit seems to bear witness to the truth of Joseph's testimony, and animates their intelligent countenances. The likeness of Joseph is said to be good, in fact it is a "memento" that no saint should be without. It may be had at the Prophet Office. Price, $2 per doz. 25 cents single copy, they can also be had at this office with elegant mahogeny frames 50 cts. single copy.

Book of Mormon.

A few copies may be had at the Prophet Office if applied for immediately. Price One dollar twenty-five cents. Also

"Evidences in Proof of the Book of Mormon.—We have received a few copies of this valuable work. Price 37 1-2 cents.

Pratt's Almanac.

May be had now at the Prophet Office, No. 7 Spruce street, New York, and of Samuel Damm No. 52 Ann street, Boston.—Price 6 cents.

"Synopsis of the Holy Scriptures"—in which the synonymous passages are deranged together, to which is added, an epitome of Ecclesiastical History—and invaluable work for the student, or preacher, reader of the Scriptures. Price 62 1-2 cents—may be had at this office.

Fac Similes

Of the plates recently found in Pike County, Illinois, may be had at this office—Price 6 cents

Death of Samuel H. Smith.

It has become our painful duty to record the death of this beloved brother. He was called from this "vale of tears" on the 1st day of August. The accounts of his death came through a private letter: he was the eldest of the family since the death of his brothers Joseph and Hyram—much loved and esteemed by all who knew him, he lived a life of philanthropy, faithful in all his obligations. Elder William Smith is the only male member left of the family.

W. Waterman Phelps of Nauvoo, is solicited to accept of a situation in the Prophet Office, New York. We hope he will come on immediately.

Election in Illinois.

We have accounts from Illinois and have reason to believe she stands firm in her allegiance to the cause of Democracy.

The vote in Nauvoo stood thus: Hoge (Dem.) 1,275, Sweet, (Whig) 20. The new Congressional delegation stands:

1st.	Dis.	Rob. Smith, (Dem.)
2	"	John A. M'Clenand. (Dem)
3	"	O. B. Ficklin, (Dem)
4	"	John Wentworth (Dem)
5	"	Stephen A. Douglass (Dem)
6	"	Joseph Hoge (Dem)
7	"	Edward D. Baker (Whig)

Mission to Halifax.

Elders German and Gwatkins have gone to Halifax to preach "glad tidings to the people in that vicinity—God speed them.

We understand our beloved brother Elder Freeman Nickerson has arrived in Boston from his mission to Canada, and will stop there a short time—success attend him, in his valuable labors for the spread of truth.

Correspondents.

Why do we not hear from 'Architectonic's' able pen; we hope he has not taken acceptions to any thing that has past.

Will C. A. Rodgers forward the queries he spoke of?

We should be pleased if Brother J. Hardy will forward us a copy of the Hymn air 'Long time Ago,' the copy he sent has been mislaid.

J. A. E. is very acceptable, we should be pleased to hear from him often.

Elder J. M. Grant, Presiding elder of the Philadelphia branch addressed the saints of New York on Sunbay afternoon, subject 'Sons of God,' he returns to day to Philadelphiy bearing with him the love and esteem of the New York saints.

Will not Elder L. R. Foster act as weekly corresponkent for the Prophet in Nauvoo? If his engagements are such as to prevent his acting, we should feel obliged if he would select some one who would give us a weekly account of things in Nauvoo. Every item connected with the history of Nauvoo is devoured greedily by the Saints in the East.

Gov. Ford and the Mormons have not done "agitating" yet. Some violent outbreak will most likely occur in or near Nauvoo, shortly. It is monstrous that these fanatics, the Mormons, cannot be kept in order. We almost think that heir extermination would be a work of philanthropy.

The above is from the New York American Republican (native) a paper professing a strong love for that Holy Book, whose precious doctrine they would feign violate. We would refer the assinine editor of this filthy sheet to the passage in the book for which he has professed so much reverence. "Blessed are ye when all men shall revile you for my names sake"—and when he judges a people by the lies of interested priests and bigots, let him have the fear of God before his eyes and judge according "to the law and testimony." Why are the Mormons opposed, why simply because they advocate the same doctrine that Jesus Christ did, and which in his day as well as the present, caused his disciples to be called the "sect every where spoken against." In regard to our course during all our troubles, while injuries of the most blood-stirring kind have been inflicted on us—while those we loved dearer than life have lost their lives by the most dastardly treachery, and in fact when it has almost ceased to be a virtue to remain calm, so great has been our trials, have we not invariably trusted to the laws and left redress in their hands? and for this, this poor sickly hypocrite thinks it would be a peice of philanthropy to "exterminate us." Poor unhappy morrtal, wouldst thou exterminate all who eppose your nefarious schemes of political aggrandizement? We would like to know what the Philanthropic editor receives from the Methodist society for this choice morceu expression of their feelings. Let him read Governor Ford's address to the people of Warsaw, and if no retraction is made, we shall expect that the party styled Native Americans authorise such a course in their organ, From ihe above paragraph may be seen from whence the assassins that took the life of our beloved brethren imbibed the spirit that actuated them in the damnable act. Oh ye shades of Washington, of Franklin, of Adams, is this the liberty that was fought and bled for by the patriots of '76? Are these the fruits of that liberty you left to your descendants?

Conference in New York.

Aug. 16th, 1844.

Present—2 High Priests, 11 Elders, 5 Priests, 5 Teachers and 1 Deacon.

Elder J. M. Grant was called to the chair and Wm. H. Miles elected clerk, opened by singing and prayer, by the President.

The President arose, and after reading the 4th chap. I Cor., stated the object for which this Conference was called, and in his usual forcible style depicted the course pursued by our beloved Prophet, and removed many false impressions in regard to him.

Elder Leach was called upon to lay before the Conference the business to be transacted, and stated that the regular conference for this city takes place the first Wednesday in September, and that many who attend the Conference in New York are not present—that this Conference wac called by the twelve, with a view of their being present, but circumstances having occurred which prevented their attendance, the business could not be forwarded.

Elder Brannan then arose and made some remarks respecting the "Prophet," and urged the necessity of sustaining it, after singing adjourned till three o'clock.

3 o'clock, P. M., opened by singing; prayer, by Elder John Leach.

Elder Grant arose, and, after some remarks, proposed that the church adopt some method of carrying out the views of Gen. Joseph Smith in relation to the Temple,

Whereupon, Elder Wright offered the following resolutions, which were adopted after some discussion.

Resolved, That we devote a tenth part of our labor or its proceeds, towards finishing the Temple.

Resolved, That we appoint a Trustee to receive such tythings or donations for the Temple in this city.

Whereupon. Dr. Doremus was appointed.

On motion adjourned.

J. M. GRANT, President.

W. H. Miles, Clerk.

Factory Girls.—The Editor of the Middlesex Standard, at Lowell, (J. G. Whittier,) says: "We had the pleasure of attending the 'Improvement Circle,' formed among the girls in the mills, a few evenings since, and listened with pleasure to the reading of several well-written articles. We know half a dozen Congressmen, who if they were promised as a reward the New York Custom House, or the office of Minister to the Court of St. James, could not write with so much point, beauty and good taste as these 'Factory Girls.'"

Liverpool, August 3d, 1844.

Beloved Brother Hyde,

We did indeed receive a tremendous shock by the sad intelligence of the murder of our beloved brethren. The effect upon the Saints, was something like the receding of a mighty wave, that returns with increased energy and power; so the faith of the saints seems to be mightily increased, and onward is the feeling of all. Life seems to be estimated by the Saints only as it will serve us to do the will of God.

I am publishing a double Star, the latter half in mourning, giving the particulars from the Neighbor extra of June 30. I had the ordinary star almost out—and it is most singular, I had written two oa three original pieces, and one particularly on the position of the Church, almost prophetic of late events, though I knew it not. I am glad to have your letter to publish.

We feel very anxious to hear further from Nauvoo, respecting the state of affairs—my correspondence is very greatly extended in consequence. Brother Hadlock is in London, where he has been for some time, as we have found it absolutely necessary to pay the utmost attention to it. It requires much prudence on our part.

Yours in unshaken confidence in the God of the martyred Brethren,

THOMAS WARD.

The Temple.

The subscriber has been authorised by a meeting of conference, to receive tithings or donations in money from the brethren, for furthering the building of the Temple at Nauvoo. The money will be received at my residence, or at the Prophet Office.

H. J. DOREMUS,
389 Hudson Street.

POETRY.

Sectarian God.

Mysterious nothing! how shall I define
Thy formless, passionless, placeless emptiness?
Form nor colour, sound nor size are thine,
Nor words, nor figures can thy void express;
But though we cannot ought compare,
To thee a thousand things may likened be;
And tho' thou art *nobody* and *nowhere*,
Yet half mankind devote themselves to thee.
How many heads thy silley plans pursue,
What laboring hands thy portions gain?
What busy men thy only doings do?
Thou art unknown to the world;
To thee the great, the proud, the giddy bend,
And of thy many noble friends we are told,
But like my sonnet all in nothing end.

THOMAS GWATKINS.

HYMN.

Air—"Before all lands."

Before all people east or west,
I love the Saints of God the best,
I love their zealous spirit.
Mankind's release from false traditions
They declare are fair conditions;
Success their efforts merit.—Success their &c.

Before all laws, or east or west,
I count the laws of Christ the best;
If we but obey them, all,
We're saved from error's deadly thrall;
The Spirit guides us on our way,
Giving blessings day by day.—Giving blessings &c.

The Saints of God, in east or west,
To reign in mansions of the blest,
Must endure until the end.
Though styl'd Mormons in derision,
Sneers affect not our position:
We on God, not man depend.—We on &c.

May soon the time declared of old
When by priests no more cajoled,
Eye to eye, shall all men see.
When Christ, the Lord, shall come again,
And o'er his saints in glory reign:
Lord and King, so may it be.

E. L. P.

Philadelphia Conference.

To the Saints in Eastern Pa., Dell, and New-Jersey, Greeting.

Dear Brethren,

Conference was appointed by the quorum of the Twelve, to be held in Philadelphia August 31st, and September 1st, for the purpose of making an effort to save our nation frretrievable ruin to which it has been and is fast hastening. But alas! recent events in the West speak to us in letters of blood, to give the struggle over. You are therefore requested to send your officers to meet with us in Conference, that we may make an exertion to save ourselves from the craftiness of this untoward generation. Please inform us what you can and will do for the building of the Temple of the Lord in Nauvoo.—All the travelling Elders who can make it convenient are solicited to attend. And oblige your Brother in the Lord,

J. M. GRANT.

COMMUNICATIONS.

"Magna est veritas et prevalebit."

"Though all the winds of doctrine were let loose upon the earth so truth be in the field, we do injuriously by licensing and prohibiting to mis-doubt her strength. Let her and falsehood grapple."—MILTON.

The distinguishing characteristic of the age, in political and religious matters, is a tendency to Ultraism. In the language of an eminent writer, "men seem to see now as they never saw before, in extent as well as in clearnsss of visions. We are almost ready to persuade ourselves the experience of the past is of little value to us; that the change of circumstances is so great, that what was wisdom once is no longer such;" that the political or religious systems which we now rear on the ruins of the old ones, must ever endure as the monuments of our superior wisdom. Gibbon informs us that it was while viewing the ruins of ancient Rome, that he first formed the idea of that gigantic work, to which he devoted so large a portion of his life; a work replete with instruction from the dead in our dangers and our duties; he thought that history was philosophy teaching by example: and indeed it is so.

We may gaze with speechless a miration upon the monuments which fallen nations have left of their glory, on the Ionic elegance of the temples of Apollo at Miletus, and Diana at Ephesus, the Doric grandeur and sublimity of the temple of Theseus at Athens, what are these confessed standards of excellence in the fine arts, compared with the price at which they were purchased—the price of liberty. Where are Athens and Rome? these once glorious republics have become blended with the chaos of the past; they live only in our memories; their downfall may be traced to their departure from those virtues which were the foundation stones of their strength. Who will look for one moment at modern Rome, where he may see the ruins even of the ancient city. What is true of nations is equally true of the people of God, if they depart from his counsels, their destruction is sure, and God leaves them to rear their own systems upon a heterogeneons mass of error and truth, which they vainly suppose are decided improvements of his plan of salvation, and must eventually supersede it. But who, I ask, that is not thoroughly imbued with the common spirit of ultraism and innovation, will regard for a moment, the religious systems of man, when he may behold in all its native simplicity and dignity, the plan of salvation as devised by Almighty God?

Like the early christians, the Latter-Day Saints are charged by the priests of the day, with being innovators, a charge which they indignantly disdain, and which is truly farcical, considering the source from whence it emanates; from those miserably flimsy pretenders to christianity, who wield an influence decidedly inimical to her extension, and indeed hostile to her very existence, for while the avowed infidel attempts openly, but fruitlessly, to sap the foundation upon which rests Christ's Church. These with the more specious appearance of friendship and zeal for her doctrines, wage war not merely with her enemies, but covertly with christianity herself. These pseudo friends in the persons of ministers and church members, have taken her under their insidious protection, only to dishonour her at their leisure, and use what advantages they have acquired by faithless and hollow professions, to give an air of probability to the plausible mischiefs which they have prepared against her, and to plunder her by stealth of some of her fairest distinctions, so that we are wholly unable to recognize her in the painted, patched, and disfigured garb in which they have arrayed her.

It was once said by Talleyrand, of a celebrated physician, that he knew a little of every thing, EVEN OF MEDICINE. But it may not be said of these persons, with all their professions, that they have embraced even the first principles of the doctrine of Christ. I write with warmth but with no roots of bitterness in my heart; I write with the solemn conviction of my responsibility as one who has embraced the truth in the love of it, and in view of the august tribunal before which all men must one day appear. Oh that God would inspire me with wisdom from on high, to present truth in such plainness that some wayward wanderer in the wilds of error may fall in love with her who is coming up out of the wilderness, leaning on the arm of her beloved. Any person but tolerably conversant with the annals of history, must know that there is no principle which is so directly opposed to the tastes and views of the formalist or profligate, as revelation from God; a principle which God's people have always held, and for which martyrs have died in every age—a principle (this fact none dare dispute) which has always distinguished the people of God in the days of their obedience and prosperity. When men have rejected revelation, and hewn out for themselves cisterns, broken cisterns, which can hold no water; then it is that God has left them in their flagrant wickedness, to all the distraction of division and uncertainty, to the worse than Cimmerian darkness of an enslaved mind. Thus it was with the Jews; they killed the prophets which were among them, and God left them to their own ways: and immediately they divided into different sects, Herodians, Pharisees, Saducees, Samaritans, and others, just like the sects of the present day, without any bond of union, all of them utterly destitute of a knowledge of God; their natural inclinations and blindness led them to place false constructions upon the prophecies, and of course they did not know when they were fulfilled. They declared if they had lived in the days of their fathers, they would not have killed the prophets, but evinced the utter futility of their professions, by slaying those whom God had sent among them. The mystery of the whole was they were destitute of revelation which God intended, but for the wickedness of man, should always remain in the church. Lo! the fulness of time had come, and God spake as he did in the morning of creation, "Let there be light," and there was light. The Messiah had come, but Oh! how humbly, how directly the reverse from the common expectation; the Jews had rejected the prophets, and they knew him not.

Who will say that prophets are not necessary? Who will say that revelation is unnecessary? Jesus went forth (preceded by John, who worked no miracle) and established his church on the foundation of apostles and prophets, he himself being the chief corner stone. Ephesians ii. 20. And he gave to this church spiritual gifts, which were to continue in the church so long as she remained in an organised form. Eph, iv., 1 Cor. xii. And for this church he prayed just previous to his betrayal, when he knew that he must soon leave them, "Neither pray I for these alone; but for them also which shall believe on me through their word. That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. How different all this is from the religion of the present day; even the very foundation is taken away, and most of the gifts, and so far from praying for a union which the Gospel contemplates, and for which Jesus prayed as an evidence to the world of the divinity of his mission, the religionists of the present day, when talking with the Mormons, delight to call to mind and expatiate on the advantages of division in the christian church; the fact of division they are too often reminded of by the jeers of the skeptic, and the failure of their much loved projects, and to cancel their confusion, they have taxed their inventive powers, to construct some kind of a robe to hide its hideous deformity. How preposterous to tell us of its advantages. Allowing that some benefit might arise from discussion, can they at all compare with the more serious side of the tapestry—garments dipped in blood—the groans of the wounded and the dying—the broad and constantly swelling ranks of infidelity, embracing the brightest and most promising portion of the world, and last, not least, that spirit of bigotry and persecution which is as savage as the tiger, and as cruel and relentless as the grave. I ask where is the grin? and echo answers where? How any one can for a moment suppose after having studied the New Testament, that any church not organised according to the pattern there laid down by the great Head of the church, can be the true one, it is difficult to conceive, unless their creed be "credo quia impossibile." The pigmy form, dissonant spirit, repulsive aspect, and incongruous teachings, of the present churches, prove to any person with a cast of mind ordinarily reflective, that they are the growth of any other than an apostolic age. It is impossible to convince the world that that decrepid form without dignity or grace, characterized by a certity of disposition, wholesale denunciation, and a spirit of falsehood and murderous persecution, is the pure, peaceful, transferring, religion of Him who spake as man never spake.

It is most certainly obvious that there has been a wide departure from the simplicity of primitive christianity. This apostasy has been foretold in the days of the apostles. 1 Tim. iv., 2 Tim. ii., iii. &c. &c.

At the close of the sixteenth century, such men as Luther, Calvin, Knox, Melancthon, awoke from their profound slumbers, heartily sick of the corruptions and mummeries of Papacy; and were hailed by thousands of the sons and daughters of oppression and superstition, as the auspicious omens of a brighter and happier day. They discarded, to be sure, many of the follies of the system of religion from which they had just emerged, but after all, theirs was a partial reformation—they were still in Babylon—their highest aims seem to be but to mend the old system; and prove that time to the present day, at different periods, such men as Wesley, Murray, Edward, and Campbell, have arisen from some cause or another, and have become the projectors of new editions of christianity, so that the religious world has become a Babel of conflicting faiths; and the skeptic points triumphantly to the opposing sects, as an unanswerable argument in favour of his assertion that the Bible affords ample ground on which to rear superstructures of faith wide as the poles asunder, and therefore cannot have emanated from God.

Christianity as it fell from the lips of Jesus Christ and his apostles, is now treated as if it had at length been discovered to be fictitious; not only by infidel and the unthinking, but by the various denominations of modern Christians themselves. From the days in which Christ said the kingdom of Heaven suffereth violence and the violent take it by force, men have been aware of the miserable inefficiency of their faith, yet no one seems to have looked with a longing, lingering desire towards God for a restoration of the faith once delivered to the saints, the great mass have been willing to hear and teach for doctrines the commandments of men. No never had the voice of man been heard for centuries proclaiming the apostolic faith, until God saw fit, to send forth into his vineyard, a youth, with the bloom of boyhood upon his cheek, uninitiated in the mysteries of controversies, totally unacquainted with the erudition of the schools, one who loved truth and the approbation of his God, better than the praise of man. He was the son of an indigent man depending entirely upon manual labor for his subsistence. Under these circumstances he went forth gifted with that wisdom which comes from God only, which all the machinations of his enemies were not able to gainsay or resist. All the eloquence of the most gifted pulpit orators were uot able to gainsay or resist. All the eloquence of the most gifted pulpit orators; all the arguments of the most profound reasoners; the whole host of historians, logicians and polemics, have been unable to detect a single departure from the scriptures, in the religion which he promulgated. The wicked falsehoods of catch-penny tracts, pamphlets and newspaper effusions, which have been widely and industriously circulated; the foul calumnies of perfidious hypocrites who have been excommunicated from her bosom; the almost incredible labors and unparalelled self-denial and truculent persecution to which her ministry has been subjected, all, ALL, have not been able to prevent the most rapid and astonishing progress of primitive christianity, that has been known since Jesus dwelt among men. Already has she a foothold in various parts of the United States, the Canadas, Nova Scotia, England, Scotland, Ireland, Wales, and the islands of the sea, &c., and this church who was looked upon as contemptible, is now formidable in numbers, and a Daniel predicted the little stone shall fell the whole earth. This gospel of the kingdom must first be preached among all nations, then shall the end come.

Who, I ask most solemnly, who, but the most sceptical, cannot recognise the hand of God in all this?

In the prosecution of their holy work, the saints of God are obliged to contend with not only the almost invincible force of educational prejudices, preconceived and long established opinions, but also with the greatest and foulest flood of falsehood that was ever put in circulation by Satan himself, mendaciorum loquacissimus and all his host. It is almost, if not quite, beyond the range of language to exaggerate here, my heart grows warm as I write upon this subject, and I wonder that the red hot bolts of Heaven's condign vengeance have not been visited upon them. I shudder for the people of this generation, who have aided in this nefarious work, by the suppression of truth or otherwise, when I call to mind that there is a day of terrible retribution at hand, when all men shall stand at the judgement seat of Christ, to be judged according to the deeds done in the body. Then will the hollow-hearted professor of religion know that there is a God of justice, then will the minister of religion, and the mercenary editor, (both grand engines in these deeds) forget their ill-gotten gain, they will forget utterly their meagre short lived triumphs over truth and its faithful advocates; and they, the asperity of whose invective against the Saints of the Last Days, nothing could abate, will be crowned with shame, the numerous, mournful train, will be obliged, sadly indeed, to drink to the very dregs, the bitter portion of the chalice which they have prepared for themselves. The fair escutcheon of our country has been polluted, the Constitution has become virtually inert, and many of the brave sons of Columbia, have been degraded to the condition of serfs. Oh! God of our fathers, speed, oh speed the day, when the hand of injustice shall be removed from thy people, and the glorious era of universal and everlasting righteousness shall be ushered in. The blood of the martyrs of Jesus, yea Prophets, Patriarchs and Saints, has crimsoned this fair land, may it ever be a memorial before thee of their undying faithfulness in thy cause. It is very common for religionists to suppose that the Latter Day Saints cannot be a good people, because they are so severely persecuted. "But Christ says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you—the servant is no greater than his lord." And again—"They that live godly in Christ Jesus shall suffer persecution." The religion of Jesus never did and never will become so fashionable as to shield its adherents from persecution: it is only when it is mixed up with the fooleries of men, and diluted down to their taste, that it receives the adulation of the multitude. If the people of God were to be loved by the world in any age, (I speak reverently, my heart trembles while I write,) does not the language of our Lord attribute to him a very strange way of speaking, and something of a deceptive manner?" The dreadful fires which followed the early disciples seem to have been rekindled, and the ministers of the Latter Day Saints have and do now ask themselves the question on entering their fields of labor, have I grace and strength to suffer for the gospel as they suffered. I am acquainted with Elders of this church, who, even in this age of illumination and toleration, have assisted to perform the last task of sepulture to forty of their brethren at one time, who died noble martyrs for the "faith once delivered to the saints." Thousands of men, helpless women and young children, have been forcibly ejected from their peaceful homes, in an inclement season of the year, and no virtuous indignation, no Christian sympathy was aroused in their favor; yet with all their sorrows, the Latter Day Saints would not exchange their faith for any other, for the value of the universe; they know in whom they have believed, and that deliverance shall eventually be their

In the New York Sun of the 16th ult., I noticed among some flippant remarks on Joseph Smith the beloved Prophet, an assertion that he was a heartless, unfeeling aspirant, a man without a redeeming quality; it appears to me that such a libellous assertion, must have proceeded from very narrow or wilfully distorted views. A mere cursory glance at that noble man's life, ought to cover with shame the man's face who can be guilty of such bare-faced falsehood. If such had been his character, would he have invariably stood between his people and death in all their persecutions? Was he ever assailed by temptation to swerve from the path of the just? if so, it must have been during the late troubles at Nauvoo. To a man of acute sensibility, of warm and generous feelings as were his, it must have been painful to tear himself from his people, the partner of his choice and his children. Assassination he knew was almost inevitable, he saw the grave fast opening before him and was he unappalled? He was. Overwhelmed as a man of selfish ambition must have been, he stood firm a practised declaration, that his was that high order of moral responsibility and benevolence to which extraordinary minds alone are attributable. He laid down his life like a good shepherd for the sheep. the damp shroud and the lonely coffin are his, but his spirit calmly smiles in the presence of Jesus. The "blood of the martyrs shall be the seed of the Church"—God's noblemen the chivalry of the age, the herald's of salvation, shall be raised up by thousands and fly on the wings of the wind, to the utmost bounds of the everlasting hills, all nations shall hear, until he shall come whose right it is to reign; then in the morning of the resurrection, when every chain that now binds down God's people shall be knocked off, when the martyrs for Jesus, shall at his mandate burst the bars of death, and stand with their sheaves with them upon the earth redeemed, then having passed through all their afflictions, having endured hardness like good soldiers of Jesus Christ, filled with those serennial joys which flow supernal from the throne of God, like incense from a censor HALLELUJAH, HALLELUJAH, THE LORD GOD OMNIPOTENT REIGNETH! Then shall the righteous shine forth in the kingdom of their Father in all the splendor of the regal sun, reflecting forever the celestial rays that hang from the Eternal Presence. God grant to breathe his benediction upon his people, to stretch out his arm to sustain them in all their afflictions, and preserve them blameless unto the coming of Christ is the prayer of your brother in the Lord

JOHN A. EATON.

Boston, Aug. 10, 1844.

A MOTHER'S LOVE.—There is so divine a holiness in the love of a mother, that, no matter how the tie that binds her to the child was found, it becomes, as it were, concentrated and sacred; and the past is forgotten, and the world and its harsh verdicts, swept away, and that love alone is visible; and the God who watches over the little ones, sheds his smiles over the human deputy, in whose tenderness there breathes his own.

FOREIGN NEWS.

By the Acadia.

This news was brought from Boston by E. T. Bridge, Esq. Special Post Office Agent, by express, over the Norwich and Long Island Railroads.—This special express left Boston at 6 o'clock last evening, and reached this city at 6 1-2 this morning. It was detained one hour at Worcester by being thrown off the track, and two hours at Greenport. The actual running time of this express was eight hours—distance 230 miles!

All the mails and passengers were brought on by this conveyance, and we cannot thank Mr. Bridge and Nathaniel Greene, Esq., Post Master of Boston, too much for their kindness and attention.

The Acadia arrived at Boston yesterday, at half-past 2 o'clock, P. M.

No material change in cotton. The demand on the 2d instant was steadier.

The accouchment of the Queen had not taken place.

The Overland Mail brought no news of importance.

The Acadia is now under the command of Capt. Wm. Harrison, formerly first officer of the steamer Britannia, in which station he proved so efficient that the Company have selected him for the present important trust.

Nothing new about O'Connell.

The Great Western arrived out on the 5th inst.

An attempt had been made to assassinate the king of Greece.

The Parliamentary proceedings for the last fortnight have been entirely unimportant.

An iron steamer, built at Paris, intended to navigate the Weser, passed through Namur a few days ago. On account of its excessive length, it was necessary to pass it through the sluices on the Sambre in two pieces which were joined together at Namur.

There has been a very large importation of new potatoes this season from Holland, one salesman alone in Spitalfields Market having received as many as 2103 baskets during the past month.

La Prasse, in its correspondence from Toulon, says that Abd-el-Kader had received from the son of the Emperor of Morocco, a supply of 6000 English muskets, with instructions for Artillery service, printed in Arabic and English. From this, of course, the Paris journals argue that the British government is giving assistance to the enemies of France.

The Lyons papers say that several persons have been arrested, charged with a Fieschi plot against the authorities of that place. Several grenades were found in their possession, with which, it is said, they intended by a single discharge to destroy the general in command, the mayor, and the prefect, when coming out of the church of St. John, after the solemn mass of the 1st of May.

The Paris Journal des Debats contains a long article, explaining the differences existing between Spain and Morocco, and between France and the same power, and giving a brief history of events, in order to induce the people to assent to the justice of the measure about being adopted by the government.

The disturbances among the operatives in the factories at Prague have ceased, and quiet is restored.

Accounts from Bologna state that a "third sentence has been pronounced by the court-martial upon more of the persons as promised by the political events of this province in 1843."

A letter from Lubec states that despatches are hereafter to be exchanged between the courts of London and St. Petersburgh once a week, instead of once a fortnight, as heretofore.

Some of the Liverpool people are in ecstasies with American ice, a cargo of which recently arrived there from Boston. We are glad to find that our English friends begin to acknowledge that one good thing at least can come out of America.

Letters from Constantinople state, that the inundation which recently occurred at Adana, was even more destructive than at first represented. More than 1200 lives were lost, and the property destroyed is valued at ten millions of piastres.

The dragoons who were committed for trial by the Exeter magistrates, on a charge of turbulence and riot, and of assaulting the police officers in the execution of their duty, have all been acquitted.

A coal mine at the Beaufort Iron Works at Abergavenny, recently ignited, and is now on fire to the extent of three miles. Many serious accidents have already been the consequence.

The Yurich Gazette of the 19th ult. announces that the disturbances which commenced at Schaffhausen on the 15-h ult., in consequence of the asserted arrival of M. Hurter, who became a convert to Catholicity at Rome, were renewed on the 16th.

General Sale, the hero of Jellabad, and his heroic lady, with their widowed daughter, Mrs. Stuart, and child, arrived at Lyme Regis, on the 22d ult.

The trials of incendiarism in Suffolk, commenced at Ipswich, on the 24th ult. Ann Manning was found guilty of setting fire to a cottage in which she lived.

Tpe usual weekly meeting of this association took place on Monday, July 22. Captain Edward Broderick, late of the 34th regiment, presided. Mr. W. S. O'Brien, M. P., handed in 200. from Halifax, Nova Scotia.

The Britannia arrived out on Sunday the 27th ult.

Married.

In New York, on Sunday the 18th inst., by Elder John Halliday, Elder Austin Newcomb to Miss Lavina Addis, both of Greene County, New York.

In Nauvoo, on the 28th inst., by Elder A. Johnson, J. C. Braley, to Miss Rachel M. L. Taylor.

[From the Nauvoo Neighbour.]

DEATHS FOR THE WEEK ENDING MONDAY, JULY 22, 1844.

Albert N. Rockwood, 1 y. 5 m.; consumption.
Charlotte Holmes, 60 y.; diarrhœa.
Eliza Spencer, 3 y. 2 m. 17 d; congestive fever.
James Durphy, 49 y. 10 m. 1 d; consumption.
George W. Hovey, 1 m. 4 d.
Emily Potter, 23 y. 3 m. 2 d; cholic.
Elizabeth C. Bailey, 15 y. 3 m. 7 d; typhus fever.
Nathaniel Thomas, 41 y; quick consumption.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.
WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 182 Canal st. N. Y.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.
ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Darius Lougee is authorised to receive monies due by the Sinking Fund Association at Lowell, and remit the same.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Werd Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder S J. Raymond is authorised to act as general agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet.

☞ Elders Wm. A Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklestown, New Jersey, is requested to act as agent for the Prophet.

Elder J B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Br. Milton F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Ananias McAllister is authorised to act as agent for the Prophet.

S. AMMERMAN, of Philadelphia, is authorised to receive subscriptions for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder Benj. Winchester is requested to use his influence in his Southern Mission and act as agent for the Prophet.

Elder G. B. Wallace of Mew Bedford is authorised to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet. He is also, authorised to dispose of a few Shares the Capital Stock of the "Society for the Diffusion Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y.

Br. Clair is our authorised agent at Hudson, N. Y.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

☞ Mr. E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet

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Elder Q. S. Sparks, of Hartford, Con. is authorized to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as a travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday evening.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 6th and the 24th of every month, as follows, viz.

	From N. York.	From Havre
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
MERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	Narch 1
LOUIS PHILLIPPE, J. Castofl,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 253 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety

Satinets, all colors

Scarlet and cadet mixed cloth; buff cassimere

Black and blue beaver and pilot cloths

Silk and tabby velvets; giraffe cloths

Velveteens; silk and Verona serges

Merinos and Cashmere vestings

Brown hollands, bindings and cords

Bombazine lustrings, goat's hair camblets

Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz.—

Cloth and cassimeres, of different styles and shades

Beavers and pilots, low priced to very superior

Vestings—London styles

Silecias—Casban's Fergusons's and several American makes

Prints—Low Philad and super Madders

M de Laines and Crape M de Laines—new styles

Merinos and Alpacas; Moicakine and Cords

Velvet and velveteens; red paddings—3-4 and 6-4

Kentucky jeans, of all the different colors

Roll'd jaconetts and col'd cambrics

Apron and furniture checks

Woolen shawls—all sizes and qualities

Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Doffil's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconette, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.

Hats cleaned and altered.

[m25:c] THOS. YOUNG.

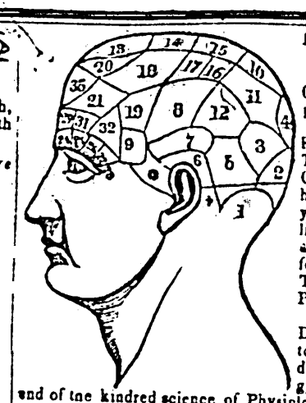
FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.

Niel Gray, Sec'y je—

AT THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards, and cemeteries in the city or country, his charges will be very moderate and attendance punctual, No. 552 Pearl st. near Broadway. je—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVENFNT, PHYSICAL, MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

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G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy,	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stiph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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New-York, May 19, 1844, [m15ic.

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Leave Wash. at 6 A M. arrive in Fred'keburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M arrive in Wel. N.C. at 1½ P.M.
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Leave Wash. at 6 A.M. passing through Fredericksburg and Richmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

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TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Courch of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

PROSPECTUS

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WEEKLY NEWSPAPER,

TO BE ENTITLED

THE PROPHET.

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Terms.—"THE PROPHET," will be issued Saturday morning the 18th instant, on an Imperial Sheet, at No. 7 Spruce Street, New-York, and will appear regular thereafter, on that day, at One Dollar per annum, invariably in advance.

☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York. G. T. LEACH, Pres't.

By order of the Board.

May 7, 1844.

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county Illinois. Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

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Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill., by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No. 7 Spruce street, New-York.

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S. BRANNAN & CO. PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED.

VOL. I.—NO. XVI. NEW-YORK, SATURDAY MORNING, AUGUST 31, 1844. $1 PER AN. SINGLE COPIES 3 CTS.

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THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Ireneus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this, and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the originol Greek, never before used for that purpose.

The Second Book of Hermas, called his Commands.

Command XI.

1 He showed me certain men sitting upon benches, and one sitting in a chair; and he said unto me, Seest thou those who sit upon the benches? Sir, said I, I see them. He answered, They are the faithful; and he who sits in the chair is an earthly spirit.

2 For he cometh not into the assembly of the faithful, but avoids it. But he joins himself to the doubtful and empty; and prophesies to them in corners and hidden places; and pleases them by speaking according to all the desires of their hearts.

3 For he, placing himself among empty vessels, is not broken, but the one fitteth the other. But when he cometh into the company of just men, who are full of the Spirit of God, and they pray unto the Lord, that man is emptied, because that earthly spirit flies from him, and he is dumb and cannot speak any thing.

4 As if in a store-house you suall stop up wine or oil; and among those vessels shall place an empty jar; and shall afterwards come to open it, you shall find it empty as you stopped it up: so those empty prophets, when they come among the spirits of the just, are found to be such as they came.

5 I said, how then shall a man be able to discern them? Consider what I am going to say concerning both kinds of men; and as I speak unto thee, so shalt thou prove the prophet of God and the false prophet.

6 And first try the man who hath the Spirit of God; because the Spirit which is from above is humble and quiet; and departs from all wickedness; and from the vain desires of the present world; and makes himself more humble than all men; and answers to none when he is asked; nor to every one singly: for the Spirit of God doth not speak to a man when he will, but when God pleases.

7 When therefore a man who hath the Spirit of God shall come into the church of the righteous, who have the faith of God, and they pray unto the Lord; then the holy angel of God fills that man with the blessed Spirit, and he speaks in the congregation as he is moved of God.

8 Thus therefore is the Spirit of God known, because whosoever speaketh by the Spirit of God speaketh as the Lord will.

9 Hear now concerning the earthly spirit, which is empty and foolish, and without vietue. And first of all, the man who is supposed to have the Spirit (whereas he hath it not in reality), exalteth himself, and desires to have the first seat, and is wicked and full of words;

10 And spends his time in pleasure, and in all manner of voluptuousness; and receivrs the reward of his divination; which if he receives not, he does not divine.

11 Should the Spirit of God receive reward and divine? It doth not become a prophet of God so to do.

12 Thus you see the life of each of these kind of prophets. Wherefore prove that man by his life and works, who says that he hath the Holy Spirit. And believe the Spirit which comes from God, and has power as such. But believe not the earthly and empty spirit, which is from the devil, in whom there is no faith nor virtue.

13 Hear now the similitude which I am about to speak unto thee. Take a stone, and throw it up towards heaven; or take a spout of water, and mount it up thitherward; and see if thou canst reach unto heaven.

14 Sir, said I, How can this be done? For neither of those things which you have mentioned, are possible to be done. And he answered, Therefore, as these things cannot be done, so is the earthly spirit without virtue, and without effect.

15 Understand yet further the power which cometh from above, in this similitude. The grains of hail that drop down are exceeding small; and yet when they fall upon the head of a man, how do they cause pain to it?

16 And again; consider the droppings of a house; how the little drops falling upon the house work a hollow in the stones.

17 So in like manner, the least things which come from above, and fall upon the earth, have great force. Wherefore join thyself to this spirit, which has power; and depart from the other, which is empty.

he Gospel of Nicodemus, formerly called The Acts of Pontius Pilate.

[Although this Gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a desciple of Jesus Christ, and conversed with him, others conjecture that it was a forgery, towards the close of the third century, by some zealous believer, who, observing that there had been appeals made by the Christians of the former age to the Acts of Pilate, but that such acts could not be produced, imagined it would be of service to Christianity to fabricate and publish this Gospel; as it would both confirm the Christians under persecution, and convince the heathens of the truth of the Christian religion. The Rev. Jeremiah Jones says, that such pious frauds were very common among Christians even in the first three centuries; and that a forgery of this nature, with the view above mentioned, seems natural and probable. The same author, in noticing that Eusebius, in his Ecclesiastical History, charges the pagans with having forged and published a book, called "The Acts of Pilate," takes occasion to observe, that the internal evidence of this Gospel shows that it was not the work of any heathen; but that if in the latter end of the third century we find it in use among Christians (and it was certainly then read in some churches,) and about the same time find a forgery of the heathens under the same title, it seems exceeding probable, that some Christians, at that time, should publish such a piece as this, in order partly to confront the spurious one of the pagans, and partly to support those appeals which had been made by former Christians to the Acts of Pilate; and Mr. Jones says, he thinks so the more particularly, as we have innumereble instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians. The present translation is made from the Gospel published by Grynaeus in the Orthodoxographia, vol i tom ii p 643]

Chapter VIII.

1 And it was about the sixth hour, and darkness was upon the face of the whole earth until the ninth hour.

2 And while the sun was eclipsed, behold the vail of the temple was rent from the top to the bottom; and the rocks also were rent, and the graves opened, and many bodies of saints, which slept, arose.

3 And about the ninth hour Jesus cried out with a loud voice, saying, Hely, Hely, lama zabathani? which, being interpreted, is, My God, My God, why hast thou forsaken me?

4 And after these things, Jesus said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost.

5 But when the centurion saw that Jesus, thus crying out, gave up the ghost, he glorified God, and said, Of a truth this was a just man.

6 And all the people who stood by, were exceedingly troubled at the sight; and, reflecting upon what had passed, smote upon their breasts, and then returned to the city of Jerusalem.

7 The centurion went to the governor, and related to him all that had passed.

8 And when he had heard all these things, he was exceeding sorrowful;

9 And calling the Jews together, said to them, Have ye seen the miracle of the sun's eclipse, and the other things which came to pass, while Jesus was dying?

10 Which when the Jews heard, they answered to the governor. The eclipse of the sun happened according to its usual custom.

11 But all those who were the acquaintance of Christ, stood at a distance as did the women who had followed Jesus from Galilee, observing all these things.

12 And behold a certain man of Arimathæa, named Joseph, who also was a disciple of Jesus, but not openly so, for fear of the Jews, came to the governor, and entreated the governor, that he would give him leave to take away the body of Jesus from the cross.

13 And the governor gave him leave.

14 And Nicodemus came, bringing with him a mixture of myrrh and aloes, about a hundred pound weight; and they took down Jesus from the cross with tears, and bound him in linen clothes with spices, according to the custom of burying among the Jews,

15 And placed him in a new tomb, which Joseph had built, and caused to be cut out of a rock, in which never any man had been put; and they rolled a great stone to the door of the sepulchre.

Chapter IX.

1 When the unjust Jews heard that Joseph had begged and buried the body of Jesus, they sought after Nicodemus, and those fifteen men who had testified before the governor, that Jesus was not born through fornication, and other good persons, who had shown any good actions towards him.

2 But when they all concealed themselves throught fear of the Jews, Nicodemus alone showed himself to them, and said, How can such persons as these enter into the synagogue?

3 The Jews answered him, But how durst thou enter into the syuagogue, who wast a confederate with Christ? Let thy lot be along with him in the other world.

4 Nicodemus answered, Amen; so may it be, that I may have my lot with him in his kingdom.

5 In like manner Jaseph, when he came to the Jews, said to them, Why are ye angry with me for desiring the body of Jesus of Pilate? Behold I have put him in my tomb, and wrapped him up in clean linen, and put a stone at the door of the sepulchre:

I have acted rightly towards him; but ye have acted unjustly against that just person, in crucifying him, giving him vinegar to drink, crowning him with thorns, tearing his body with whips and prayed down the guilt of his blood upon you

7 The Jews at the hearing of this were disquieted and troubled; and they seized Joseph, and commanded him to be put in custody before the sabbath, and kept there till the sabbath was over.

8 And they said to him, Make confession; for at this time it is not lawful to do thee any harm, till the first day of the week come. But we know that thou wilt not be thought worthy of a burial, but we will give thy flesh to the birds of the air, and the beasts of the earth.

9 Joseph answered, That speech is like the speech of proud Goliath, who reproached the living God in speaking against David. But ye scribes and doctors know, that God saith by the prophet, Vengeance is mine, and I will repay to you evil equal to that which ye have threatened to me.

10 The God whom you have hanged upon the cross, is able to deliver me out of your hands. All your wickedness will return upon you.

11 For the governor, when he washed his hands, said, I am clear from the blood of this just person. But ye answered and cried out, His blood be upon us and our children. According as ye have said, may ye perish for ever.

12 The elders of the Jews, hearing these words, were exceedingly enraged; and seizing Joseph, they put him into a chamber where there was no window; they fastened the door, and put a seal upon the lock;

13 And Annas and Caiaphas placed a guard about it, and took counsel with the priests and Levites, that they should all meet after the sabbath, and they contrived to what death they should put Joseph.

14 When they had done this, the rulers, Annas and Caiaphas order Joseph to be brought forth.

In this place there is a portion of the Gospel lost or omitted, which cannot be supplied.

THE BOOK OF ENOCH.

Chapter XI.

1 I went from thence to the middle of the earth and saw a happy and fruitful land, in which branches continually germinated from the trees which were planted thereon: there I saw a holy mountain, and beneath it water on the eastern side, which flowed towards the south, I saw also on the east side another mountain as high as that and there were deep but not wide valleys between them.

2 Water ran towards the mountain to the west of this, and beneath them were also another mountain.

3 There was a valley but not wide below it, and in the midst of them there were other deep and dry valleys towards the ends of the three, and all these valleys which were deep, but not wide, consisted of a strong rock, and a tree which was planted on them, and I wondered at the rock and valleys, and was much surprised.

4 Then I said, What signifies this blessed land, all these lofty trees, and the accursed valley between them?

5 Then Uriel, one of the holy angels who were with me, answered, This is the accursed valley of the accursed for ever. Here shall be gathered together all who with their mouths have spoken unseemly words against God, and have said disagreeable things of his glory: here they shall be gathered together, here shall be their land.

6 In the latter days an example shall be made of them in the judgment of righteousness, before the Holy One, while those who have received mercy, shall for ever all their days praise God the everlasting King.

7 And at the time of their judgment they shall praise him for his mercy as he has given it to them. Then I praised God, and turned myself to him, and mentioned his greatness as it was right for me.

8 I went from thence to the east, to the middle of the mountain, in the desert of which I only perceived the level surface.

9 It was full of trees of the seed mentioned, and water ran down upon it.

10 There appeared a cataract composed as of many cataracts both towards the west, and towards the east; there were trees on one side; on the other, water and dew.

11 Then I went to another mountain from the desert, towards the east of that mountain to which I was near.

12 There I saw trees of judgment, particularly those of the sweet smell of frankincense and myrrh.

13 And over it above them was the elevation of the eastern mountain at small distance.

14 I also saw another place with valleys of water which never diminished,

15 Where I perceived a beautiful tree which in smell was like Mastich.

16 And towards the sides of these valleys I perceived cinnamon of a sweet odour; over them I passed on towards the east.

17 Then I saw another mountain containing trees, from which water flowed like neketro. Its name was Sarira, and Kalboneba, and upon this mountain I saw another mountain upon which were alse-trees.

18 These trees were full like almond trees, and when they brought forth fruit it was superior to all perfume.

19 After these things, I beheld the entrances of the north above the mountains, and perceived seven mountains filled with pure spikenard, odoriferous trees, cinnamon, and papyrus.

20 From thence I went on above the tops of these mountains to some distance towards the east, and went over the Erythrœan sea, and when I was advanced far beyond it, I went on above the angel Zateel, and came to the garden of righteousness, and in this garden I saw among other trees, some which were numerous and large, and which flourished there.

21 Their fragrance was good and strong, and their appearance was various and beautiful; the tree of knowledge also was there, and if any one eats of it he will obtain more wisdom.

22 It was like a sort of the tamarind tree, and bare fruit like very fine grapes, and its fragrance extended to a considerable distance. I exclaimed, How beautiful is this tree, and how pleasan is its appearance.

23 Then answered Raphael, an angel who was with me, and said, This is the tree of knowledge of which thy ancient father, and thy aged mother ate, who were before thee, and who received knowledge, when their eyes were opened they saw that they were naked, but they were driven out of the garden.

24 From thence I passed on to the ends of the earth, where I saw large beasts different from each other, and birds different in their appearances and forms, as well as with notes of different sounds.

25 To the east of these beasts I perceived the ends of the earth where heaven ceased, the gates of heaven stood open, and I saw the celestial stars come forth. I numbered them as they came forth out of the gate, and wrote them all down as they came out one after another, according to their numbers, their names altogether, their times, and their years, as the angel Uriel who was with me, had shewn them to me.

26 He shewed them all to me, and wrote them down.

27 He also wrote down for me their names, their regulations, and their operations.

28 From there I passed on towards the north to the ends of the earth;

29 And there I saw a great and glorious wonder at the ends of the whole earth.

30 There I saw heavenly gates opening into heaven, and three of them distinctly divided. The north winds came out from them, and blew cold, hail, frost, snow, dew, and rain.

31 They blew mildly from one of the gates; but when they blew from the other two, it was with force and violence, they blew strongly over the earth.

32 From there I went to the ends of the world towards the west;

33 Where I perceived three gates open as I had seen in the north, the gates and passages through them were of the same extent.

34 Then I went to the ends of the earth towards the south, where I saw three gates open to the south, from which came forth, dew, rain, and wind.

35 From thence I went to the ends of heaven towards the east, where I saw three heavenly gates open to the east, which had lesser gates within them. Through each of these lesser gates the stars of heaven passed on, and went towards the west by a path which was seen by them, and that at every time.

36 When I saw them, I praised, every time I praised the Lord of glory, who had made these great and splendid signs, that they might display the magnificence of his works to angels and to the souls of men, that they may glorify all his works and deeds, might see the working of his power, might glorify the great labour of his hands, and praise him for ever.

MORMONISM.

Lectures on Theology.

(FROM THE BOOK OF DOCTRINE & COVENANTS.)

Faith.

Section IV.

1 Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessing of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2 Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, might be enabled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life. For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven understanding most perfectly the constitution of human nature, and the weakness of man, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3 Having said so much we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in him. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4 We have, in the revelations which he has given to the human family, the following account of his attributes.

5 First, Knowledge. Acts 15:18. Known unto God are all his works from the beginning of the world. Isaiah 46:9,10. Remember the former things of old; for I am God and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My council shall stand, and I will do all my pleasure.

6 Secondly, Faith, or power. Heb. 11:3. Through faith we understand that the worlds were framed by the word of God. Gen. 1:1. In the beginning, God created the heaven and the earth. Isaiah 14:24,27. The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

7 Thirdly, Justice. Ps. 89:14. Justice and judgment are the habitation of thy throne. Isaiah 45:21. Tell ye, and bring them near; yea, let them take council together: who has declared this from the ancient time? Have not I the Lord? and there is no God else beside me; a just God and a Saviour. Zeph. 5:5 The just Lord is in the midst thereof. Zech. 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto thee: he is just, and having salvation.

8 Fourthly, Judgment. Ps. 89:14. Justice and judgment are the habitation of thy throne. Deut. 32:4. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity: just and right is he. Ps. 9:7. But the Lord shall endure forever: he has prepared his throne for judgment. Ps. 9:16. The Lord is known by the judgment which he executes.

9 Fifthly, Mercy. Ps. 89:15. Mercy and truth shall go before his face Exodus 34:6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious. Neh. 9:17.—But thou art a God ready to pardon, gracious and merciful.

10 And Sixthly, Truth. Ps. 89:14. Mercy and truth shall go before thy face. Exodus 34:6. Long suffering and abundant in goodness and truth. Deut. 32:4. He is the Rock, his work is perfect; for all his ways are jungment. A God of truth and without iniquity: just and right is he. Ps. 31:5. Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

11 By a little reflection it will be seen, that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity. For, unless God had power over all things, and was able, by his power, to control all things, and thereby deliver his creatures who put their trust in him, from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved; but with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him, to the very uttermost.

13 It is also necessary, in order to the exercise of faith in God, unto life and salvation, that men should have the idea of the existence of the attribute justice, in him. For without the idea of the existence of the attribute Justice, in the Deity, men could not have confidence sufficiently to place themselves under his guidance and direction; for they would be filled with fear and doubt, lest the Judge of all the earth would not do right; and thus fear, or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But, when the idea of the existence of the attribute justice, in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself npon the Almighty without fear and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right

14 It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no soonor is the idea of the existence of this attribute planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith, to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ: believing, that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerors and more than conquerors in all things.

15 And again, it is equally important that men should have the idea of the existence of the attribute mercy, in the Deity, in order to exercise faith in him for life and salvation. For, without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecu-

tions, which they have to endure for righteousness' sake: but when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints. believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings; and that the mercy of God will lay hold of them aud secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

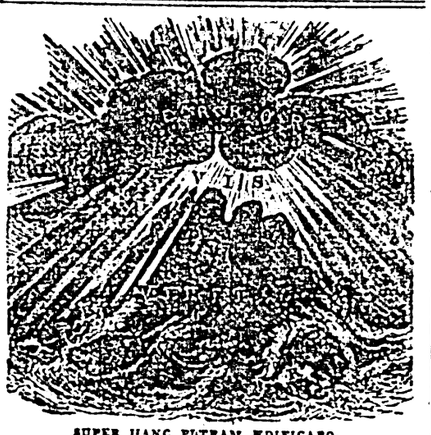
16 And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth, in him. For, without the idea of the existence of this attribute the mind of man could have nothing upon which it could rest with certainty: all would be confusion and doubt; but with the idea of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises, and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence: believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denuncintions, and judgments, pronounced upon thn heads of the unrighteous will also be executed in the due time of the Lord: and by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17 Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before mentioned attributes in the Deity, and it will be seen, that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation; and as he possesses the attribute power he is able thereby to deliver them from the power of all enemies: and seeing also, that justice is an attribute of the Deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, his saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised toward them: and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them when he shall bring them into the midst of his throne to dwell in his presence eternally.

18 In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong: abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19 Such, then, is the foundation, which is laid. through the revelation of the attributes of God. for the exercise of faith in him for life and salvation; and seeing that there are attributes of the Deity, they are unchangeable—being the same yesterday to-day and forever—which gives to the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day Saints had: so that all the saints, in this respect, have been, are, and will be alike, until the end of time; for God never changes, therefore his attributes and character remain for ever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith, was, is, and ever will be the same. So that all men have had, and will have an equal privilege.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, AUGUST 31, 1844.

Texas and Oregon.

It is well known to the friends of the late Gen. Joseph Smith that he looked upon the annexation of Texas and the assertion of our right to Oregon as a measure of the utmost importance to the welfare of this country, and boldly and fearlessly advocated those measures till his death. Gen. Smith remarked after the news of the nomination of Mr. Polk by the Democratic Convention came to him, had he known that Col. Polk would be nominated, he should not have suffered his name to be before the people as a candidate; his chief object was to defeat the nomination of Martin Van Buren. Mr. Polk is the only candidate in the field, who is pledged to admit Texas and protect Oregon. Henry Clay opposes the annexation of Texas and we presume would rather lose Oregon then offend England. Thus are the two great parties divided; now how shall we carry out the views of Gen. Smith? In every particular we cannot, but a "half loaf is better than no bread" and if we can annex Texas and enforce our laws in Oregon we have gained an important point. How can we effect this object? why by every one that wishes Texas admitted into our Union. let him poll his vote for the candidate that is pledged to carry out that measure, and if we do not succeed we have the satisfaction of having done our duty.

Apology.

We were surprised last week when our paper came from the press and consequently too late to rectify them, that there was many typographical errors, in fact our compositors had neglected to correct their proofs. We hope that this will be overlooked by our correspondents and patrons and we will manage that no apology will be needed for the future.

Elder W. Smith.

We are pleased to say that our beloved brother Wm. Smith, has again returned to this city, and in good spirits; he has brought us cheering accounts of the spread of the good cause in Boston, Lowell and other parts where he has been laboring, the work of God is rolling onward and no power can stay it. Elder Smith's health is not very good, will not the saints remember him in their prayers, that he may remain long with us? as he is the only one of the Smith family of the males that remains. Our brother appears as cheerful as could be expected considering the great loss and affliction he has met with: he mourns the loss of a father and five brothers, four of whom came to their graves by the hand of persecution, consequently have died as martyrs to the cause of truth, so went the prophets of old; it is due to say, that Elder Smith's untiring zeal for the cause of truth has won for him a reputation in the hearts of the faithful, that time or his enemies connot erase. we are told that Elder Adams will join him this week in this city and give us a course of lectures on the fulness of the gospel.—So may God grant it and speed their ministry is our prayer.

Mansfield Conference.

We are requested by Elder E. Ward Pell, to inform the Conference to be held at Mansfield on the 3d inst., that an Elder from New York will be there to address the people—he is a descendant of Israel.

Joe Smith and the Devil,

This dialogue we copy from the New York Herald, and as it contains much truth enforced in a pleasing manner, we think no apology is needed for its insertion. It is a well written article and will pay any one for the time consumed in its perusal.

Elder G. J. Adams.

In answer to the daily repeated query, when when will Brother Adams or Mr. Adams be in New York? we would say that this LION of MORMONISM, as the press call him, will be here the beginning of next week, when a large hall will be procured for him, that he may meet a SMALL PORTION of his friends in New York—due notice of which will be given through the daily papers. He will also be with us on our pleasure excursion to Fort Lee on the 3d of Sept.

Elder Adams is at New Bedford, vexing the wicked and causing the honest to rejoice in the truth, he is "one of those men who turn the world upside down."

A Caution to Saints.

Mark that man who speaks against the authorities of the Church of the Latter Day Saints, for unless he repent he must fall. Let the saints remember the suffering of our martyred Prophet and Patriarch, that by false brethren they were butchered in cold blood. The first elders of this church, viz. the Smith family have suffered too much, to be slandered by stripling elders, who have derived the very being or existance of all they possess in Priesthood and doctrine from those whom God has called to be special witnesses, and the first in setting up the kingdom of God in the last days. The day has gone by when TRUE HEARTED SAINTS will place confidence in Presiding Elders, ***** *****, or any one else, who speak of "25 feet elders in high standing" disrespectfully, and the church can mark them in their course, and if God does not curse them, he never spake by my mouth.

WM. SMITH.

New York Conference.

The General Fall New York Conference will will be held at the Marion Temperance Hall, 183 Canal st., on Wednesday next 4th September at 10 o'clock, A. M.

The Philadelphia General Conference convenes to-day at 10 o'clock and continues to-morrow.

Our News Man.

Brother Melvin Wilber, who a few weeks since cried the "Prophet" in the crowded streets and markets of this busy Metropolis has returned to Nauvoo.—may the blessings of God accompany him.

"The Prophet Joseph addressing the Lamanites," finely colored, 25 cts., in frames 50 cts., may be had at the Prophet office.

Elder S. Brannan.

On the coming week our beloved brother Elder Brannan, (whose hand is never slack in finding something to do in this last dispensation,) will take his leave of us again, on another mission to the east by the way of Westfield, Mas., Boston, Lowell, Peterboro, Salem, and New Bedford; he will be at Westfield on the 8th of September next, and will proceed from thence to the above mentioned places; may the Angel of the Covenant go before him; he is another of those that "go turning the world upside down."

Tracts for the People.

We this week publish the first number of a series of cheep comprehensive TRACTS illustrating the great truths we are contending for. The great utility of this enterprise must be obvious to all, the low price at which they are furnished, places them within the reach of ALL WHO WISH TO CIRCULATE THE TRUTH. The one now published was written by Professor Pratt and sets forth our belief in a happy and forcible style. They are printed on fine paper 8 vo. 4 pp. fine print. Price 40 cents per hundred copies or 400 pages.

We would further say that a Society has been formed by the saints of New York, and a small fund raised for the purpose of circulating them gratuitously, which will evidently be the means of removing a great deal of prejudice from the minds of those who are unacquainted with our faith and principles. We hope the Saints in Boston, Philadelphia, and other places will go and do likewise.

That Big Tent

Our attention was called the other day to a cart bearing several long poles, we were at a loss to conjecture what they were intended for; our devil thought they were "young hickory poles" to celebrate the glorious democratic victories through the country, while our "Proof" thought they were a portion of some great Astronomical instrument, which in truth we found to be the case, when the cart stopped next door to our "sanctum" and the poles were carried up to that repository of MOONSHINE the Exploded Millerite Humbug, book depot. Truly God has sent this people strong delusion that they might believe a lie, because they reject the truth.

Pleasure Party.

The committee appointed to select a location for our Party to take place on the 3d Sept., have decided upon Fort Lee up the North River, all who intend to participate (and we hope all will) are requested to meet at half past nine o'clock at foot of Canal st. as the steam boat will leave precisely at 10 o'clock, fare 12 1-2 cents each way. Elders Wm. Smith and G. J. Adams have promised to be present.

"By their fruits ye shall know them."

On Saturday we happened in a neighborhood where a great Whig meeting was held, and were disgusted with the foolish sights we beheld; surely, such fruit could not be the product of a pure tree.—A couple of gentlemen (?) whose faces betokened a familiar acquaintance with the "Fire-Water," drove along, furiously shouting "Clay and Freling-HIZEN," while their shaking hands bore a pole upon which was placed that emblem of deception, the raccoon. We had not proceeded far, before a large number of noisy yelping boys, (for there was not one in the lot who could vote,) singing "Clay and COON," came along on a large wagon, each one bearing a branch of a tree in his hand, and making a noise that devils might envy.

Oh! Mr. Greely, can you tell us "what has caused this great commotion;"—is it TRUTH or FANATICISM?

"It shines for all."

This is the motto of the New York Sun, and a more flagrant falsehood never met public eye than is couched in that motto. Where is the honest man, who is not a fool or blinded by filthy lucre, who can say that the New York Sun shines for all? not a paper that emanates from that office, but has the lie given direct to it.—Witness its course towards the Mormons; how many lies has it caused to be circulated, and all for what—why, the Mormons are not popular, and the pious selfrighteous Gothamites admire the MAGNANIMITY of the man who strikes where a blow cannot be returned. Oh! Moses, Moses, come out like a man, "tell the truth and shame the Devil." From the best we can learn, the ridiculous story about the Prophet having been seen on a white horse, originated in this hypocritical sheet. We propose that it alter its motto to "It sins for all."

Elder S. Lane and E W. Pell

Have started for Connecticut, and will labor in the vicinity of Mansfield, Clinton, etc. They are faithful elders and are calculated to effect much in turning men from the error of their ways and building up the glorious Kingdom of God in the last days. These brethren have been laboring for a short time back in Con. and the Lord has blessed them much. Elder L. baptised five in Norwalk on Wednesday last, many believing. We have received letters from various sections of Connectient, showing conclusively that these brethren are very much liked, and are calculated to do much good. May the God of Israel speed them.

POETRY.

HYMN.

Air:—"Long, long ago"

1. This world is now in a wilderness state,
Here is no rest, is no rest,
Here I must bear from the world all its hate,
Here is no rest, is no rest,
Soon shall I go to my home in the west,
There with the saints of God ever blest,
There in the city of God ever rest,
There, there is rest, there is rest.

2. Here are aflictions and trials ever near,
Here is no rest, is no rest.
Here I must part with the friends I hold dear,
Here is no rest, is no rest.
Sweet is the promise the saints always claim,
Ask of the father in Jesus blest name,
The God of the ancients is still, still the same.
There, there is rest, &c.

3. Where is the city the Prophets declared,
Long, long ago, long ago.
Where is the Temple prepared for the Lord,*
Here, here below, here below.
Zion is building the saints gather home,
Temples are rearing, the voice still is come,
Glory and honour to God and the Lamb,
There is my home, is my home.

4. Now is the Ensignt to Gentiles unfurled,
Here is no rest, is no rest.
Now is the Gospel sent forth through the world,
Here is no rest, is no rest.
Soon ancient Isreal will hear the glad news,
Gladly obey it when Gentiles refuse,
Join the glad song when their veil is unloosed,
There, there is rest, &c.

5. Join then our standard, ye honest in heart,
Here is no rest, is no rest.
And in the "latter day" work have a part,
Here is no rest, is no rest.
Then when the "ten tribes" and Ephriam who [roam,
Find in Jerusalem, and Zion a home,§
Then you with them, shall join in the glad song,
Here, here is rest, &c.

6. Why do I tarry from Zion my home,
Here is no rest, is no rest.
Why from the saints do I wander and roam,
Here is no rest, is no rest.
Now do'th the bride the Lamb's wife bid me come,‖
Now do'th the bridegroom beckon me on,
Sing halelujah to God and the Lamb,
There, there is rest, &c.

* Malachi, iii; 1. † Isaiah, xi; 10, 12. ‡ Esdras xiii; 39, 40. § Joel, ii; 32. ‖ Revelations. xxii; 17.

JOHN HARDY.

Soft Nativeism.

The following is copied from that "Yellow blossom" expounder of law and morals (?), the American Republican.

MORMONISM.—The annexed article came to us in the New York Prophet, carefully marked so that we would not miss it.

Gov. Ford and the Mormons have not done "agitating" yet. Some violent outbreak will most likely occur in or near Nauvoo shortly. It is monstrous that these fanatics, the Mormons cannot be kept in order. We almost think that their extermination would be a work of philanthropy.

The above is from thh New York American Republican (native) a paper professing a strong love for that Holy Book, whose most precious doctrine they would fain violate. We would refer the assinine editor of this filthy sheet to the passage in the book for which he has professed so much reverence. 'Blessed are ye when all men shall revile you for my name s sake."—and when he judges a people by the lies of interested priests and bigots, let him have the fear of God before his eyes and judge according "to the law and testimony." Why are the Mormons opposed? why, simply because they advocate the same doctrine that Jesus Christ did, and which in his day as well as the present, caused his disciples to be called the "sect every where spoken against." In regard to our course during our troubles, while injuries of the most blood-stirring kind have been inflicted on us—while those we loved dearer than life have lost their lives by the most dastardly treachery, and in fact when it has almost ceased to be a virtue to remain calm, so great has been our trials, have we not invariably trusted to the laws and left redress in their hands? and for this this poor sickly hypocrite thinks it would be a piece of philanthropy to "exterminate us." Poor unhappy mortal, wouldst thou EXTERMINATE all who oppse your nefarious schemes of political aggrandizement? We would like to know what the philanthropic editor receives from the Methodist society for this choice merceau expression of their feelings. Let him read Gov. Ford's address to the people of Warsaw, and if no retraction is made, we shall expect that the party styled Native American authorize such a course in their organ. From the above paragraph may be seen from whence the assassins that took the life of our beloved brethren imbibed the spirit that actuated them in the damnable act. Oh ye shades of Washington, of Franklin, of Adams, is this the liberty that was fought and bled for by the patriots of '76? Are these the fruits of that liberty you left to your descendants?

Of course we cannot be expected to reply to a madman.

From the same paper we take the following:

We have received a letter from our beloved Brother, Thomas Ward, the editor of the "Millenial Star," dated Liverpool Aug. 3d.

He had received the sad intelligence of the death of the Brethren, by the Britannia—had the "Star" in press, published a double number, the latter part in mourning—also published, Brother Hyde's epistle to the Brethren of England. The news of the death of the Brethren will not retard the work there, but thinks it will increase with unexampled rapidity. The elders have laid hold of the work with increased energy. The prospects of the work of the Lord are most encouraging in England, and they feel assured that this sad event will be instrumental in furthering the great work.

Mr. Native, we should not be surprised if a jury of your own empannelling would render a verdict of "found mad," when you read the article which you could not answer. Learn wisdom, Mr. yellow blossom, and be very careful in future who you throw stones at—"the MORMON LION is at rest, be careful you do not rouse him."

COMMUNICATIONS.

The Church of Christ.

The present existence of the Church of Jesus Christ of Latter Day Saints, would be pronounced, upon common principles of reasoning, impossible. Since its first organization, which was in the year of our Lord one thousand eight hundred and thirty, it has found in almost every man, a natural and inveterate enemy. To stop its progress the furious efforts of fanatics, the ingenious efforts of statesmen, and the combined strength of armies or mobs, have frequently and perseveringly been applied. The blood of her sons and daughters has flowed like water. The smoke of their burned dwellings has ascended in thick volumes to the skies. The blood-stained traces of men, women and children, has been seen in the dread of winter, as they wandered, exiled, driven and banished from their once happy homes, to seek an asylum in a land of strangers. The Gallic invader hurled the brand of devastation into the abodes of blessedness, and with sacriligious cupidity plundered the communion table of her God. She has beheld without the power to stay, the mothers who bore her children, inhumanly murdered in defence of their infants, and heard with frantic horror the shrieks of sisters flying from the pollution intended by their merciless persecutors. Religious bigots, drunkards and priests, thieves and professors, deacons and swindlers, teachers and taught, ruler and ruled, statesmen and people, noble and ignoble, learned and ignorant, have mingled in one common cause, sported over her woes, and erected, as they fondly supposed, by their union of strength and combination of artillery, a standing monument of its perpetual ruin. It would seem as if the combined powers of earth and hell were arrayed against this band of reformers. What have they not to encounter? Have they, like the first settlers of America, to encounter the dangers of the trackless ocean, brave the dangers of the howling wilderness, filled with wild beasts. or still worse, by wild and savage enemies; nay, were this all, they might gain a footing—they might increase in numbers. But behold! their foes are in their own land: in their own neighborhood. The rights and privileges of American citizenship are denied them, the unalianable rights of the self-evident truths of the Declaration of Independence are withheld from them, while the press, the most powerful engine to facilitate the spread of truth, and equally powerful to disseminate error, is closed against them, and acts the part of political and religious turkey buzzards, gathering all the lies and calumny of ages to besmear, contaminate and traduce the character of the servants of God, and feed the already depraved appetites of a wicked world with the poison of asps which is under their tongues Tell me not of military science, tell me politician, tell me student of history, as you open the reverend chronicles of the past, and compare for me the baffled projects, the abandoned adventures of other times, tell me on any principle of human probability, what shall be the fate of this Church of the Last Days? Was it the winter storms, beating upon the houseless heads of women and children, driven from their homes by cruel mobs? Was it hunger, disease and death? Was it the groans of dying husbands, or the shrieks of bereaved widows? or was it the cannon's roar? Was it the deep maladdy of a blighted hope, ruined property and a broken heart, aching in its last moments at the recollection of the loved and lost, now, separated from their embrace? Was it some or all of these evils united that hurried this forsaken company to their melancholy fate? And is it possible that all these wrongs combined were not able to blast this bud of hope? Is it possible from a beginning so feeble, so small, having contend with mountain waves of opposition so great, that there has gone forth a progress so steady, a growth so wonderful, an expansion so ample, a reality so important, a light so glorious? Yet so it is. From all these difficulties the church has arose fresh in beauty and might, celestial glory beamed around her, she dashed down the high hopes of the mighty phalanx that had arrayed themselves against her; she had celebrated the funeral of those that plotted her ruin, and handed down to posterity the records of their shame. Yet the weapons of her WARFARE are not carnal but spiritual. She has been followed in her career by the songs of redeemed sinners and the shouts of enraptured angels. Truth clothed in its native splendor, like the day star or the rising of the morning sun, has began to shed its radient splendor upon the thick moral darkness of the world, and to dispel the thick clouds of error and superstition that has benumbed and blunted the intelligence of all minds. Since its rise this church has been onward in its triumphant march, heeding no alarm, and has gathered into its bosom more than one hundred thousand souls. How shall this phenomena be explained, who shall unfold the mystery? The book of life and truth has made our wondering to cease, The Lord her God in the midst of her is mighty, his protection is as a wall of fire, and his presence as a fountain of health.—Armed with divine virtue, His gospel, secret and unobserved, enters the hearts of men and sets up its dominion. Bars, bolts and dungeons are no obstacles to its progress. Bonds, tortures, imprisonment and death, cannot extinguish its flame. Let no saint's heart fail then, for fear in these days of rebuke and blasphemy of the cause of God. The ark (church) is launched indeed upon the floods, the tempests break over her on every side, but the God of Heaven is at the helm, and will steer her safe into the haven of an everlasting peace.

Q. S. SPARKS.

[From the New-York Herald.]

Joe. Smith and the Devil.

A DIALOGUE.

[Enter Devil with a bundle of handbills, which he is in the act of posting.]

WANTED IMMEDIATELY,

All the liars, swindlers, thieves, robbers, incendiaries, murderers, cheats, adulterers, harlots, blackguards, drunkards, gamblers, bogus makers, idlers, busy bodies, pickpockets, vagabonds, filthy persons, hireling clergy, and their followers, and all other infidels, and rebellious, disorderly persons, for a crusade against Joe Smith and the Mormons. Be quick, be quick, I say, or our cause will be ruined, and our kingdom overthrown by that d—d fool of an impostor and his associates, for even now all earth and hell is in a stew.

[Joe Smith happens to be passing, and hails his Majesty.]

Good morning, Mr. Devil. How now, you seem to be much engaged; what news have you got there?

Devil (slipping his bills into his pocket with a low bow)—O! good morning, Mr. Smith; hope you are well, sir. Why—I—I was just out—out on a little business in my line; or finally, to be candid, sir, I was contriving a fair and honorable warfare against you and your impositions, wherein piety is outraged, and religion greatly hindered in its useful course. For, to be bold sir, (and I despise anything underhanded,) I must tell you to your face that you have made me more trouble than all the ministers, or people of my whole dominion, have for ages past.

Smith.—Trouble! what trouble have I caused your Majesty? I certainly have endeavored to treat you, and all other persons, in a friendly manner even my worst enemies; and I always aim to fulfil the Mormon creed, and that is, to mind my own business exclusively. Why should this trouble you Mr. Devil?

Devil.—Ah! your own business, indeed. I know not what you may consider your business, it is so very complicated; but I know what you have done, and what you are aiming to do. You have disturbed the quiet of Christendom, overthrown churches and societies, you have dared to call in question the truth and usefulness of old and established creeds, which have stood the test of ages; and have even caused tens of thousands to come out in open rebellion, not only against wholesome creeds, established forms and doctrines, well approved and orthodox, but against some of the most pious, learned, exemplary, and honorable clergy, whom both myself and all the world, love, honor, and esteem, and this is not all. But you are causing many persons to think who never thought before, and you would fain put the whole world a thinking, and then where will true religion and piety be? Alas! they will have no place among men, for if men keep such a terrible thinking and reasoning as they begin to do, since you commenced your business, as you call it, they never will continue to uphold the good old way in which they have jogged along in peace for so many ages; and thus, Mr. Smith, you will overthrow my kingdom, and leave me not a foot of ground on earth, and this is the very thing you aim at. But I, sir, have the boldness to oppose you by all the lawful means which I have in my power.

Smith.—Really, Mr. Devil, your Majesty has of late become very pious; I think some of your Christian brethren have greatly misrepresented you. It is generally reported by them that you are opposed to religion. But—

Devil.—It is false; there is not a more religious and pious being in the world than myself nor a being more liberal minded. I am decidedly in favor of all creeds, systems, and forms of Christianity, of whatever name or nature; so long as they leave out that abominable doctrine, which caused me so much trouble in former times, and which, after slumbering for ages, you have again revived; I mean the doctrine of direct communion with God, by new revelation. This is hateful, it is impious, it is directly opposed to all the divisions and branches of the Christian Church. I never could bear it. And for this very cause, I helped to bring to condign punishment all the prophets and the apostles of old, for while they were suffered to live with this gift of revelation, they were always exposing and slandering me, and all other good pious men in exposing our deeds and purposes, which they called wicked, but which we considered as the height of zeal and piety; and when we killed them for these crimes of dreaming, prophecying, and vision-seeing, they raised the cry of persecution, and so with you miserable deluded Mormons.

Smith.—Then, your most Christian Majesty is in favor of all other religions but this one, are you?

Devil.—Certainly. I am fond of praying, singing, church building, bell ringing, going to meeting, preaching, and withal, I have quite a missionary zeal. I like also long faces, long prayers, long robes, and learned sermons; nothing suits me better, than to see people who have been for a whole week oppressing their neighbor, grinding the face of the poor, walking in pride and folly, and serving me with all their heart, I say nothing suits me better, Mr. Smith, than to see these people go to meeting on Sunday, with a long religious face on, and to see them pay a portion of their ill-gotten gains for the support of a priest, while he and his hearers pray with doleful groans and awful faces, saying, "Lord, we have left undone the things we ought to have done, and done the things we ought not;" and then, when service is ended, see them turn again to their wickedness and pursue it greedily all the week, and the next Sabbath repeat the same things. Now, be candid, Mr. Smith; do you not see that these, and all others, who have a form and deny the power, are my good christian children, and that their religion is a help to my cause?

Smith.—Certainly, your reasoning is clear and obvious as to these hypocrites, but you would not be pleased with people getting converted either at camp meeting, or some where else, and then putting their trust in that conversion, and in free grace to save them—would you not be opposed to this?

Devil.—Why should I have any objection to that kind of religion, Mr. Smith? I care not how much they get converted, nor how much they cry Lord, Lord, nor how much they trust to free grace to save them, so long as they do not do the works that their God has commanded them; I am sure of them at last, for you know all men are to be judged according to their deeds. What does their good old Bible say? Does it not say, "not every one that saith Lord, Lord, shall enter into my kingdom, but he that doeth the will of my father which is in heaven." No, no, Mr. Smith, I am not an enemy to religion, and especially to the modern forms of christianity, so long as they deny the power, they are a help to my cause; see how much discord, division, hatred, envy, strife, lying education, blindness, and even error and bloodshed, has been produced as the effect of these very systems. By these means I gain millions to my dominion, while at the same time we enjoy the credit of being pious christians; but you, Mr. Smith, you are my enemy, my open and avowed enemy, you have even dared in a sacriligious manner to tear the veil from all these fine systems, and to commence an open attack upon my kingdom, and this even when I had almost all christendom, together with the clergy, and gentlemen of the press, in my favor. How dare you venture thus to commence a revolution without reserve, and without aid or succor, and in the midst of innumerable hosts of my subjects?

Smith.—Why, sir, in the first place, I knew that I had the truth on my side, and that your systems and forms of christianity were so manifestly corrupt, that one had only to lift the veil from your fooleries on one side, and to present plain and reasonable truth on the other, and the eyes of the people could at once distinguish the difference so clearly that, except they chose darkness rather than light, they would leave your ranks and come over to truth. For instance, what is easier than to show from the history of the past, that a religion of direct revelation was the only system ever instituted by the Lord, and the only one calculated to benefit mankind?—What is easier than to show that this system saved the church from flood, famine, flames, war, division, bondage, doubt, and darkness, many times, and that it is the legitimate way and manner of God's government of his own peculiar people in all ages and dispensations.

Devil.—To be candid with you, Mr. Smith, I must own that what you have now said, neither myself nor my most able ministers have been able to gainsay by any argument or fact. But then you must recollect that tradition and custom, together with fashion and popular clamor, have in all ages had more effect than plain fact and sound reason. Hence, you see we are yet safe so long as we continue the cry from press and pulpit, and in Sunday schools, that all these things are done away and no longer needed. In this way, though God may speak, they will not hear; angels may minister, and they will not believe; visions may reveal, and they will not be enlightened; prophets may lift their voice, and their warnings pass unheeded; so you see we still have them as safe as we had the people in olden time. God can communicate no message to them which will be examined or heard with any degree of credence or candor. So for all the good they get from God, all communication being cut off, they might as well be without a God. Thus you see I have full influence and control of the multitude by a means far more effectual than argument or reason, and I even teach them that it is a sin to reason, think, or investigate, as it would disturb the even tenor of their pious breathings and devout groans and responses. Smith, you must be extremely ignorant of human nature, as well as of the history of the past, to presume that reason and truth would have much effect with the multitude. Why, sir, look how effectually we warded off the truth at Ephesus, when Paul attempted to address them in the theatre. Strange, that with all these examples before you, you should venture to raise the hue and cry which has so oft been defeated, and this with no better weapons on your side than reason and truth. Indeed, you may thank my christian spirit of forbearance that you have escaped so far without a grid-iron; but take care for the future, I may not always be so mild.

Smith—But why is your majesty so highly excited against me and my plans of operation, seeing that you consider that you have the multitude perfectly safe; and why so enraged and so fearful of the consequences of my course, and the effect of my weapons, while at the same time you profess to despise them as weak and powerless. Alas, it is too true that you have the multitude safe to all appearance at present, and that truth can seldom reach them: why not then be content and leave me to pursue my calling in peace? I can hardly hope to win to the cause of truth any but the few who think, and these have ever been troublesome to your cause.

Devil.—True, but then you are, in spite of all my efforts, and that of my fellows, daily thinning our ranks by adding to the number of those who think, and such a thinking is kept up that we are often exposed in some of our most prominent plans, and are placed in an awkward predicament and who knows what defeat, disgrace, and dishonour, may befall the pious cause if you are suffered to continue your rebellious course.

Smith.—But, Mr. Devil, why, with all these other advantages on your side, do you resort to such mean, weak, and silly fabrications as the Spaulding Story. You profess to be a gentleman, a christian, and a clergyman, and you ought for your own sake, and for the sake of your cause, to keep up outward appearances of honour and fairness. And now, Mr. Devil, tell the truth for once. you know perfectly well that your Spaulding Story, in which you represent me as an impostor, in connection with Sidney Rigdon, and that we were engaged in palming Solomon Spaulding's romance upon the world as the Book of Mormon, is a lie, a base fabrication, without a shadow of truth, and you know that I found the Original Records of the Nephites, and translated and published the Book of Mormon from them, without ever having heard of the existence of Spaulding, or his romance, or of Sidney Rigdon either. Now, Mr Devil, this was a mean, disgraceful, and underhanded trick in you, and one of which even you have reason to be ashamed.

Devil.—Well, Mr. Smith, to be candid, I acknowledge that what you say is true, and that it was not the most honorable course in the world. But it was you who commenced the war, by publishing that terrible book which we readily recognized as a complete expose of all our false and corrupt christianity, not even keeping back the fact that we had continued during the dark ages, to rob the Scriptures of their plainness, and we feel the utmost alarm and excitement, and without much reflection, in the height of passion, we called a hasty council of Clergy and Editors, and other rascals, in Painesville, Ohio, and, thinking that almost any means was lawful in war, we invented the Spaulding Story, and fathered it upon the poor printer Howe, of Painesville, although Doctor Hulbert (thanks to my aid) was its real author. But mark, Mr. Smith, mark one thing, we had not a face so hard, nor a conscience so abandoned, as to publish this Spaulding Story at the first as a positive fact; we only published it as a conjecture, a mere probability, and this, you know, we had a right to do; without once thinking of the amount of evil it would eventually accomplish. But, sir, it was some of my unfortunate clergymen who, more reckless, hardened, and unprincipled, than myself, have ventured to add to each edition of this story, till at last, without my aid or consent, they have set it down for a positive fact, that Solomon Spaulding, Sidney Rigdon, and yourself, have made up the Book of Mormon out of a romance. Now, Mr. Smith, I am glad of this interview with you, as it gives me the opportunity of clearing up my character. I acknowledge with shame that I was guilty of a mean act in helping to hatch up and publish the Spaulding Story as a probability, and that I associated with rascals far beneath my dignity, either as a sovereign prince, or religious minister, or even as an old, honorable, and experienced Devil, and for this I beg your pardon. But, really, I must deny the charge of having assisted in making the additions which have appeared in the later editions of that story, in which my former probabilities and mean conjectures are set down for positive facts. No, Mr. Smith, I had no hand in a trick so low and mean; I despise it—as the work of priests and editors alone, without my aid or suggestion, and I do not believe that even the meanest young devils in our dominion would have stooped to such an act.

Smith.—Well, I must give your majesty some credit for once at least, if what you say is true; but how can you justify your conduct in dishonouring yourself so far, as to stoop to the level of the hireling clergy, and their followers, in still making use of this humbug story (which you affect to despise), in order to still blind the eyes of the people in regard to the origin of the Book of Mormon.

Devil.—O! Mr. Smith, it does take so readily among the pious of all sects, that it seems a pity to spoil the fun, and I cannot resist the temptation of carrying out the joke, now it is so well rooted in their minds. And you can't think how we devils shake our sides with laughter when we get up in the gallery in some fine church, put on our long face, and assist in singing, and in the devout responses; this done, the Spaulding Story is gravely told from the pulpit, while the pious old clergyman wears a face as long as that of Balaam's beast. All is swallowed down for solid truth by the gaping multitude, while we hang our heads behind the screen, and laugh and wink at each other in silence, as any thing overheard would disturb their worship: and as bad as I am I never wish to disturb those popular modes of worship, which decency requires us to respect. So you see, Mr. Smith, we have our fun to ourselves, at your expense; but, after all, we do not mean any hurt by it, although I must acknowledge, upon the whole, it serves our purpose.

Smith.—Well, we will drop this subject, as I want to inquire about some of your other stories which have had an extensive circulation by means of your editors and priests. For instance, there is the story of my attempting to walk on the water and getting drowned; the numerous stories of my attempting to raise the dead as a mere trick of imposition, and getting detected in it; and the stories of my attempting to appear as an angel, and getting caught and exposed in the same; and besides this, you have me killed by some means, every little while. Now, you old hypocrite, you know that none of these things ever happened, or any circumstance out of which to make them; and that so far from this I deny the principle of a man's working miracles, either real or pretended, as a proof of his mission, and contend that miracles, if wrought at all, were wrought for benevolent purposes, and without being designed to convince the unbeliever. Why, then, do you resort to such silly stories in your opposition to me, seeing that you have many other advantages? Not that I would complain of such weak opposition, as if it were calculated to hinder my progress, but rather to mention it as something well calculated to injure your own cause, by betraying your weakness, folly, and meanness.

Devil (laughing)—Hah, hah, hah, eh, e, O! Mr. Smith; I just put out these stories for a joke, in order to have my own fun, and without the most distant idea, that any being on earth would be so silly as to give any credence to them; but judge my surprise and joy, when I found priests, editors, and people, so depraved in their judgment and tastes, so in love with lies, and so ready to catch at every thing against their common enemy, as they call you, that these jocose stories of ours, actually look in their credulous cranium for grave truths, and were passed about by them, and sought after and swallowed by the multitude as greedily as a young robin swallows a worm when it is dropped into its mouth, which is stretched at full width, while its eyes are closed. So you see, Mr. Smith, that without meaning any particular harm to you, I have my fun, and am besides so unexpectedly fortunate as to reap great advantages from circumstances where I had neither expected nor calculated. So I hope you will at least bear my folly, nor set down aught in malice, where no malice was intended.—You know we devils are poor miserable creatures at best, and were it not for our fun, and our gambling, and our religious exercises, we would have nothing to kill time.

Smith.—Well, well. I see plainly you will have a creep out some how or other, rather than bear the disgrace and stigma which your conduct would seem to deserve. But forgetting the past, let me enquire what course you intend to pursue in future, and whether this warfare between you and me, will still be prosecuted? And if so, what course do you intend to pursue hereafter? You know my course. I have long since taken the field at the head of a mere handful of brave patriots, who are true as the pole stars, and firm as the rock of Gibraltar. They laugh at and despise your silly stories, and with nothing but a few plain simple weapons of truth and reason, aided by revelation, we boldly make war upon your whole dominion, and will never quit the field, dead or alive, till we win the battle, and drive you of every foot of ground you possess. This is our purpose; and although your enemy, I am bold and generous enough to declare it. So you see I am not for taking any unwary advantage, notwithstanding all your pious tricks upon me and the public.

Devil.—Mr. Smith, I am too much of the gentleman not to admire your generous frankness and your boldness, and too much of a christian not to appreciate your honesty: but as you commenced this war, and I only acted at first on the defensive, with the pure motive of defending my kingdom. I think this ought in some degree at least to excuse the means I have made use of. And that you may have no reason to complain in future, I will now fully open to you the plan of my future campaign. Here (pulling out his bundle of hand bills) is what I was doing this morning, when by chance we met; and by the reading of which you will see my course. Heretofore I have endeavored to throw contempt upon your course, in hopes to smother it and to keep it under, as something beneath the notice of us well-informed christians. For this cause I have generally caused it to be represented, that you was a very ignorant, silly man, and that your followers were made up of the unthinking and vulgar, and not worthy of notice. But the fact is, you have made such rapid strides, and have poured forth such a torrent of intelligence, and gathered such a host of talented and thinking men around you, that I can no longer conceal these facts under a bushel of burning lies, and therefore I now change my purpose and my manner of attack. I shall endeavor to magnify you and your success from this time forward, and to make you appear as much larger than the reality, as you have heretofore fallen short. If my former course has excited contempt, and caused you to be despised, and thus kept you out of notice, my future course will be to excite jealousy, fear, and alarm, till all the world is ready to arise and crush you, as if you were a legion of Sampsons, commanded by Bonaparte. This, I think, will be more successful in putting you down, than the ignoble course I have heretofore taken—so prepare for the worst.

Smith.—I care as little for your magnifying powers, as I have heretofore done for your contempt; in fact, I will endeavor to go ahead to that degree, that what you will say in regard to my great influence and power, though intended by you for falsehood, shall prove to be true, and by so doing I shall be prepared to receive those whom you may excite against me, and to give them so warm a reception, that they will never discover your intended falsehood, but will find all your representations of my greatness to be a reality—so do your worst, I defy you.

Devil.—Well, time will determine whether the earth is to be governed by a prophet and under the sway of truth, or whether myself, and my christian friends will still prevail. But remember Smith, remember, I beseech you for your own good beware what you are doing. I have the Priests and Editors, with a few exceptions, under my control, together with wealth, popularity and honor. Count well the cost before you again plunge into this warfare. Good bye, Mr. Smith. I must away to raise my recruits and prepare for a campaign.

Smith.—Good bye to your Majesty.

(They both touch hats and turn away.)

Devil.—(Recollecting himself and suddenly turning back.) O! say, Mr. Smith, one word more if you please, (in a low and confidential tone, with his mouth close to his ear.) after all, what is the use of parting as enemies; the fact is, you go in for the wheat and I for the tares. Both must be harvested; are we not fellow laborers? I can make no use of the wheat, nor you of the tares, even if we had them; we each claim our own, I for the burning, and you for the barn. Come, then, give the poor old Devil his due, and let's be friends.

Smith.—Agreed; I neither want yours, nor you mine—a man free from prejudice, will give the Devil his due. Come, here is the right hand of fellowship, you to the tares, and I to the wheat—(they shake hands cordially.)

Devil.—Well, Mr. Smith, we have talked a long while, and are agreed at last—you are a noble and generous fellow; and would not bring a railing accusation against even a poor old Devil, nor cheat him of one cent. Come, it is a warm day, and I feel as though it is my treat. Let us go down to mammy Brewer's cellar and take something to drink.

Smith.—Agreed, Mr. Devil, you appear very generous now.

(They enter the cellar together.)

Devil.—Good morning, Mrs Brewer; I make you acquainted with my good friend, Mr Smith the prophet. (The land-lady smiling and looking a little surprised,) why, Mr. Devil, is that you; sit down, you're tired; but you don't say this is Mr. Smith, your greatest enemy?—I am quite surprised. What will you have, gentlemen, for if you can drink together, I think all the world ought to be friends.

Devil.—As we are both temperance men, and ministers, I think perhaps a glass of spruce beer a-piece will be all right—what say you, Mr. Smith?

Smith.—As you please, your Majesty.

(They now take the beer.)

Devil.—(Holding up his glass) Come, Mr. Smith, your good health, I propose we offer a toast.

Smith.—Well, proceed.

Devil.—Here's to my good friend, Joe Smith. may all sorts of ill luck befal him, and may he never be suffered to enter my kingdom, either in time or eternity, for he would almost make me forget that I am a devil, and make a gentleman of me, while he gently overthrows my government, at the same time that he wins my friendship.

Smith.—Here's to his Satanic Majesty; may he be driven from the earth, and be forced to put to sea in a stone canoe with an iron paddle, and may the canoe sink, and a shark swallow the canoe and its royal freight, and an alligator swallow the shark, and may the alligator be bound in the north west corner of hell, the door be locked, key lost, and a blind man hunting for it.

(Exit Devil, Prophet, and all.)

Mormon District.

Brig. Gen. John J. Hardin has been ordered by Governor Ford to take command of such a militia force as may be necessary to suppress disturbances in Hancock county, if any further disturbances should take place during the short absence of the Governor at the Nashville Convention.

MARRIED

On the 3d inst. at Hartford, Conn. by Elder E. Ward Pell, Elder Q. S. Sparks to Miss Mary Hamilton, both of South Hampton, Mass.

May happiness crown their union.

Times & Seasons please copy.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 152 Canal st. N. Y.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet.

Hon. Burton Sperry is requested to act as agent for the Prophet at Straitsville, Conn.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Darius Lougee is authorised to receive monies due by the Sinking Fund Association at Lowell, and remit the same.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder S J. Raymond is authorised to act as general agent for Long Island.

Tyler C. Moore is authorised to act as agent for the Prophet

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklestown, New Jersey, is requested to act as agent for the Prophet.

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst, for England.

Elder George J Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agent for the Prophet.

S. Armstrong, of Philadelphia, is authorised to receive subscriptions for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder Benj. Winchester is requested to use his influence in his Southern Mission and act as agent for the Prophet.

Elder G. B. Wallace of Mew Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet. He is also, authorised to dispose of a few Shares the Capital Stock of the "Society for the Diffusion Truth."

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

Br. Clair is our authorised agent at Hudson, N. Y.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder, E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition renders it necessary for us to go to press on Friday evening.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th; and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

		From N. York.	From Havre
ARGO.	C. Anthony, Jr.,	March 8	April 24
		July 8	Aug. 24
		Nov. 8	Dec. 24
FRANCOIS 1st,	Ainsworth,	March 16	May 1
		July 16	Sept. 1
		Nov. 16	Jan. 1
BURGUNDY,	D. Lines,	March 24	May 8
		July 24	Sept. 8
		Nov. 24	Jan. 8
MERALD,	Howe,	April 8	May 24
		Aug. 8	Sept. 24
		Dec. 8	Jan. 24
RHONE,	J. A. Wotton,	April 16	June 1
		Aug. 16	Oct. 1
		Dec. 16	Feb. 1
VILLE DE LYON,	C. Stoddard,	April 24	June 8
		Aug. 24	Oct. 8
		Dec. 24	Feb. 8
ALBANY,	Watson,	May 8	June 24
		Sept. 8	Oct. 24
		Jan. 8	Feb. 24
SYLVE DE GRASSE,	L. Weiderholdt,	May 16	July 1
		Sept. 16	Nov. 1
		Jan. 16	Narch 1
LOUIS PHILLIPPE,	J. Castoff,	May 24	July 8
		Sept. 24	Nov. 8
		Jan. 24	March 8
DUCHESS D'ORLEANS,	A. Richardson,	June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	March 24
SULLY,	W. C. Thompson,	June 16	August 1
		Oct. 16	Dec. 1
		Feb. 16	April 1
I OWA,	W. W. Pell,	June 24	Aug. 1
		Oct. 24	Dec. 8
		Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.
my25:e]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

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CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goods suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths
Wool black, blue and fancy cassimeres in great varfety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz.—
Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Rrints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moicakine and Cords
Velvet and velveteens; red paddings—3-4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

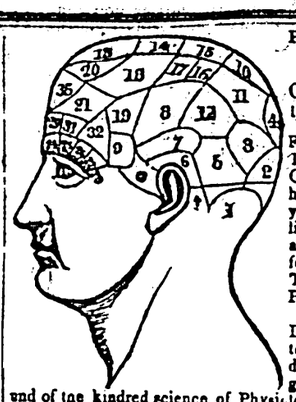
FIRST PREMIUM.
WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 98 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.
Braids of all kinds for sale by the piece.
Hats cleaned and altered.
[m25:e] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires
JACOB DRAKE, President.
Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 552 Pearl st. near Broadway. jl'e—c.



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Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found: Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5, or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVENFNT, PHYSICAL, MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual, and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM. Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathematics. It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

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A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

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Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

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Gerrick	Skiddy,	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
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New-York, May 19, 1844, [m19:c.

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By order of the Board.

May 7, 1844.

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VOL. I.—NO. XVII. NEW-YORK, SATURDAY MORNING, SEPT. 7, 1844. $1 PER AN. SINGLE COPIES 3 CTS.

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THE SHEPHERD OF HERMAS.

This book is thus entitled, because it was composed by Hermas, brother to Pius, bishop of Rome: and because the angel, who bears the principle part in it, is represented in the form and habit of a shepherd. Irenæus quotes it under the very name of Scripture; Origen thought it a most useful writing, and that it was divinely inspired; Eusebius says, that though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Athanasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety.—Jerome, notwithstanding this and that he applauded it in his catalogue of writers, in his commcats upon it afterwards, terms it apocryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MSS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The archbishop procured Dr. Grabe to entirely collate the old Latin Version with an ancient MS in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek, never before used for that purpose

The Second Book of Hermas, called his Commands.

Command XII.

1 Again he said unto me, Remove from thee all evil desires, and put on good and holy desires. For having put on a good desire, thou shalt hate that which is evil, and bridle it as thou wilt. But an evil desire is dreadful, and hard to be tamed.

2 It is very horrible and wild; and by its wildness consumes men. And especially if a servant of God should chance to fall into it, except he be very wise, he is ruined by it. For it destroys those who have not the garment of a good desire; and are engaged in the affairs of this present world; and delivers them unto death.

3 Sir, said I, What are the works of an evil desire, which bring men unto death? Show them to me, that I may depart from them. Hear, said he, by what works an evil desire bringeth the servants of God unto death.

4 First of all, it is an evil desire to covet another man's wife; or for a woman to covet another's husband; as also to desire the dainties of riches; and multitude of superfluous meats; and drunkenness; and many delights.

5 For in much delicacy there is folly; and many pleasures are needless to the servants of God. Such lusting therefore is evil and pernicious, which brings to death the servants of God. For all such lusting is from the devil.

6 Whosoever therefore shall depart from all evil desires, shall live unto God; but they that are subject unto them shall die for ever. For this evil lusting is deadly. Do thou therefore put on the desire of righteousness, and being armed with the fear of the Lord, resist all wicked lusting.

7 For this fear dwelleth in good desires; and when evil coveting shall see thee armed with the fear of the Lord, and resisting it; it will fly far from thee, and not appear before thee, but be afraid of thy armor;

8 And thou shalt have the victory, and be crowned for it; and shalt attain unto that desire which is good; and shalt give the victory which thou hast obtained unto God, and shalt serve him in doing what thou thyself wouldest do.

9 For if thou shalt serve good desires, and be subject to them; thou shalt be able to get the dominion over thy wicked lustings, and they shall be subject to thee as thou wilt.

10 And I said; Sir, I would know how to serve that desire which is good. Hearken, said he. Fear God, and put thy trust in him, and love truth, and righteousness, and do that which is good.

11 If thou shalt do these things, thou shalt be an approved servant of God; and shalt serve him: and all others who shall in like manner serve a good desire shall live unto God.

12 And when he had fulfilled these twelve commands, he said unto me, Thou hast now these commands, walk in them; and exhort those that hear them, that they repent, and that they keep their repentance pure all the remaining days of their life.

13 And fulfil diligently this ministry which I commit to thee, and thou shalt receive great advantage by it; and shalt find favor with all such as shall repent, and shall believe thy words. For I am with thee, and will force them to believe.

14 And I said unto him, Sir, these commands are great and excellent, and able to cheer the heart of that man that shall be able to keep them. But, sir, I cannot tell whether they can be observed by any man.

15 He answered, thou shalt easily keep these commands, and they shall not be hard: howbeit, if thou shalt suffer it once to enter into thy heart, that they cannot be kept by any one, thou shalt not fulfil them.

16 But now I say unto thee, If thou shalt not observe these commands, but shalt neglect them, thou shalt not be saved, nor thy children, nor thy house; because thou hast judged that these commands cannot be kept by man.

17 These things he spake very angrily unto me, insomuch that he greatly affrighted me. For he changed his countenance, so that a man could not bear his anger.

18 And when he saw me altogether troubled and confounded, he began to speak more moderately and cheerfully, saying, O foolish, and without understanding!

19 Unconstant, not knowing the majesty of God, how great and wonderful he is; who created the world for man, and hath made every creature subject unto him; and given him all power, that he should be able to fulfil all these commands.

20 He is able, said he, to fulfil all these commands, who has the Lord in his heart: but they who have the Lord only in their mouths, and their heart is hardened, and they are far from the Lord; to such persons these commands are hard and difficult.

21 Put therefore, ye that are empty and light in the faith, the Lord your God in your hearts; and ye shall perceive how that nothing is more easy than these commands, nor more pleasant, nor more gentle and holy.

22 And turn yourselves to the Lord your God, and forsake the devil and his pleasures, because they are evil, and bitter, and impure. And fear not the devil, because he has no power over you.

23 For I am with you, the messenger of repentance, who have the dominion over him. The devil doth indeed affright men; but his terror is vain. Wherefore fear him not, and he will flee from you.

24 And I said unto him, Sir, hear me speak a few words unto you. He answered, Say on. A man indeed desires to keep the commandments of God; and there is no one but what prays unto God, that he may be able to keep his commandments.

25 But the devil is hard, and by his power rules over the servants of God. And he said, He cannot rule over the servants of God, who trust in him with all their hearts.

26 The devil may strive, but he cannot overcome them.

27 For if ye resist him, he will flee away with confusion from you. But they that are not full in the faith, fear the devil, as if he had some great power. For the devil tries the servants of God; and if he finds them empty, he destroys them.

28 For as a man, when he fills up vessels with good wine, and among them puts a few vessels half full and comes to try and taste of the vessels, doth not try those that are full, because he knows that they are good; but tastes those that are half full, lest they should grow sour (for vessels half full soon grow sour, and lose the taste of wine). so the devil comes to the servants of God to try them.

29 They that are full of faith resist him stoutly, and he departs from them, because he finds no place where to enter into them: then he goes to those that are not full of faith, and because he has place of entrance, he goes into them, and does what he will with them, and they become his servants.

30 But I, the messenger of repentance, say unto you, Fear not the devil. For I am sent unto you, that I may be with you, as many as shall repent with their whole heart, and that I may confirm you in the faith.

31 Believe, therefore, ye who by reason of your transgressions have forgot God, and your own salvation; and adding to your sins, have made your life very heavy;

32 That if ye shall turn to the Lord with your whole hearts, and shall serve him according to his will, he will heal you of your former sins, and ye shall have dominion over all the works of the devil.

33 Be not then afraid in the least of his threatenings, for they are without force, as the nerves of a dead man. But hearken unto me, and fear the Lord Almighty, who is able to save and to destroy you; and keep his commands, that ye may live unto God.

34 And I said unto him, Sir, I am now confirmed in all the commands of the Lord whilst that you are with me; and I know that you will break all the power of the devil.

35 And we also shall overcome him, if we shall be able, through the help of the Lord, to keep these commands which you have delivered.

36 Thou shalt keep them, said he, if thou shalt purify thy heart towards the Lord. And all they also shall keep them who shall cleanse their hearts from the vain desires of the present world, and shall live unto God.

THE BOOK OF ENOCH.

Chapter XII.

1 The vision which he saw, the second vision of wisdom, which Enoch saw, the son of Jared, the son of Malaleel, the son of Canan; the son of Enos, the son of Seth, the son of Adam. This is the beginning of the word of wisdom, which I obtained to proclaim and relate to them who dwell on earth Hear from the beginning and understand to the end, the holy things which I declare in the presence of the Lord of spirits. Those who were before held it for good to speak.

2 And let not us who come after, hinder the beginning of wisdom, for until the present time there never has been given before the Lord of spirits, that which I obtained, wisdom according to the ability of my understanding, and according to the pleasure of the Lord of spirits, that which has been given to me by him, a portion of eternal life.

3 What I received, which was in three parables, I declared to the inhabitants of the world.

4 The first parable: When the assembly of the righteous shall be revealed, and sinners judged for their crimes, and be punished in the sight of the world;

5 When righteousness shall be revealed in the presence of the righteous themselves, who will be chosen for the sake of their good works weighed by the Lord of spirits, and when the light of the righteous and the elect who dwell on earth shall be revealed, where will the habitation of sinners be, and where the place of peace for those who have forsaken the Lord of spirits, it would have been better for them if they had never been born.

6 Also when the secrets of the righteous shall be disclosed, then sinners shall be judged, and ungodly men shall be grieved in the presence of the righteous and the elect.

7 From that time they who possess the earth shall not be mighty and elevated, nor shall they be able to behold the faces of the holy, for the light of the faces of the holy, the righteous and the elect, has been seen by the Lord of spirits.

8 Yet the mighty kings of that time shall not be destroyed, but shall be given into the hands of the righteous and holy.

9 And from that time none shall obtain compassion from the Lord of spirits, because their lives in this world will be terminated.

10 In those days the elect and holy generation shall descend from the higher heavens, and their seed shall then be with the sons of men. Enoch received books of indignation and wrath, and books of perplexity and commotion.

11 The wicked shall never obtain mercy, saith the Lord of spirits.

12 A cloud then took me up, and the wind raised me above the surface of the earth, and placed me at the end of the heavens.

13 There I saw another vision, the habitation and resting place of the saints; there my eyes saw their habitation with the angels, and their resting place with the holy ones. They entreated, supplicated, and prayed for the sons of men, while righteousness flowed before them like water, and mercy like dew over the earth, and so it is with them forever and ever.

14 At that time I saw with my eyes the place of the elect, of faith, truth, and righteousness.

15 The number of the holy and elect shall be innumerable in the presence of God forever and ever.

16 I saw their habitations under the wings of the Lord of spirits, all the holy and elect sung before him, in appearance like a flame of fire, their mouths were full of blessings, and their lips glorified the name of the Lord of spirits, and righteousness continually dwelt before him.

17 There I wished to remain, and my soul longed for that habitation, there was my portion before, for so it was appointed for me by the Lord of spirits.

18 At that time I glorified and exalted the name of the Lord of spirits with blessing and with praise, for he has appointed it with blessing and with praise according to his own will.

19 My eyes a long time beheld that place, I praised and said, Praised be he, praised from the beginning forever. In the beginning before the world was created, and without end is his knowledge,

20 What is this world? They who sleep not of every existing generation shall praise you, and stand before your glory, praising, glorifying, and exalting you, and saying, The holy, holy, Lord of spirits fills the whole world of spirits.

21 There my eyes saw all who without sleeping stand before him and praise him, and say. Praised be you, and praised be the name of God for ever and ever, then my countenance became altered, until I was unable to see.

he Gospel of Nicodemus, formerly called The Acts of Pontius Pilate.

[Although this Gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a disciple of Jesus Christ, and conversed with him, others conjecture that it was a forgery, toward the close of the third century, by some zealous believer who, observing that there had been appeals made by the Christians of the former age to the Acts of Pilate, but that such acts could not be produced, imagined it would be of service to Christianity to fabricate and publish the Gospel; as it would both confirm the Christians under persecution, and convince the heathens of the truth of the Christian religion The Rev. Jeremiah Jones says, that such pious frauds were very common among Christians even in the first three centuries; and that a forgery of this nature, with the view above mentioned, seems natural and probable The same author, in noticing that Eusebius, in his Ecclesiastical History, charges the pagans with having forged and published a book, called "The Acts of Pilate," takes occasion to observe, that the internal evidence of this Gospel shows that it was not the work of any heathen; but that if in the latter end of the third century we find it in use among Christians (and it was certainly then read in some churches,) and about the same time find a forgery of the heathens under the same title, it seems exceeding probable, that some Christians, at that time, should publish such a piece as this, in order partly to confront the spurious one of the pagans, and partly to support those appeals which had been made by former Christians to the Acts of Pilate; and Mr. Jones says, he thinks so the more particularly, as we have innumerable instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians. The present translation is made from the Gospel published by Grynæus in the Orthodoxographia, vol i tom ii p 613]

Chapter X.

When all the assembly heard this, they admired and were astonished, because they found the same seal upon the lock of the chamber, and could not find Joseph.

2 Then Annas and Caiaphas went forth, and while they were all admiring at Joseph's being gone, behold one of the soldiers who kept the sepulchre of Jesus, spake in the assembly.

3 That while they were guarding the sepulchre of Jesus, there was an earthquake; and we saw an angel of God roll away the stone of the sepulchre, and sit upon it.

4 And his countenance, was like lightning, and his garment like snow; and we became through fear like persons dead.

5 And we heard an angel saying to the women at the sepulchre of Jesus, Do not fear; I know that you seek Jesus, who was crucified; he is risen, as he foretold.

6 Come and see the place where he was laid; and go presently, and tell his disciples that he has risen from the dead, and he will go before you into Galilee; there ye shall see him, as he told you.

7 Then the Jews called together all the soldiers who kept the sepulchre of Jesus, and said to them, Who are those women to whom the angel spoke? Why did ye not seize them?

8 The soldiers answered and said, We know not who the women were; besides, we became as dead persons through fear, and how could we seize those women?

9 The Jews said to them, As the Lord liveth, we do not believe you.

10 The soldiers answering, said to the Jews, When ye saw and heard Jesus working so many miracles, and did not believe him, how should ye believe us? Ye well said, As the Lord liveth for the Lord truly does live.

11 We have heard that ye shut up Joseph, who buried the body of Jesus, in a chamber, under a lock which was sealed; and when ye opened it, found him not there.

12 Do ye then produce Joseph, whom ye put under guard in the chamber, and we will produce Jesus, whom we guarded in the sepulchre.

13 The Jews answered and said, We will produce Joseph, do ye produce Jesus. But Joseph is in his own city of Arimathæa.

14 The soldiers replied, If Joseph be in Arimathæa, and Jesus in Galilee, we heard the angel inform the women.

15 The Jews, hearing this, were afraid, and said among themselves, If by any means these things should become public, then every body will believe in Jesus.

16 Then they gathered a large sum of money, and gave it to the soldiers, saying, do ye tell the people that the disciples of Jesus *come in the night* when ye were asleep, and stole away the body of Jesus; and if Pilate the governor should hear of this, we will satisfy him and secure you.

17 The soldiers accordingly took the money, and said as they were instructed by the Jews; and their report was spread abroad among all the people.

18 But a certain priest, Phinees, Ada, a schoolmaster, and a Levite, named Agues, they three came from Galilee to Jerusalem, and told the chief priests and all who were in the synagogues, saying,

19 We have seen Jesus whom ye crucified, talking with his eleven disciples, and sitting in the midst of them in mount Olivet, and saying to them,

20 Go forth into the whole world, preach the gospel to all nations, baptizing them in the name of the Father, Son, and the Holy Ghost; and whosoever shall believe and be baptized, shall be saved.

21 And when he had said these things to his disciples, we saw him ascending up to heaven.

22 When the chief priests, and elders and Levites heard these things, they said to these three men, Give glory to the God of Israel, and make confession to him, whether those things are true, which ye say ye have seen and heard.

23 They answering, said, As the Lord of our fathers liveth, the God of Abraham, and the God of Isaac, and the God of Jacob, according as we heard Jesus talking with his disiciples, and according as we saw him ascending up to heaven, so we have related the truth to you.

24 And the the three men further answered and said, adding these words, If we should not own the words which we heard Jesus speak, and that we saw him ascending into heaven, we should be guilty of sin.

25 Then the chief priests immediately rose up, and holding the book of the law in their hands, conjured those men, saying, Ye shall no more hereafter ever declare those things which ye have spoke concerning Jesus

26 And they gave them a large sum of money and sent other persons along with them, who should conduct them to their own country, that they might not by any means make any stay at Jerusalem.

27 Then the Jews did assemble all together, and having expressed the most lamentable concern, said, What is this extraordinary thing which is come to pass in Jerusalem?

28 But Annas and Caiaphas comforted them, saying. Why should we believe the soldiers who guarded the sepulchre of Jesus, in telling us that an angel rolled away the stone from the door of the sepulchre?

29 Perhaps his own disciples told them this, and gave them money that they should say so, and they themselves have taken away the body of Jesus.

30 Besides, consider this, that there is no credit to be given to, foreigners, because they also took a large sum of us, and they have declared to us according to the instructions which we gave them, They must either be faithful to us or to the disciples of Jesus.

Rash judgment maketh haste to repentance.
Receive instruction with gratitude.
Every man is a pilot in a calm sea.
Fe r of God is the bginning of wisdom.
Friendship is stronger than kindred.
Gathering of riches is a pleasant torment.

MORMONISM.

Lectures on Theology.

(FROM THE BOOK OF DOCTRINE & COVENANTS.)

Faith.

Section V.

1 In our fomer lectures we treated of the being, character, perfections, and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the Godhead: we mean the Father, Son, and Holy Spirit.

2 There are two personages who constitute the great, matchless, governing, and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son: the Father being a personage of spirit, glory, and power: possessing all perfection and fullness: The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or, rather man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father: possessing all the fulness of the Father, or, the same fullness with the Father; being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin: Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God, may justly be cendemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great, matchless, governing, and supreme power over all things: by whom all things were created and made, that were created and made: and these three constitute the Godhead, and are one: The Father and the Son possessing the same mind, the same wisdom, glory, power, and fulness: Filling all in all—the Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father—a Mediator for man—being filled with the fulness of the Mind of the Father, or, in other words, the Spirit of the Father: which Spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.

3 From the foregoing account of the Godhead which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins, and also, a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son, through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so in like manner the saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit; they are to be heirs of God and joint heirs with Jesus Christ.

Section VI.

1 Having treated, in the preceding lectures, of the ideas of the character, perfections and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2 This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing, (not believing merely,) that they had a more enduring substance. Heb. 10:34.

3 Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing, (not merely believing,) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. Second Cor. 5:1.

4 Such was and always will be the situation of the saints of God, that unless they have an actual

knowledge that the course that they are pursuing is according to the will af God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion. of heaven, (the only thing which ensures eternal life.) that they will persecute, to the uttermost, all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5 For a man to lay down his all, his character and reputation, his honour and applause, his good name among men, his houses, his lands, his brother and sisters, his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God, but actual knowledge: realizing that when these sufferings are ended he will enter into eternal rest; and be a partaker of the glory of God.

6 For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7 Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation: for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has, for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8 It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that knowledge that they are accepted of him.

9 It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice: and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Ps. 50:3,4,5. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice.

10 Those, then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life, because the revelatisns of God do not guarantee unto them the authority so to do; and without this guarantee faith could not exist.

11 All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him: and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled through faith to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12 But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind: and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that persons whose minds are under doubts and fears cannot have unshaken confidence, and whose unshaken confidence is not, there faith is weak, and where faith is weak, the persons will not be able to contend against all the opposition, tribulations and afflictions which they will have to encaunter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

NOTE.—This lecture is so plain, and the facts srt forth so self-evident, that it is deemed unnecessary to form a catechism upon it: the student is therefore instructed to commit the whole to memory.

MAYOR OF NAUVOO.

Daniel Spencer, Esq. at the last sitting of the city council, was appointed to act as Mayor of this city till the next election. The selection is a good one.—NAUVOO NEIGHBOR

Elder. Benj. Winchester is requested to forward the books purchased by us immediately, as we have a demand for them.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, SEPT. 8, 1844.

Our Politics.

At the Fall New York Conference, held this week, Elder William Smith (of the Quorum of Twelve) presiding, a resolution was passed approving of the course pursued by us. We feel proud of this mark of the confidence of the Brethren in relation to our political course. Elder George J. Adams, at the close of the conference, was called upon for his political sentiments. He stated that he would use his influence for the election of Colonel James K. Polk, as he is the only candidate before the people that is pledged to carry out any of the views of the late General Smith. Elders William Smith and David Rogers stated that they fully coincided with Brother Adams in his political views.—More fully on this subject next week.

Our Paper.

We must apoligise for the scarcity of Editorial matter this week.—On Tuesday we attended the Pleasure party to Fort Lee at the earnest solicitation of a number of the brethren; we attended, designing to absent ourself from the conference: but on the arrival of Elder Wm. Smith we were counselled to attend the Conference which is sitting as our paper goes to press. We feel that the apology we make will be acceptable to the brethren.

Elders Wm. Smith and George J Adams will address the people of N. York and Brooklyn at the Log Cabin Fulton St. Brooklyn at the usual hours on Sunday next.

We have omitted several interesting articles on account of the great press of Foreign news. We will attend to them as early as possible.

New York fall Conference

Commenced on Wednesday at 10 o'clock A. M. has not adjourned as our paper goes to press,—Elder Smith and Adams present.—Minutes next week.

We were highly gratified with a visit from Elder Shirtliff of Westfield Mass. He brings cheering accounts of the prospects of the good cause in that neighborhood.

The Temple.

Those who wish to contribute towards building the Temple of the Lord at Nauvoo, will have an opportunity of sending by Dr. Doremus who leaves this city for Nauvoo in about a month.—Contributions sent through us will be acknowledged in the Prophet if desired.

We would call the attention of the brethren in Boston to an advertisment of Bro. Gooch, which will be found in another column, and would say to saint and sinner, "remember the Printer."

"Every Where Spoken Against."

We notice that the editor of "the New York Prophet" claims for the Mormons the honor of a similitude to the primitive christians, because they are a "sect every where spoken against." We have heard similar claims from the followers of Mr. Miller.—They also are a "sect every where spoken against." We have sometimes heard Baptists put forth a similar claim. They, it is said, are a "sect every where spoken against." Now it would be well for all who are disposed to make this claim, to remember one thing, and that is, that we have no proof that primitive christians ever made this claim in behalf of themselves. The remark recorded; Acts 28:22, was made, not by Christians, but by unbelieving Jews.

The apove is from a Baptist paper, called Zion's (?) Advocate. The editor, by perusing the article alluded to, will find that it was the principles of doctrine which formed the similitude, and caused both the Former Day and Latter Day Saints to be every where spoken against—for the similitude "to the law and the testimony: if they speak not according to this word, it is because there is no light in them"—and "if there come any unto you, and bring not this doctrine, receive him not unto your house, nor bid him God speed." If Zion's Advocate will enter into a discussion of the principles which caused the early disciples of Jesus to be every where spoken against, we will guarantee to prove that the same cause has produced the same effect in the case of the Latter Day Saints.

Boston.

MR. EDITOR.—On Friday evening we had a lecture, or rather, readings by a Mr. Lyne, and despite a rainy night the place was well filled;—the pamphlet written and read by him thrilled you with the depravity of those wretches who have not as yet been brought to justice. Hab. 3d chap, 40 chap. of Isaiah, 14th chap. of Revelation, Paul's before Agripps, and a poem by Miss Eliza Snow, the "Mormon Poetess," were read, or rather painted, for the reader dragged the characters and circumstances of those far gone ages, into our presence. Such is the force of a well cultivated voice, proper emphasis, associated with a vivid imagination; a solemn stillness reigned there while these old stories were recited, and they were made new by the masterly style of the reader; divested of all redundancy of action that we expected Mr. Lyne from the nature of his profession would have been guilty of, but we were agreeably disappointed; on Sunday last we attended your meeting in anticipation from the remarks we heard, that Mr. Lyne would make his debut as an expounder of the new and everlasting gospel, but he did not make his appearance. In the morning and evening, Elder Smith gave us two excellent sermons. After service, Father Nickerson went with a few members of the Church to the waters of baptism, and buried two young men in Christ, who, we trust, will rejoice in this life and in the world to come for having taken upon them the name of Jesus. The number taken into this faith within the last month, are about thirty souls, thus flourishes Mormonism—if you are right let truth prevail.

W.

Norwalk Conference,

Met August 24th, 1844, at 2 o'clock, P. M., was called to order by Elder David A. Bishop (President of Norwalk branch), Elder Selah Lane was called to Preside, and Elder E. Ward Pell chosen Clerk.

Whereas the authorities of the church at Nauvoo apointed Elder E. H. Davis to preside over the general conferences in this state, and also to call them when and where he thought expedient: and as our beloved brother Davis has since been sent on a mission to Europe, and the general conferences, in consequence, having fallen through (with the exception of the Norwalk appointment) and hence no reports from branches in this state, and as this state has been set apart (and other states in like manner) with Presiding Elders to call and preside over conference—and whereas this is is a general conference, having no Elders to superintend the branches, and having a desire that same Elder or Elders be elected by this general conference, so that the kingdom of our God may roll on in order and with Almighty power.

Singing, and prayer by President Lane—Elder Lane then gave an account of the work since the death of the Prophet and Patriarch, and said that he should uphold the authorities of the kingdom of God—that prejudice was fast giving way where he had been laboring. Elder D. A. Bishop then gave a cheering account of his labors.

On motion, Resolved, that Elders E. Ward Pell and Selah Lane be chosen to preside over the state of Connecticut.

President Lane addressed the Conference very powerfully respecting their duty in devoting a portion of their means toward the building of the Temple of the Lord—when on motion, Resolved, that one tenth of our income be consecrated to the building of the Temple at Nauvoo.

On motion, Resolved, that we will uphold the authoritses of the church at Navvoo, and also in this state.

On motion, Resolved, that we will use all the means in our power to uphold the "New York Prophet."

On motion, Resolved, that Val. Merril Esq. be Treasurer to receive monies for the Temple.

Officers present—four Elders, one priest, and one teacher.

On motion, Resolved, that this general Conference adjourn until the first of January, 1845—to meet at Norwalk.

On motion, Resolved, that the minutes be published in the "Prophet." (Times and Seasons, please copy.)

SELAH LANE, President.
E. WARD PELL, Clerk.

Great excitement prevails throughout the world to know "who shall be the successor of Joseph Smith?"

In reply, we say, be patient, be patient a little till the proper time comes, and we will tell you all. "Great wheels move slow." At present, we can say that a special conference of the church was held in Nauvoo on Thursday last, and it was carried without a dissenting voice, that the Twelve should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given; and the elders abroad, will best exhibit their wisdom to all men, by remaining silent on those things they are ignorant of. Bishop Whitney and Miller have been appointed trustees, to manage the financial concerns of the church, and will soon enter on the duties of their calling.—NAUVOO NEIGHBOR.

THIRTEEN DAYS LATER

FROM EUROPE.

ARRIVAL OF THE

GREAT WESTERN!!!

Interesting Intelligence.

STATE OF THE COTTEN MARKET.

Accouchment of the Queen.

IRISH STATE TRIALS.

AFFAIRS IN MOROCCO.

Bombardment of Tangier.

ABDICATION OF

Mehemet Ali.

&c. &c.

The Great Western, Capt. Matthews, arrived at half past 6 o'clock Monday last from Liverpool with advices from that place to the 17th inclusive. Our London dates are to the 16th.

She has thus made the passage in exactly two weeks. One hundred and thirty-three passengers came in her.

There has been no change in cotton—tendency, however, in favor of buyers. There was a good trade demand.

The accouchement of the Queen had taken place. She gave birth to a Prince.

Affairs in Morocco have assumed a more quiet aspect. France has intimidated the Emperor.—The bombardment of Tangier will probably settle the trouble.

Mehemet Ali has abdicated in favor of his son Ibrahim.

News from the continent seems to be barren of interest.

The Montezuma, hence, arrived out on the 8th, and the Roscius on the 16th.

Joseph Bonaparte is dead.

The Prince Royal of Prussia is now on a visit to England. Great Brittain is this year overrun with foreign nobility.

O'Connell and his affairs remain about the same as per last accounts.

The intelligence of the English crops is very favorable to England, and unfavorable to America.

Mr. Washington Irving has arrived in Paris on leave of absence for two months from his diplomatic duties in Spain. After a short stay he will pay a visit to London.

The King of Saxony embarked on board her Majesty's steamer Lightning on the 4th inst., and quitted our shores to return to his dominions, via Hamburgh.

The Dublin Evening Post, states on the authority of its London correspondent, that the Queen is certainly to visit Ireland early next summer.

A mysterious stranger has arrived at Barcelona, who is suspected to be the Count de Trepani, the intended husband of the Queen.

Sir John Guest, Bart., M. P., has lately received an order from Russia, for 50,000 tons of irons, for the purpose of being employed in the construction of railways.

The latest accounts from Lisbon, state, that the heat there was intense; the thermometer being generally, as high as 98, and some days up to 100 degrees in the shade.

At a great free trade meeting held at Northampton, recently, Messrs. Cobden and Bright gained a signal triumph over the combined Tories and Chartists, the latter headed by their redoubtable leader Feargus O'Connor.

The borough of Dudley was the scene of a contest on the 8th instant. The successful candidate was Mr. Benbow, a Conservative, who defeated his opponent, Mr. Rawson, the free-trader, by 213.

The most important piece of news here, (Hanover, Aug. 1,) is, that Brunswick withdraws from the Prussian Customs Union, which will positively be at New Year, 1845.

The postage of letters between England and Belgium is reduced to 1s. for the whole distance, of which sum Belgium will take 5d. and England 7d. This is a reduction of more than half of the present rate. The pre-payment will be optional.

In a case of tobacco smuggling, recently investigated at the Mansion house, London, it was stated that 20,000 pounds of tobacco had been lately cleared out of the Custom house in Dutch cheeses!

The Anti-Corn-Law League, after an interval of five weeks, held their last meeting for the season, at Convent Garden Theatre, on the 7th inst. Mr. Cobden indignantly denied the report put forth by the Morning Herald about the impending dissolution of the body.

THE SUISSE CONTEST.—A Paris letter states, "that the late judgment of the Court of Premie e Instance has been set aside, and a new one given by the Cour Royale, in favor of "the Marquis of Hertfort against Suisse," on the subject of the 30,000 pounds in the hands of Debaque and Cailler, bankers Paris. This important decision has produced a very great sensation.

A letter from Gibraltar Bay, states that the operations against the wreck of the American frigate Missouri are going on well, and that it was expected that she would be afloat in two or three weeks from the 21st of July. The work was a most arduous one, as it had to be conducted under a burning sun, with the thermometer at 125, and in the shade varying from 95 to 110 degrees.

In England there are 1,075 cotton factories, employing 183,243 hands; and in Scotland 159 factories, and 32,560 hands; in Ireland, 28 factories and 4,011 hands.

The German papers state that the Government of Austria and Prussia have made a convention, whereby, in case of any renewal of disturbances by the workman on the frontiers of the two kingdoms, the armed forces of the two Sovereigns are reciprocally to obey the calls of the magistrates of the other country in re-establishing tranquility.

The above act, which received the royal assent on the 9th inst., by commission, came into operation the following day, when a number of debtors who had been imprisoned in the different metropolitan prisons for debts under 20 pounds, were liberated, and the same course will be adopted in all the other jails throughout the country, with the exception of those persons who stand committed for penalties due to the Crown.

Letters from Florence, of the 30th ult, mention the death of Joseph Bonaparte, once king of Naples, and afterwards of Spain. He died on the 28th ult, after a long illness. His brothers, Louis and Jerome, were with him in his last moments. Louis is now the head of the family, but his health is also very bad, and his successor is Prince Louis Napoleon, the prisoner at Ham. The Romagna is stated to be still in a very disturbed state. It is said, too, that the Pope is dangerously ill.

We have to announce the demise of the Grand Dutchess Alexandria, fourth daughter of the Emperor of Russia, and consort of his Royal Highness Prince Frederick of Hesse. The Grand Dutchess's illness, it is well known, was the principal cause of the Emperor's hasty departure from this country.—The young Princess, so prematurely cut off, was born 24th June, 1825, and was married last September to the Prince Frederick of Hesse. The Courts of the Hague, Saxe, Weimer, Wurtemberg, and Hesse are placed in mourning by the demise of the Grand Dutchess.

The inhabitants of Enfield are much excited by the exposure which lately occured at the public sale of the furniture at the late Vicar's house. The vicarage garden joins the church-yard, and the late occupier, it was seen, had used tombstones as paving for his stable-yard. It is also reported that some leaden coffins are not in their proper places. The late vicar received not less than 1,200 pounds per annum, and left at his death the sum of 60,000 pounds.

Ireland.

REPEAL ASSOCIATION.—At the weekly meeting of this association, an Monday, the 5th inst. the choir was taken by Mr. Arabin, the Dublin Lord Mayor Elect. A letter was read from Lord Wicklow, in continuation of a controversy with the association, in which his Lordship gives the Repealers very small hopes of his ever joining their ranks. Rent for the week, 1,896.

The usual weekly meeting was held on the 12th inst. The chair was taken by Richard O'Gorman Esq. Mr. D. O'Connell, jr., announced the receipt of various subscriptions, and proceeded to give his usual weekly return from the prison.—He was happy to be able to inform the association that the imprisoned martyrs were in good health and most excellent spirits, enjoying the glorious fact of the perfect tranquility of Ireland throughout its entire extent. They were likewise rejoiced to find that the spirit of perseverance, in looking by legal and constitutional means for the repeal of the union, still pervaded Irishmen of every class and persuasion. Peace and perseverance, and the union would necessarily be repealed. His father greatly disapproved of Mr. Shiel's speech in Parliament on the State Trials, and deprecated in the strongest language any shrinking or compromise. The repeal of the union must come sooner or later; it was only a question of time; he called upon them to persevere and by redoubled exertions legally and peaceably to achieve for their native land that greatest of political blessings. Mr. C. Powell, M. P., moved the adoption of an address to the Queen, praying that she would liberate Mr. O'Connell, who is stated in the address to be "her Majesty's most illustrious subject," and "the greatest man of the age." The adoption of the address was seconded by Henry Grattan, Esq., who stated that it had received 1,084,988 signatures. Mr. Smith O'Brien announced the amount of subscriptions to be 946 pounds 17 shillings for the week, and the meeting adjourned.

Parliament stands adjourned until Sept. 5th, to enable the House of Lords to give judgement in the case of Mr. O'Connell, and also to afford the minister an opportunity, should he think proper to embrace it, of bringing the foreign relations of the country before the national inquest.

Judgement in the case of the traversers will be given on the 2d proximo, and although it is generally understood that it will confirm the proceedings in the Irish Court, much will depend upon the opinions which the Judges may entertain with regard to the proceedings connected with the monster trials, whether any portion of Mr. O'Connell's term of any incarceration will be curtailed. The Government is much more anxious to come to terms with O'Connell than he is with them. Before the session closed, they bid high for popularity in Ireland by repealing, at the risk of offending the prejudices of many of their English supporters, the absurd penal laws, which disgraced the statues, respecting Roman Catholics. A bill, conceived in a similar spirit, enabling property to be legally transferred to the use of the Church of Rome in Ireland, was introduced and passed. As regards the parliamentary position of the ministry, the session which has now closed has exhibited their weakness, their divisions, and their defeats. Their moral strength has been seriously impaired. Another such session of reverses and blunders will go far to open the mortals of Downing street to their rivals, the whigs.

France.

BIRTH OF A FRENCH PRINCESS.—We are happy to state that the Princess de Joinville was at half past 12 last night, safely delivered of a Princess, at Neuilly. Her royal highness and the infant princess are both going on favorably. It is a curious coincidence, that this is the anniversary of the Prince de Joinville's birth-day.—He enters to-day on his 27th year.

The session of the French Legislature for 1844, was closed by royal ordinance on the 5th inst.—In the Chamber of Deputies, M. de la Rochejacquelin said that it was impossible the Assembly could seperate without replying to the insulting language used in Parliament by a minister of Great Britain in speaking of the naval officers of France. He knew that the Cabinet was in a delicate position, but he thought that if it had acted with more firmness, England would not have dared to ask for reparation, when it was the French authority that had been so grossly insulted at Tahiti by the British Consul. M. Guizot, in reply, observed that the question at issue should be left to the decision of the two Governments; that he would attend to it carefully, and that the Chamber might rest convinced that he would do every thing in his power to uphold the honor and rights of the French navy. M. Billault and M. Berryer spoke next, and after a new assurance from M. Guizot that he would throughout the negociation defend the rights of nations and the interests of the country, the Royal ordinance was read by the Minister of Public Instruction, and the Chamber seperated amidst the cries of "Vive le Roi."

The Moniteur publishes the Budget of 1845: in which the expenditures are set down at 1,363, 576,248 francs, and the ways and means at 1,327, 784, 417 francs.

Baron Fresmin Dumesnil, former member of the Legislative Body, and Dupnty for Contances under the Restoration, lately died in that town, in the ninety-third year of his age. He had commenced his military career under Louis the Fifteenth, and assisted at the siege of Gibraltar.

On the 10th inst. a grand dinner was given at the Palace of Neuilly, in celebration of the fourteenth anniversary of the day on which Louis Philippe took possession of the throne, after making oath to the charter of 1830, in presence of the two Chambers. The ministers, ambassadors, grand dignitaries of the state, and a large number of general officers, attended the banquet.

The Semaphore de Marseilles, of the 8th inst., announces the arrival, on the preceding day, of the steamer Redschid, having on board the two Egyptian Princes, Hussein Bey, the son of Mehemet Ali, and Ahmet Bey, his grandson. Thirty-six young men, belonging to the first families in Egypt, sent to France at the expense of the Viceroy, to receive an European education, accompanied the young princes.

The Prince de Joinville accomplished, on the 14th instant, his 27th year, being born at Neuilly on the 14th of August, 1818. He will be promoted to the rank of Vice-Admiral on his return from the expedition against Morocco.

THE ISTHMUS OF PANAMA.—The Journal des Debats states, that the presence at Paris of General Castellon, deputed by the states of Nicaragua and Costa Rica, has again directed public attention to the plan proposed for cutting through the Isthmus of Panama through the territories of those two states. The French Government caused plans to be made, about a year since, of another line, which would open the passage at Panama itself on the Pacific Ocean. We shall, therefore, compare the relative merits of the two plans.

The Isthmus of Panama, between Chagres and Panama, is extremely narrow. In a direct line it is but sixteen leagues wide, and the canal would not be more than nineteen leagues long. By the lake of Nicaragua, the distance is much longer. The navigable line commencing at the port of San Juan de Nicaragua, on the Atlantic Ocean, would be 74 leagues long if it terminated on the Pacific Ocean at the port of San Juan de Sud. But it is not sufficient to plan a canal: there must be laborers to execute it, and provisions to feed these laborers. In this respect the line from Chagres to Panama is deficient in many requisites. The population in the country is scanty, and the few hands that exist are not inclined to labor, and the climate is most destructive during the heats of summer. The banks of the Nicaragua are, on the contrary, most healthful, and all travellers represent the country as most delightful, and of prodigious fertility. Though the line from Panama to Chagres, therefore be most easy of execution, that of Nicaragua has the advantage in consequence of the facilities it offers, as well as on account of its salubrity."

Spain.

Letters from Barcelona say the health of the young Queen is not such as to afford satisfaction for the last five or six days. She can scarcely take exercise even in her own apartments, as she is quite lame. It is said she sprained her foot dancing with her sister in her apartment; but it is believed that her difficulty of moving is owing to her being swollen in an extraordinary manner, particularly in her legs. Her appearance is that of one in a confirmed dropsy. Her sister is also ill, and confined to her apartment.

Two hundred and twenty Spanish refugee priests, from different parts of France, passed through Bayonne last week, on their way to Spain. hundreds of others from Italy have also entered Catalonia by Perpignan, and landed along the coasts of Valencia and Andalusia by the Marseilles steamer—a proof that they expect something.

The Augsburg Gazette of the 6th instant, publishes a letter from the frontiers of Italy, of the 31st ult., which would appear to indicate that M. Castillo, the Spanish agent, sent to arrange the religious differences that had arisen between Spain and the Holy See, was not likely to succeed in his mission. He had hitherto vainly solicited an audience of the Pope, and had been told that no reconciliation was possible, unless the nomination of the bishops was accorded to the court of Rome.

Morocco.

The successive reports from Morocco contradict each other as to the actual beginning of hostilities. Frequent diplomatic communications have passed between the Emperor Abd-er-Rahman and the French authorities on the frontiers. He admitted the aggression on the Algerian territory, and promised to punish the authors of it, the Kaid of Ouchda, a leader, being in prison; but evaded all allusion to the demands not to support Abd el-Kader in his resistance to the French. In the case of his not giving a satisfactory reply the French threatened to begin by bombarding Tangiers. On the 23d July, the Prince de Joinville arrived at Tangiers in the Pluton steamer; and received on board M. Ninon, the Consul General, with his family; sending the steamer Veloce to Eogadore, on a similar errand. According to a letter from Mr. Cowell, Lloyd's Agent, it was reported at Gibraltar, on the 1st instant, that Mr. Drummond Hay, the English Charge d'Affairs, had written despatches on the 26th of July, in which he said that he had offered his mediation, and was actually engaged in negotiations with the Emperor.

"Nothing,' says Mr. Cowell, "can be more critical than the actual position of affirs. The British Admiral, in the Formidable, remains in our bay, with the Caledonia three decker; whilst at Tangiers tre the Warspite and Albion, under Commodore Lockyer. On the part of the Spaniads, their brigade is ready at Tarifa and Algesiras; and 1,000 cavalry are daily expected in our immediate neighborhood from Madrid, to join the African expedition. Their movements will, however, wholly depend on the French, without whom it is supposed they will not act."

The Semayhore de Marseilles of the 2d instant publishes a letter under date Mogadore, the 10th, mentioning that the British Consul General (Mr Drummond Hay) had been obliged to wait twelve days in that town for an escort of 8,000 men, under whose protection he set out for the residence of the Emperor. The letter adds that the mission undertaken by our Consul was extremely perilous from the exasperation existing in the country against the Europeans and Christians, and that the Emperor, yielding to the torrent, was himself preaching the holy war. The Emperor has refused to accept the mediation of Great Britain, or to receive Mr. Drummond Hay, and has retired into the inferior. The Prince de Joinville has given the Emperor until the 2d inst. to accede to the demands of the French government, and in the event of his refusal would bombard Tangier. The fact of the Prince being at Cadiz on the 28th is considered a favorable circumstance for the conclusion of the Morocco war, as it is thought that he must have known before that time the exact tenor of the Emperor's answer to the ultimatum, as given to Mr. Drummond Hay.

On Sunday the 11th instant, the French Government received the following telegraphic despatches:—

"TANGIERS, Aug. 3.—The Governor of Larache has received from the Emperor full powers to negotiate. The Prince de Joinville has delegated, on his side, M. de Ninon. All hostilities ars suspended, and a pacific solution is anticipated."

In addition to this intelligence we learn that on the 8th inst. a telegraphic despatch from Paris reached Toulon, ordering the immediate departure of three ships of the line, the Ocean, Inflexible, and Neptune. These vessels were to sail next morning and sail without delay to Tangiers. The object in ordering this reinforcement to the squadron under the Prince de Joinville, is probably to give more effect to the negotiations and bring the affair to a speedy conclusion.

The following important intelligence has arrived by express:

PARIS, Thursday morning, 7 o'clock.

The Journal des Debats of this morning contains the subjoined announcement of the bombardment of Tangier:

"We are assured that the Government received last night the following important news from the African coast.

"The answer of the ultimatum sent to the Emperor of Morocco by the Prince commanding the French fleet not having been satisfactory, his Royal Highness the Prince de Joinville commenced firing against the advanced works which protect the fortress of Tangier.

"These works were altogether destroyed. But the European quarter of the town has been spared.

"The English Consul General, Mr. Hay, took refuge on board the vessel of the French Admiral."

Egypt.

We have received the following intelligence by express. It reached Paris by telegraphic despatch on Tuesday:—

ALEXANDRIA, July 27.

His Highness, the Viceroy, has just suddenly left Alexandria, declaring that he renounces forever Egypt and public affairs, and that he retires to Mecca.

"Ibrahim is at Alexandria. The city is quiet."

The abdication or death of Mehemet Ali is no longer an event of great European importance.—The occurences of the years 1840 and 1841 having secured the succession to the Egyptian pachalic in the family of Mehemet Ali, we are fortunately saved from the difficulties which would have arisen had the right to appoint remained with the Porte, while the resources of the country were in the energetic hands of such a chief as Ibrahim.

Yet the abdication of Mehemet Ali is not without a certain immediate interest for Europe. It is not simply the withdrawal from active life of one of the most remarkable men of the present age. The announcement that the Pacha intended to retire to Mecca, looks as if the old man had thoughts of preparing for his final pilgrimage.—But all our most recent accounts state that his health and intellect were yet unimpaired, and it is well known that although Mehemet Ali had a high respect for the Holy Cities, as a source of tribute, and as affording by their possession unbounded influence over the faithful, yet by his opinions, his conduct, and his associations, the Pacha was a living scandal to all true believers

Two Sicilies.

The Journal of the Two Sicilies of the 27th ult. publishes the sentence and execution of nine of the unfortunate young men who sailed from Corfu, in June last, for the Calabrias. On the 24th the military commission sitting at Cozenza pronounced sentence of death upon seventeen of the persons implicated in the descent upon Calabria, nine of which were carried into effect the following day. Among the unhappy sufferers were Attilio and Emilio Bandiera, sons of the Austrian Admiral; Nicola Ricoitti, the commander of the flying column of the insurgents of Ancona, in 1831, who subsequently fought throughout the civil war in Spain, and rose to the rank of lieutenrnt colonel; Dominico Moro, formerly lieutenant in the Austrian navy; and Anacharsis Narde a lawyer and nephew to the Dictator of Modena, in the insurrection of 1831.

Greece.

Mhe Cologne Gazette states, that the elections in Greece cost the lives of more than forty persons, without counting the wounded. It is believed that the opposition will have from fifteen to twenty voices. The different parties have expended enormous sums during the elections. This money must have come from foreigners, as the public chest was completely penniless. The English, French, and Russians, are said to have spared no money in order to obtain the majority for their party. On the 20th of July, the king, after a cabinet council had been held, which lasted four hours, made another attempt to prevail on M. Coletti to enter into the present cabinet, but he refused. He advised the king to adjourn the question until after the meeting of the chambers.

Russia and Circassia.

Accounts from Constantinople to the 17th ult. state that information had been received of the defeat of the Russians by the Circassians in Daghestan. The gallant and indomitable mountaineers were commanded by Chamil Bey, and the Russians by General Jiermoloff and the Grand Duke Maximilian. The Daghestan is on the western coast; its principal city is Derbend, a seaport. A Circassian Prince, in the service of Duke Maximilian, deserted from the Russian army, and joined his countrymen, and by stratagem got possession of Derbend.

Tahiti.

Further intelligence has been received from Papiti; supplying dafects in the former accounts, giving the French version of affairs, and adding a sequel of later date. The French story is given in a letter dated the 29th of March.

"After the first month of occupation, the French found their supply of fresh provisions gradually withdrrwn; and they discovered that the owners of cattle had combined to produce a scarcity. To baffle that combination, the Governor issued a decree on the 11th of January, enjoining all owners of cattle to make him a return of their stock, undor pain of forfeitore. This was obeyed round about Papiti; but in the distant bays the preaching of the missionaries excited the people, and the decree was trodden under foot. The Governor summoned the chiefs to return to their duty; and an armed detachment arrested four, who were conveyed as prisoners on board the corvette Ambuscade. 'The police arrested at the same time the bearer of a letter which oompromised Queen Pomare and Mr. Pritchard the British Censul, her intimate adviser; the whole plot connected with the cattle was detailed in it; the people were encouraged to resistance, but to act with prudence.' The Queen went on board the Basilisk ketch, and placed herself under protection. On the 1st February the Governor sent a message to the English commander, to say that the landing of the Queen would be regarded as an act of hostility. An English steamer arrived at Papiti on the 18th; absurd rumors were circulated; and several English were arrested for spreading false reports of the speedy arrival of an English fleet. Meanwhile the people of Tairabou Bay (about forty miles distant from Papiti.) revolted; and told the messenger sent by the Governor to demand their submission, that they only recognized the authority of the Queen. They made this declaration in the presence of the English missionary; and the respect which they showed to him proved that he had been the instigator of it. The French were ordered not to reappear in the bay. The Governor now built two block houses at Papiti. On the 20th, the Phaeton French steamer was sent to Tairabou to enforce the submission of the chiefs; but it returned, not having a sufficient force. The corvette was sent with sharp shooters and artillery; and the Governor, M. Bruat, went in person. It arrived on the 28th: when it was found that the natives had fled into the mountains. Two block houses were built at the bay, to prevent their return without making submission; and the Governor returned to Papiti. During the night of the 2d of March, a French sentinel (at Papiti) having been attacked and disarmed by the natives, the guard turned out in pursuit of the assailants, and succeeden in capturing one of them. On being interrogated, he made disclosures which compromised Mr. Pritchard. The latter was accordingly instantly arrested, and confined in a block house.

"Subsequently, deputations from the islands of Morea and Eimeo, and the two bays of Tahiti, made their submissiou. Morea is a large island, and contains the Queen's private property. Hearing of the submission, she made overtures for a conditional surrender; which M. Bruat rejected.—At two o'clock on the 21st of March, the intrenched camp at the bay of Tairabou, was attacked. "M. Mariani, a captain of the staff commanding the bay, sent two patrols, one of voltigeurs and another of seamen, to reconnoitre the ravines extending to the bay. The marines, guided by an Indian, fell into an ambuscade, and received a volley of musketry, to which they made but an indifferent return, because the weather was wet, and their guns had been loaded for some days. The marines then retreated quickly under the fire of the enemy; who killed one man and wounded another." Another attack was made at five o'clock; and a fire was opened by the insurgents, but silenced by the French artillery. The French lost two killed, one prisoner, and seven wounded; the nattves lost, it is supposed, fifty in killed and wounded. On hearing of this, M. Bruat repaired again to the scene of action in the steamer. 'As the Pheaton passed along the coast on her return, throwing shells on all the houses within her reach, these were perceived with astonishment, two entrenchments sufficiently capacious to shelter two hundred combatants, whose heads appeared above the parapet. The more this fortification was eamined the more regular it appeared. In the midst was seen the flag of Queen Pomare. Some Europeans who appeared to command them came to the shore to challenge a landing. Prudence commanded that nothing should be done. We were satisfied with sending them some broadsides, which appeared not to frighten them, as they did not stir. The number of English and American adventurers among the insurgents is estimated at two hundred; they themselves are 1200, and well armed. They have ammunition in abundance, and four pieces of cannon."

"The Queen remained on board the British ship Basilisk. She had no longer any idea of submitting, since she found that 1500 combatants marched under her flag."

Thus far the French account. The Favorite, a South Sea whaler, brings another tale, by some English writer:

"A number of the natives, who now live in encrmpments up the mountainie since they have expelled the town, were seated taking a quiet meal, then some Frenchmen came upon one party, consisting of two chiefs and their wives, and seized hold of the women, whom they attempted to drag on board their boat, then lying moored on the beach a short distance off. The chiefs resisted this aggression, and were immediately shot. A third chief then rose up and exclaimed, 'What! are we dogs, that we are treated thus? We are a quiet people, and wish for pace: but you will not let us have it. Whereupon the French fired at him, but missing their aim, he gave the signal to the natives for an onset. At the first charge, fifteen Frenchmen were either killed or wounded; and a second attack almost immediately taking place, between thirty and forty more of their number were either killed or disabled by the Tahitians. Soon after this transaction had taken place, it was reported that many of the French had deserted, saying they had only been brought out to be shot at. The men generally do not seem at all contented; for they appear half starved, and are brdly clothed. The regulation that no one is to be allowed out after eight o'clock at night is strictly enforced rgainst the natives and foreigners; but the French themselves seem to pay little or no attention to this order."

THREE DAYS LATER

FROM EUROPE.

ARRIVAL OF THE

STEAMER HIBERNIA.

CONQUEST OF MOROCCO.

Anticipated War in Europe.

The Hibernia, Captain Ryrie, arrived at Boston on Sunday afternoon about 4 o'clock. She left Liverpool August 20, and brings both London and Liverpool papers of that date.

The mails of the Hibernia were brought on from Boston over the Long Island Railroad by an express of the Post Office, despatched by E. T. Bridge, Esq., special agent of that department. The express train of cars over the Long Island Road, accomplished the distance of ninety-five miles in two hours and fifty minutes.

One hundred and thirty-seven passengers came in the Hibernia.

The most important piece of news by this arrival is from Morocco. The French had bombarded Tangier, as before reported, and had virtually taken possession of Morocco.

No change in cotton.

Anxiety was felt for the Crops.

The young Prince was doing well; so was the Queen.

Trouble between France and England is confidently expected to be the result of the bombardment of Tangier. What will England do?

It is thought that the abdication of Mehemet Ali will lead to serious consequences.

The Hendrick Hudson hence had arrived at London.

The Hibernia has made the shortest passage ever yet made from England to America. She crossed the Atlantic in one hour less than twelve days.

The general state of trade remained about the same.

In Portugal, affairs seem to be quiet. The famous Bomfin has not, however, yet been disposed of. Several guerilla parties are reported to be still under arms near Almeida; but whether they have hostile views towards the government, is not stated.

Spain has existed for three months without a change of Ministry. This is considered quite remarkable.

Incendiary fires still continue in many parts of England. All attempts to discover the object and aim of the incendiaries have proved abortive.

Several arrests have been made in the army of France, and the spirit of discontent among the French soldiery is said to be on the increase.

Rebeccoism seems to have broken out in Ireland. A toll house at Cooleshal, near Borris-in-Ossory, together with the toll gate, was recently levelled with the ground, and the toll man all the while kept a prisoner by two men with pistols.

The trade of nearly all the nations of Europe with China, appears to be increasing at a rapid rate. The German League are exporting large quantities of manufactured goods to that country, which aae said to pay a good profit.

The crops in France are generally good—the vintage in some sections has suffered from drought and other causes, but the aggregate product is large.

A great foot and hurdle race recently came off at Ealing, which is said to have attracted as many as twenty thousand spectators, of all classes and sexes.

The proposed improvements in the navigation of the mouth of the Danube have been abandoned for the present, owing to the contumacy of the Russian government.

Serious disturbances still prevail in Bohemia, among the workmen employed in the factories. At Brood they have been effectually put down by the military, after destroying several factories.

A statement appears in a Paris paper, to the effect that Abd-el-Kader had made another razia at the south-east part of Mascara, upon the Sedamas, and that he had escaped from the column of Col. Esguard.

It is stated in the Berlin papers that great preparatione are making at Koningsburgh to celebrate the 300th anniversary of the founding of that university. The king will be present at the ceremony.

It is not generally known that the present Emperor of Moroceo was originally a merchant in Mogadore, and that the previous Emperor bequeathed the crown to him in preference to his son, who was a sad scapegrace. That very son is now with Abd-el-Kader.

The Earl of Mulgrave has been married to Miss Laura Russell, niece of the Duchess of Cleveland.

Robert Owen, the Socialist leader, is about to depart to the Uunited States, on a visit to his family. A public breakfast was given to him on Sunday week, in London, by about 350 of his followers.

EXTENSIVE FAILURES IN MANCHESTER.—On Thursday afternoon a rumor was circulated on 'Change that two old established houses had failed in the sum of upwards of 70,000l. On enquiry we find the report was perfectly correct. There is at present, but little known of the state of their affairs.

IMPORT OF AMERICAN MANUFACTURES.—By the recent arrivals from the United States, at this and other ports in England, a vast quantity of goods of "Yankee Notions," have been imported many of which met with a speedy sale. Amongst other articles brought over we may mention numerous Yankee clocks, which, however, owing to the quantity introduced, have become a drug in the market.

AMERICAN INDIANS IN ENGLAND.—A party of Iowa Indians, from their hunting grounds, 500 miles west of the Mississippi, arrived at Liverpool on Monday. They are considered by George Catlin, the celebrated North American traveller, to be the finest specimens of the Indian tribe that has ever vitited Europe, being remarkable for their extraordinary stature, herculean strength, skill in the use of Indian weapons, and knowledge of varioe and amusing games and diversions. The party consists of the head of the tribe, with some of his chief warriors, their wives and families, amounting in number to fifteen or sixteen persons.

On Thursday, two of the Micmac tribe of Indians, who arrived in this port during the present week, applied to the magistrates to give them a pass to London. One of them was a good-looking, intelligent young man, who spoke the English language rather fluently. He stated that their object was to have an interview with her Majesty, in order to obtain some assistance for their tribe. He said also that it was his intention to wait upon Mr. Catlin, who he expected would direct them as to the course they ought to pursue. When informed that Mr. Rankin had lately been in this town with a body of Indians, he expressed great regret that he had not had an opportunity of seeing him. The pass was granted, and the Indians, who seemed quite conversant with the forms to be observed, surveyed the proceedings in the court with the composure and indifference of a person to whom such scenes were a matter of every day occurrence.

MARRIED.

At Whynoque, N. J. August 31st. by Elder John Leach, Bro. J Fairbanks of Mead's Basin, to Miss. Sarah Van Waggoner of the former place.

DIED.

At Lowell Mass. Sept. 1st, Elder L. O. Nichols aged 35 years. The Nauvoo Neighbor and Times & Seasons please copy.

BOOK AND JOB PRINTING.

JOHN GOOCH.

Minot's Building, Spring Lane, over the Boston Type and and Stereotype Foundry,

BOSTON.

Is prepared to do every kind of Book, Job, Card, and Fancy Printing, in a superior style, and our terms as low as any other establishment in the city. The office contains every specimen of type that is useful and fanciful, and additions are constantly being made to keep pace with the improvements of the times.

Show Bills, Handbills, Circulars, &c. struck off at the shortest possible notice, on Ruggles' Power Press, with four times the speed of the common press, and at prices to correspond.

The public are invited to call and examine specimens whether in want of printing or not. Sept. 31, 1844.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 163 Canal st. N. Y.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet.

Hon. Burton Sperry is requested to act as agent for Prophet at Straitsville, Conn.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Darius Lougee is authorised to receive monies due by the Sinking Fund Association at Lowell, and remit the same.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorized to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder S. J. Raymond is authorised to act as general agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet.

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklesstown, New Jersey, is requested to act as agent for the Prophet.

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Proph

Elder Ananias McAllister is authorised to act as agent the Prophet.

S. Amstrong, of Philadelphia, is authorised to receive subscriptions for the Prophet.

Albert & ——— Lutz are authorised to act as general agents for the Prophet.

Elder Benj. Winchester is requested to use his influence in his Southern Mission and act as agent for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

Br. Clair is our authorised agent at Hudson, N. Y.

☞ Thomas S. Woodbury, is our General Agent at Philadelphia.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder, E. Ward Pell is authorized to act as Agent for the "Prophet."

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as a travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiositier, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition renders it necessary for us to go to press on Friday evening.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24 h, and from Havre on the 1st 8 h and the 24th of every month, as follows, viz.

		From N York.	From Havre
ARGO C. Anthony, Jr.,	March	8	April 24
	July	8	Aug 24
	Nov.	8	Dec. 24
FRANCOIS 1st, Ainsworth,	March	16	May 1
	July	16	Sept. 1
	Nov.	16	Jan. 1
BURGUNDY, D. Lines,	March	24	May 8
	July	24	Sept. 8
	Nov.	24	Jan. 8
MERALD, Howe,	April	8	May 24
	Aug.	8	Sept. 24
	Dec.	8	Jan. 24
RHONE, J. A. Wotton,	April	16	June 1
	Aug.	16	Oct. 1
	Dec.	16	Feb. 1
VILLE DE LYON, C. Stoddard,	April	24	June 8
	Aug.	24	Oct. 8
	Dec.	24	Feb 8
ALBANY, Watson,	May	8	June 24
	Sept.	8	Oct. 24
	Jan.	8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May	16	July 1
	Sept.	16	Nov. 1
	Jan.	16	March 1
LOUIS PHILLIPPE, J. Castofl,	May	24	July 8
	Sept.	24	Nov. 8
	Jan.	24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June	8	July 24
	Oct.	8	Nov. 24
	Feb.	8	March 24
SULLY, W. C. Thompson,	June	16	August 1
	Oct.	16	Dec. 1
	Feb.	16	April 1
OWA, W. W. Pell,	June	24	Aug. 1
	Oct.	24	Dec. 8
	Feb.	24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Enos, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety

Satinets, all colors

Scarlet and cadet mixed cloth; buff cassimere

Black and blue beaver and pilot cloths

Silk and tabby velvets; giraffe cloths

Velveteens; silk and Verona serges

Merinos and Cashmere vestings

Brown hollands, bindings and cords

Bombazine lustrings, goat's hair camblets

Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on carefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz.—

Cloth and cassimeres, of different styles and shades

Beavers and pilots, low priced to very superior

Vestings—London styles

Silecias—Gasban's Fergusons's and several American makes

Prints—Low Philad and super Madders

M de Laines and Crape M de Laines—new styles

Merinos and Alpacas; Moleskine and Cords

Velvet and velveteens; red paddings—3-4 and 6-4

Kentucky jeans, of all the different colors

Roll'd jaconetts and col'd cambrics

Apron and furniture checks

Woolen shawls—all sizes and qualities

Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York, that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.

Hats cleaned and altered.

[m25:c] THOS. YOUNG.

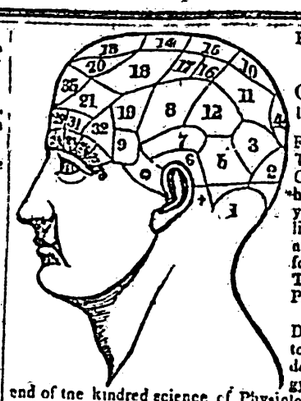
FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires

JACOB DRAKE, President.

Niel Gray, Sec'y, je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual, No 552 Pearl st. near Broadway. je—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU ST., NY

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, end of the kindred science of Physiology and Magnetism as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion human improvement, and the reforms now in progress, anywhere to be found Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10 In all cases in ADVANCE, POST PAID.

EDUCATION AND SELF IMPROVENENT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their off-prings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL:

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive this Work through our office It is now well conducted by P P. Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctually attended to. [m15:c

FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Binest, back office, over the Bank Coffee House.

PIAN FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 514 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second haud Piano fortes, at prices ranging from twenty-five dollars upwards Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J R will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed fon the most favorable terms at the "Prophet" office, No 7 Spruce st. 2nd floor.)

OLD ESTABLISHED PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25.
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Steph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T. Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

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☞ Publishers of Newspapers in the U. S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

New-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

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TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
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Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth Cincinnati, and intermediate places.

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For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M Arrive in Philadelphia at 3 P M
Leave Phila at 4 P M. arrive in Baltimore at 1 A M
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M
Leave Wash. at 6 A M. arrive in Fred'keburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P M
Leave Peters'g at 6½ P.M arrive in Wel. N C. at 1½ P.M
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M
Leave Wil., at 2 P M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving at they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

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Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M
Leave Balt. at 4 P.M. arrive in Washington at 6 P M
Leave Wash. at 6 A M passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Rickmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

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Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

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THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

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m15:c]

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je—c. No. 1 Nassau street, N. Y.

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A BRIEF HISTORY OF THE LATTER DAY SAINTS (Commonly called Mormons;) Including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood.
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina.* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: to which is added a *concise account of the present state and prospects of the* CITY OF NAUVOO

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

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The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

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TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albison, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

PROSPECTUS

OF A

WEEKLY NEWSPAPER,

TO BE ENTITLED

THE PROPHET.

The Board of Control of the Society for the Diffusion of Truth, of the City of New York, being desirous of promulgating the Gospel of Our Lord Jesus Christ in its fulness, and ameliorating the conditions of fallen man, have thought it wisdom to establish a paper in this city, as an advocate and herald of the Faith of the Church of Christ of Latter Day Saints. A portion of which, at times, will be devoted to Agriculture, Commerce and Manufactures, as well as to the Foreign and Domestic News of the Day. It will likewise, be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The Arts and Sciences shall not be neglected—Sketches, Narratives, Biographies, Moral Essays, and Poems, will also find a place in the columns of "THE PROPHET;" whilst its conductors will endeavor to impart variety and life to its columns.

Terms—"THE PROPHET," will be issued Saturday morning the 18th instant, on an Imperial Sheet, at No. 7 Spruce Street, New-York, and will appear regular thereafter, on that day, at One Dollar per annum, invariably in advance.

☞ All Letters and Communications must be addressed (POST PAID) to THE PROPHET, No. 7 Spruce Street, New-York.

G. T. LEACH, Pres't.
By order of the Board.

May 7, 1844.

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county Illinois. Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

THE TIMES AND SEASONS,

Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill., by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

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WHO WANTS BOOTS AND SHOES!—The greatest reduction in price ever known, Only think of gentlemen's fine dress Calf stitched boots, of the most fashionable shape, $2 75 to $3. Also, dress pegged boots, $1 50 to $2 and $2 50 per pair. Ladies' fancy colored, city made gaiters, $1 50 to 1 75 a pair; and, from fashions for 1844, for gentlemen, ladies and childrendson, thirty to forty per cent cheaper than ever, 179 Hall the corner of Canal. STEWART & SAUL. je—c

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WM. H MILES, MANUFACTURER OF VARNISH Graining, Stencil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

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THE PROPHET

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN & CO. PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED.

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Postmasters and Traveling Elders are requested to act as Agents.

POETRY.

[FOR THE PROPHET.]

Questions for learned Priests to answer, either by their College wisdom or Divinations.

The gospel, you say, in its purity flowing,
Is filling the world with its glory and light;
Its bright beams afar to the heathen are glowing,
Dispelling the blackness of Error's dark night;

That charity, kindness, and civilization
Are spreading their conquests on every side,
And the knowledge of God will soon fill each nation,
And roll on the earth the millenial tide.

Does your gospel light shine in your creeds and dis- [union,
In Episcopal rites or in Presbyter's sway;
Have the freewillers got it, or is close communion
The road to perfection, the true narrow way?

Are the Lutherans right, Swedenburg or the Quakers?
Universalists, Methodists all pure and good?
Unitarians, Catholics, Dunkers, and Shakers;—
Can any one go a wrong way if he would?

Are all your confusions produced by that spirit
Which Jesus gave to his disciples of old;
Which the world of mankind can never inherit,
But unto the righteous all truth will unfold?

If so, why these creeds and plans of salvation;
The Proselyte schemes which encompass the land
With centuries of darkness and no revelation—
Are you not like a house that is built upon sand?

How much does your conduct resemble the Savior,
Who reproved evil deeds, was the friend of the meek;
Say, does not your pride and lofty behavior
Show that 'tis the favor of great men you seek?

Can you tell me a point where the sects all agree,
Except when they rail against "Mormon Delusion;"
Are the small motes of Mormons all you can see,
Is there not a beam in sectarian confusion?

How soon will old Babylon's weeping and wailing,
Begin with her judgements and woful complaints;
How soon will she cease her mocking and railing,
And shedding the blood of Prophets and saints?

Will ye answer these questions, ye priests of great knowl- [edge,
And show me the truth that I no more may stray? [edge,
Come, pity my case, for I never at College
Was favored with learning the true Narrow Way.

MORMONISM.

Lectures on Theology.

(FROM THE BOOK OF DOCTRINE & COVENANTS.)

Faith.

Section VII.

1 In the preceding lectures, we treated of what faith was, and of the object on which it rested, agreeably to our plan we now proceed to speak of its effects.

2 As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description attempt to unfold all its effects; neither is it necessary to our purpose so to do; for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties: for no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God's creations who did not get there by reason of faith, as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God but it has been effected by faith: neither will there be a change or a revolution unless it is effected in the same way, in any of the vast creations of the Almighty; for it is by faith that the Deity works.

3 Let us here offer some explanation in relation to faith that our meaning may be clearly comprehended: We ask, then, what are we to understand by a man's working by faith? We answer: We understand that when a man works by faith he works by mental exertion instead of physical force: it is by words instead of exerting his physical powers, with which every being works when he works by faith—God said, Let there be light, and there was light—Joshua spake and the great lights which God had created stood still—Elijah commanded and the heavens were stayed for the space of three years and six months, so that it did not rain: He again commanded, and the heavens gave forth rain,—all this was done by faith; and the Saviour says, If you have faith as a grain of mustard seed, say to this mountain, remove, and it will remove; or say to that sycamine tree, Be ye plucked up and planted in the midst of the sea, and it shall obey you. Faith, then, then, works by words; and with these its mightiest works have been, and will be performed.

4 It surely will not be required of us to prove, that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know, that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory: Angels move from place to place by virtue of this power—it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers; for they would be destitute of the power necessary to enable them to do the will of God.

5 It is only necesary for us to say, that the whole visible creation as it now exists, is the effect of faith—It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory: So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning, and carries it forward to the end; or in other words, from eternity to eternity.

6 As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures, here below, must act, in order to obtain the felicities enjoyed by the saints in the eternal world, and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7 Therefore it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked, Why is it impossible to please God without faith? the answer would be, because, without faith it is impossible for men to be saved; and as God desires the salvation of man he must of course desire that they should have faith, and he could not be pleased unless they had, or else he could be pleased with their destruction.

8 From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was, because without it there was no salvation, neither in this world nor in that which is to come When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is saved they are saved also, for they will be in the same situation he is in, because they have come to him; and when he appears they shall be like him, for they will see him as he is.

9 As all the visible creation is an effect of faith, so is salvation also. (We mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual.) In order to have this subject clearly set before the mind, let us ask what situation must a person be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer from what we have before seen of the heavenly worlds, they must be persons who can work by faith, who are able, by faith, to be ministering spirits to them who shall be heirs of salvation. And they must have faith to enable them to act in the presence of the Lord, otherwise they can not be saved. And what constitutes the real difference between a saved person and one not saved is the difference in the degree of their faith: one's faith has become perfect enough to lay hold upon eternal life, and the other's has not: But to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain, without much difficulty, what all others must be, in order to be saved—they must be like that individual or they cannot be saved: we think that it will not be a maeter of dispute, that two beings, who are unlike each other, cannot both be saved; for whatever constitutes the salvation of one, will constitute the salvation of every creature which will be saved: and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude as to the answer of this question there will be no dispute among those who believe the bible, that it is Christ: all will agree in this that he is the prototype or standard of salvation, or in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be because he is a just and holy being; and if he were any thing different from what he is he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him: Thus says John, in his first epistle, 3:2 and 3: Behold, now we are the sons of God, and it doth not appear what we shall be; but we know, that when he shall appear we shall be like him; for we shall see him as he is. And any man that has this hope in him purifies himself, even as he is pure.—Why purify himself as he is pure? because, if they do not they cannot be like him.

10 The Lord said unto Moses, Leviticus 19:2;—Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. And Peter says, first epistle 1:15 and 16: But as he who has called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And the Saviour says, Matthew 15:48: Be ye perfect, even as your Father who is in heaven is perfect. If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when he (the Lord) shall appear, the saints will be like him: and if they are not holy, as he is holy, and perfect as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11 This clearly sets forth the propriety of the Saviour's saying, recorded in John's testimony, 4:12: Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these, because I go unto the Father.—This taken in connection with some of the sayings in the Saviour's prayer recorded in the 17th chapter, gives great clearness to his expressions: He says, in the 20,21,22,23 and 24: Neither pray I for these alone; but for them also who shall believe on me through their words; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

12 All these sayings put together, give as clear an account of the state of the glorified saints as language could give—The works that Jesus done they were to do, and greater works than those which he done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works because he went to the Father. He says, in the 24th verse: Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory. These sayings, taken in connection, make it very plain, that the greater works, which those that believed on his name, were to do, were to be done in eternity, where he was going, and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father, that those who believed on him should be one in him, as he and the Father were one in each other: Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words; that they all may be one: that is, they who believe on him through the apostles' words, as well as the apostles themselves: that they all may be one, as thou, Father, art in me and I in thee: that they also may be one in us.

13 What language can be plainer than this? The Saviour surely intended to be understood by his disciple: and he so spake that they might understand him; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father: for as he and the Father were one, so they might be one with them. And what is said in the 22d verse is calculated to more firmly establish this belief, if it needs any thing to establish it. He says, And the glory which thou gavest me, I have given them, that they may be one, even as we are one. As much as to say, that unless they have the glory which the Father had given him, they could not be one with them: For he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

14 This fills up the measure of information on this subject, and shows most clearly, that the Saviour wished his disciples to understand that they were to be partakers with him in all things: not even his glory excepted.

15 It is scarcely necessary here to observe what we have previously noticed: That the glory which the Father and the Son have, is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have, never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it: and if the Saviour gives this glory to any others, he must do it in the very way set forth in his prayer to his Father: by making them one with him, as he and the Father are one.—In so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Saviour's saying, The works which I do; shall they do, because I go to the Father?

16 These teachings of the Saviour most clearly show unto us the nature of salvation; and what he proposed unto the human family when he proposed to save them—That he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings: And for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed: and on this hinge turns the door of salvation.

17 Who cannot see, then, that salvation is the effect of faith? for as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved: for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavouring to teach to the world. Hence we are told, that without faith it is impossible to please God; and that salvation is of faith, that it might be by grace to the end, the promise might be sure to all the seed. Romans 4:16.—And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling-stone. Romans 9:32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him, cast out, If thou canst believe, all things are possible to him that believeth, Mark 9:23. These with a multitude of other scriptures, which might be quoted, plainly set forth the light, in which the Saviour, as well as the Former Day Saints, viewed the plan of salvation.—That it was a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained, in relation to it, is the effect of faith, whether it pertains to this life or that which is to come.—To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith: not even the Saviour of the world excepted. Blessed is she that believed, said Elizabeth to Mary, when she went to visit her;—for there shall be a performance of the things which were told her of the Lord. Luke 1:45. Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith: according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former Day Saints, according as their faith was—By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect of the general assembly and church of the first born, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, 2d epistle 1:1,2 and 3 says to the Former Day Saints: grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us unto glory and virtue. In the first epistle, 1:3,4 and 5 he says, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection Jesus Christ from the dead, to an inheritance inrorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

16 These sayings put together, show the Apostle's views, most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Saviour Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him. knowledge implies more than faith. And notice, that all things that pertain to life and godliness, were given through the knowledge of God;) the answer is given, through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

17 By these sayings of the Apostle we learn, that it was by obtaining a knowledge of God, that men got the all things which pertain to life and godliness; and this knowledge was the effect of faith. So that all things which pertain to life and godliness are the effects of faith.

18 From this we may extend as far as any circumstances may require whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else: all learning, wisdom, and prudence fail, and every thing else as a means of salvation but faith. This is the reason that the fishermen of Galilee could teach the world—because they sought by faith and by faith obtained. And this is the reason that Paul counted all things but filth and dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians 3:7,8,9 and 10. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things: this is the reason that the Former Day Saints knew more, and understood more of heaven, and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth. For these are the effects of faith and always have and always will attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as every other necessary thing in order that the possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent: whom to know is eternal life: Amen.

Minutes of a Conference in Philadelphia.

Pursuant to public notice a conference of the Church of Jesus Christ of Latter Day Saints was held in the city of Philadelphia on Saturday and Sunday, Aug. 31 and Sept. 1st. 1844. There were present official members,

Quorum of the Twelve, 1. High Priests, 2.—Elders, 20. Priests. 5. Teachers, 3.

Elder Wm. Smith of the Quorum of the Twelve, with uplifted hands was chosen President of said Conference, and Elder W. I. Appleby choson Clerk.

Conference opened at half past 10, A. M., by singing a hymn, after which, followed a spirited address (dictated by the spirit of holy zeal) by the President, on the subject of dissensions and divisions in the Church, the spirit of persecution, and of casting reflections upon the authorities God has chosen to be his special witnesses of the Gospel of his Son to the nations of the earth, as has been revealed in its fulness in these last days by the administration of holy angels, bearing to earth Truth's unfading laurels.

Prayer was then offered up to the Throne of Grace, by the President.

Elder Grant then stated what business would most probably be brought before the Conference.

Adjourned until two o'clock, P. M.

Two, P. M. Conference met—opened by singing a hymn and prayer, by the President.

Sung a hymn.

The President then stated Conference was ready to receive any necessary business that should be brought before it. Whereupon, it was then

Motioned and seconded, that Bro. E. Marshall be ordained a Priest.

Motioned and seconded, that Bro. John Ewings be ordained a Priest.

Motioned and seconded, that Bro. N. B. Helverson be ordained an Elder.

President Smith addressed the elders and priests present, that have the privilege, on the importance to travel and preach the Gospel, magnify their calling, honor the Priesthood, and bear testimony to the glorious truths that Israel's God has revealed unto his people. Also on charity that the saints of God ought to abound with.

After which, he took occasion to reprove Eld. B. Winchester for his course against the Quorum of the Twelve, in New York, Philadelphia and other places; Elder Winchester arose before the Church and stated that the Quorum had slandered him, had taken his license, that he had spent 400 dollars in going and returning from Nauvoo and other places to attend to charges prefered against him, and that the Twelve had never explained the reason why he was suspended; and many other charges against them too ridiculous to mention. He states as reasons that he will not sustain the authorities of the Church, or go out to preach the Gospel.

A call was then made by the President for all the Elders present residing in Philadelphia, who were willing to travel and preach the Gospel, to signify the same by rising upon their feet.—Whereupon, 4 arose.

Motioned and seconded, that Bro. W. Tross be ordained a Teacher.

Motioned and seconded, that Bro. G. Clarke be ordained to the office of a Deacon.

Motioned and seconded, that Bro. J. P. Smith be ordained a teacher.

After the ordination of the several officers, a call was made for the representation of the different Branches in N. Jersey Whereupon, Elder Appleby represented the Branch at Recklesstown Burlington Co., consisting of 30 members, including 2 Elders, 1 Priest, 1 Deacon; twelve members having removed away. Also, a Branch at Bordentown consisting of twelve members, including 1 Elder and 1 Priest. Two having removed away.

New Trenton, 5 members, not yet organized, none others from Jersey represented.

Elder Grant then represented the Branch in Philadelphia amounting to 334 members, including officers. The standing of many members not fully known.

A call was then made by the President for all the Elders and official members present, that were willing to uphold the Twelve in their calling and authority by their faith and prayers, to signify the same by rising upon their feet. Whereupon, all present arose, except Elders Winchester, Wharton, and McClane.

Conference then adjourned until 8 o'clock in the evening.

Opened in the evening by singing a hymn, and a petition to the Throne of Grace by Elder Grant.

Sung a hymn.

Elder Grant then stated that the next business under consideration, was, the building of the Temple of the most high God at Nauvoo, which was to be built by the tything of the saints, and that it is the imperative duty of every Saint of God to aid and forward as much means as were in their power for the completion of the same, that the saints may receive the blessings which God has in reserve for his people, at the completion of the Temple, and called upon the saints in Philadelphia and elsewhere to aid and assist their brethren at Nauvoo, who are struggling against persecution, penury, and nearly every other impediment, to complete the Temple of Israel's God. Whereupon, it was

Motioned and seconded, that the saints of this branch will use their utmost endeavors to assist in furnishing means to forward the completion of the Temple. Which was received with uplifted hands.

Motioned and seconded, that Elder Grant be appointed as Trustee, to receive donations from the saints, and to forward the same to Nauvoo for the building of the Temple. Carried.

On motion it was Resolved, That members of this Church who absent themselves in general from the Church and Communion Table, are not considered members in good standing with the Church.

Conference then adjourned by a benediction of the President, until Sabbath morning, at ten o'clock.

Sabbath, ten A. M.—Conference met, sung a hymn.

Prayer by Elder Appleby.

After which, a spirited discourse was delivered by Elder Grant, from Matt. vi. chap. 3.

Sung a hymn, and adjourned until half past 2 P. M.

Afternoon. Met—opened with singing a hymn and prayer, by Elder Grant. Elder Hornor then addressed the congregation on the subject of the gift and blessings of the spirit, and the privileges of the Saints.

After which, communion was administered by Elders Grant and Appleby. Conference then adjourned until half past seven o'clock in the vening.

Met in the evening and opened by singing a hymn, and prayer by the President.

After which, Elder Appleby delivered a convincing and moving discourse from 1st E Cor. xv 22. 23 v.—showing the joy and glory there is in store for those who have obeyed the gospel and held out to the end;—beginning at the fall of Adam and the consequences of it; how redeemed by Christ, the order of the saints coming forth, their reign on the earth, the last resurrection, judgement of the wicked, the new heaven and earth where sighs, tears, and moaning shall have an end, and nought but peace and unadulterated joy be the blessings of the saints forever and ever.

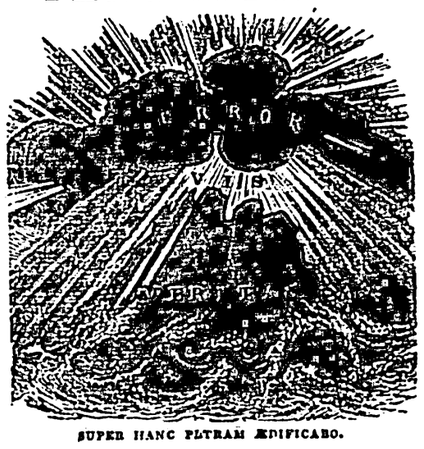
Sung a hymn.

Conference dismissed by a benediction of the President, asking God the eternal Father, in the name of Jesus Christ, to let his blessing attend his people, and guide and protect them with his almighty hand.

At the close of the Conference, Elder Appleby was ordained to the office of High Priest, under the hands of President Smith; Peter Hess, High Priest, and Elder Horner. Adjourned.

WM. SMITH, Pres.
W. I. APPLEBY, Sec'y.

THE PROPHET.



SATURDAY MORNING, SEPT. 14, 1844.

To our Brethren and Friends.

We receive daily demonstrations that encourage us to continue our exertions in the laudable enterprise of spreading the truth abroad among the people.—It has been with no small degree of interest that we have looked on and, with our might have labored to preach the gospel and build up the Church of Christ since its first organization in 1830, till the present time; religious and political factions have distracted our once happy land while the saints have been united, (with a few exceptions,) and the Church of Christ moved steadily on; and although the enemy have murdered our Prophet and Patriarch in cold blood, while politicians and officers of government have looked calmly on and winked at these outrages, and these assassins are left to run at large and even boast in the face of government of the murder of American citizens, Native Americans too, born in a land of boasted freedom, of stripes and stars; Oh! Americans. think of the blood that has stained this land of Liberty, (our blood chills while we speak of it) and all for an honest difference of opinion.

Let us ask, what has Gov. Ford done in this matter since the assassination of the brethren?—Why, attending political meetings. Suppose the Mormons should boast of crimes and murders that the meanest fiend in hell would blush to own: all hell would be let loose upon them; Governors, politicians, judges, and juries, would be set in battle array; editors, combine to bring such rebels to justice. But the murderers of Hyram and Joseph Smith can run at large, and it has come to this, that every species of crime committed against the Mormons can be tolerated.

We intended when we commenced this article, to have made some remarks upon the political aspect of our country; indeed the picture is a horrible one, the above is sufficient to explain the whole, if not kind reader, turn again to the murder in cold blood of two innocent men behind Carthage prison walls, while under the pledged protection of the Governor of Illinois; and again, where is the pledge to bring these assassins to justice? The men that committed this deed, live in Carthage, Warsaw and the adjoining towns, and many of them are well known to the Governor; but enough of this for the present. We must say we have been and are still Democrats; firm supporters of Jeffersonian principles, "free trade and sailors rights;" in these principles we ever shall remain. Principle is our Motto, & not party; it is said that the Mormons will vote for Polk perchance they may; they will vote just as they please. We will not be made tools of by any party. We "go whole hog" for Jeffersonian Democracy, and we would advise Democratic Editors and Whig Editors to cease the publication of lies about the Mormons. We are a party distinct from either, and are governed by principles, not men, and if Mr. Polk has the right principles we go for him, or if Mr. Clay is governed by the proper principles, we go for him, and them or their party go to hell where they belong. Our views of the policy of this government have been published and may be examined with the principles of either of the two parties and which ever are pledged to carry out our views to the greatest extent, is the party that will receive the Mormon votes. (Our views may be had in pamphlet form at this office.) The intolerant course taken by almost all parties, and especially the Whig Editors against the Mormons and their religion, and the chicanery practiced to obtain their votes, and after the election the broken pledges, show that they are destitute of honesty and full of abominable corruption. We turn away with disgust and exclaim, "Oh shame, where is thy blush;" these remarks are applicable to both parties, but especially to the Whigs, and if this be Democracy or Whiggery, God deliver us from it. At present we have to say, let them fight till they like the famous Kilkenny cats have devoured each other; "they can fight dog, fight bear, my dog aint there." "Them's our sentiments." Our course always has been and is still, to help such as want help, and be kind and to do the most to help those who help us; these we confess are our honest sentiments; hence to uphold a man or men, party or politics or any policy of government that holds a dagger over our heads and threatens our hearts blood, we most unequivocally renounce; self preservation is the first law of nature, and the protection of its citizens in their religious rights and privileges is the true policy of any republican government. More on this subject anon.

Elder G. J. Adams.

This, big gun of Mormonism gave three lectures last Sunday at the Log Cabin, Fulton street, Brooklyn, to crowded houses; in the morning his subject was Trinitarianism and Unitarianism, which he handled in a very masterly manner, proving conclusively from Holy writ that both these extremes were false and have not the slightest foundation in truth or reason, and in fact, he gave a challenge to the whole orthodox (!) or Unitarian world to prove their position from Scripture, Reason or Common Sense—we may refer to this subject again. In the afternoon his subject was "Baptism for the Dead" which it would be faint praise to say it was forcible—it seemed as though every succeeding argument rivetted the preceeding one, and on the whole there was a strong chain of argument taking hold on the Throne of God and reaching to the earth—it was a glorious discourse full of consolation—we will publish a synopsis of it at some future time. In the evening he showed the apostacy of the Church as prophecied by Paul and others of the ancient servants of God and its reorganization in the "Dispensation of the Fullness of Times," according to the revelations given to John and the Prophecies of the old Prophets—it was forcible, logical and comprehensive. Elder Wm. Smith of the Quorum of the Twelve was present, but from indisposition did not take a part in the lectures. These brethren will remain in the East a short time and their labors will tend greatly to the rolling on of the Glorious work of the Latter days. They are both bold and original speakers and carry every thing before them. Error, Superstition, Bigotry and tradition flee to their native hell, before their powerful arguments. May they long remain among us, to the discomfiture of the Devil and the building up of the Saints.

On our first page will be found the last of the series of "Lectures on Faith;' also "Questions for Learned Priests," (poetry,) and the Minutes of the Philadelphia Conference. We will omit for a few weeks the Apocryphal New Testament, and the Book of Enoch, as we have much deferred matter to publish, which is of immediate interest to the Saints.

To the Sisters

Many have enquired of us how they should proceed to organize a society similar to the one formed in Lowell, for the purpose of supplying the needy ministers of the Gospel of the Son of God, with suitable clothing. We have this week published the Preamble and Constitution of the L. D. S. Benevolent Society of Lowell, in order that those who wish may "go and do likewise."

WHISKEY-MEN BEWARE!

The Mayor requests the Marshall and police to see that the ordinances are not invaded by whiskey men, either selling or giving away this bane of morality. The extent of the law, twenty-five dollars will be exacted of every person that breaks it.

The above is from the Nauvoo Neighbor, and gives the lie to the many rumors in circulation respecting the Temperance cause in Nauvoo.

The Neighbor.

Our friend the "Neighbor" is very irregular in his visits. We get about one per month. Will Bro. Taylor attend to this, as we are at all times anxious to have intelligence from head quarters?

Wonderful Disclosures respecting Mormonism—

The above is the caption of a tissue of falsehoods, occupying some 7 columns of the Herald and purporting to emanate from the pen of the notorious Joe Jackson. We would spend time or space in answering this contradictory article, did we think that all would give it a careful perusal, for it carries evidence of its falsity on its face—but as many glance over it and take it piece-meal as matters of fact, we publish below from the Herald a communication from our beloved brother Adams, who has a personal knowledge of this villain, and who is ready at any moment to prove all and more than he has here stated—so the article is answered without further comment from us

To the Editor of the Herald:—

Sir:—

Having observed a long communication in your valuable paper last week, signed by the notorious "Joseph H. Jackson," and believing you are ignorant of his true character, and feeling it a sacred duty that I owe my God, and the age in which I live, to unmask a cold-blooded villain, is the only apology I make for forcing myself upon your notice. First I ask who devised the plan to murder Joseph Smith? Joseph H. Jackson concocted the plan and was the ring-leader in carrying it into execution, and boasted of it publicly at Fort Madison in the presence of many witnesses, only three days after the perpetration of the horrid deed. Captain Anderson, of the steamboat Osprey, can testify to the truth of this, saying nothing about the cloak Jackson took as his own, at Galena, and his numerous other villanies, let them pass; all men know that, a man who would murder another in cold-blood, would tell a hunred lies to screen himself from the merited indignation of public opinion. As to the communication Jackson did not write it, as he is too great a blockhead to put six lines together correctly. It may be asked why Jackson should come out against Mr. Smith? Let the world hear the reason—Jackson came to Nauvoo, having heard that the Mormons were a bad people, and thinking they were just the people to aid him in his villainies. In this he was disappointed. He proposed his plans to Mr. Smith and others, who reproved him severely, and threatened him with exposure should he ever mention these things to them. After this rebuke, with the spirit of hell in his heart, he found some half apostates, such as the Laws, Fosters, the Higbys, and a few others, who joined him in his bogus and counterfeit-money-making business, and he aided them in their hellish plan to assasinate Joseph and Hyrum Smith; that is, if we believe his words, coupled with the strong combination of circumstances against him; for the testimony against him is as "strong as proof of holy writ." As to the lies, slanders, and contradictions contained in the article, I am willing every man should judge. But, Oh! Americans—can you put confidence in the words of an assassin or liar? If you can, then you may believe the tale of Joseph H. Jackson. As to the affidavits he has annexed to his communication, I think when two hundred men can be found to disguise themselves and murder two innocent men for a difference of opinion—and this when their faith, in common with their fellow citizens, was pledged by the Governor for their protection—I think, I say, it would not be a difficult matter to find men to add the crime of perjury to that of murder. I am aware I lay myself open to the law for what I have said above, but I stand ready to prove all I have here said, and more, when called upon.

With sentiments of esteem, I am, sir,
Your obedient servant,
G. J. ADAMS.

Official Notice

To the Saints.—"Beloved, believe not every spirit, but try the spirits, whether they are of God," and beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves:" "wherefore, by their fruits shall ye know them." It has become my painful duty, for the rolling on of the cause of truth, to say, that notwithstanding our brethren have been murdered by false brethren (apostates), by fault finding saints, that there still remains some who are determined to continue the work of destruction, deceiving the unwary, and leading off the hearts of the simple, by charging the servants of God falsely. Among this number is our once beloved brother Benjamin Winchester, whose course for some two or three years, has been more or less censurable, (as all the heads of the Church will bear me witness,) of which a full account will be published hereafter, if necessary. The object of this brother is best known to himself: he gives as a reason for his opposition to the constituted authorities of the Church, the (by him) supposed existence of certain heresies in the Church, charged upon the heads of a few individuals; and this I consider slanderous, and will repel. And I hereby notify Elder Benjamin Winchester, that his services are no longer required in the Church of Jesus Christ, unless he repents, and that he is forbidden to preach any longer in the name of the Latter Day Saints. "All liars shall have their part in the lake which burneth with fire." And that the Saints in Philadelphia may know how much confidence they may put in this Lump of Perfection, let them remember the charges he made in Conference, against certain brethren in New York, from whom I have received the following certificate, proving the falsity of said charges.

WILLIAM SMITH.

New York, Sept. 6th, 1844.

To all whom it may concern:

This is to certify that we, the undersigned, did not directly or indirectly teach or profess belief in the plurality of wives to Elder Benjamin Winchester, and further certify that Elder Winchester did speak disrespectfully of the authorities of the Church (viz. the Twelve), and also, that Elder Benjamin Winchester endeavored to sow discord among the brethren by accusing them. We also certify that we never told said Winchester that any of the Twelve had taught such doctrine to us.

In testimony whereof, in truth, we set our hands and seals.

A. F. WRIGHT, SAMUEL BRANNAN,
G. J. ADAMS, THOS. BRADWOOD,
WILLIAM H. MILES.

N.B. It must be obvious to all, that B. Winchester's conduct and course againt the Twelve lies cloaked; the mystery, then, is not in the above charges, but a desire on his part to destroy the Twelve and the Philadelphia Church, for various reasons which will be given at the proper time.

To the Saints.

Annexed is an epistle from the Twelve, to which we call the prayerful attention of the Brethren.

An Epistle of the Twelve,

To the Church of Jesus Christ of Latter Day Saints, in Nauvoo and all the world—Greeting.

Beloved Brethren.—For as much as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet, and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, have voluntarily yielded themselves to cruel murderers, who had sworn to take their lives, and thus like good shepherds, have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you, but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in Heaven, and to preside over all the affairs of the church in all the world, being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the Prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

Let no man presume for a moment that his place will be filled by another; for remember he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place, and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole church.

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two, or a hundred of the leaders of this church, could destroy an organization so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

On the subject of the gathering, let it be distinctly understood that the City of Nauvoo and the Temple of our Lord are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labor: while farmers who have capital must come on and purchase farms in the adjoining country, and improve and cultivate the same. In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthened an hundred fold; and unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

Therefore, let capitalists hasten here; and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on all the necessary branches of industry.

The Temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

Therefore, as soon as the Twelve, have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve, or into the hands of such Bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple, or the support of the priesthood, according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their consciences as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership, as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of industry, enterprise, and charity, as seemeth them good; only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

The United States and adjoining provinces will be immediately organised by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the goepel; and also to take measures for a yeanly representation in a general conference. This will save the trouble and confusion of the running to and fro of elders; detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which he may happen to labor. Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tithings, and funds for the poor, according to the revelations of God, and to be judges in Israel.

The gospel in its fulness and purity, must now roll forth through every neighborhood of this wide spread country, and to all the world; and millions will awake to its truths and obey its precept, and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

As rulers and people have taken counsel together against the Lord, and against his anointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the Saints to have any thing to do with politics, voting, or President making, at present. None of the candidates who are now before the public for that high office, have manifested any disposition or intention to redress wrong or to restore right, liberty, or law; and therefore, wo unto him who gives countenance to corruption, or partakes of murder, robbery, or other cruel deeds. Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found, who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection, expressed in the views of our beloved Prophet and martyr, General Joseph Smith.

We do not, however, offer this political advice as binding on the consciences of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.

Now, dear brethren, to conclude our present communication, we would exhort you in the name of the Lord Jesus Christ to be humble and faithful before God, and before all the people, and give occasion for any man to speak evil of you, but preach the gospel in its simplicity and purity, and practice righteousness, and seek to establish the influence of truth, peace, and love among mankind, and in so doing the Lord will bless you and make you a blessing to all people.

You may expect to hear from us again

BRIGHAM YOUNG, Pres't. of the Twelve
Nauvoo, August 15th, 1844.

Mr. Editor.—Allow me to say a few words about the Park Theatre and its performing. On Monday evening we availed ourselves of a privilege bought through the right of "some service," and found ourselves in the boxes of the best theatre in the United States; the manager, like a tried friend, year after year has with an untiring perseverance, Atlas like, sustained this I fear unprofitable establishment, satisfied with the kindness of former days; and in its day of struggle he battles nobly for it: the praise of an honest man is worth something—the public will readily amen to this—Mr. Simpson is a patient, industrious, and truly exemplary man, his company in the sum total is good, very good; but a word for the Stars. Mr. Anderson first in order,—to the man of experience he has many beauties, for the juvenile visitor but few, yet we cannot discard our old impressions made by Kean, Cooper, Booth and Forrest. Macready we do not like; like a beautiful and well bound book, we praise the finish, the language it has no soul; so with his acting, excepting his "echoes" and his "shrieks,"—but to Anderson; his entree as Gloster was not like one hastening to the Tower, but a sort of a dont care-a-damitiveness when I get there, and so with his soliloquy—laboring purposely to avoid all points that his great predecessors have made, and so throughout the play. His person is fine, loves to play in the centre of the stage, very fond of his front face; so at the conclusion of his speech he is off like a swift messenger, leaving his auditors to admire which they like best, the actor's reading or the petulant gait of Macready on the leaving of the stage; he will never immortalize his name as Gloster, but there are many parts I judge he is even great, and no doubt if he lives, the mantle that Macready hardly justly holds will cover honestly his shoulders. Miss. Ellis is but passable—not particularly good in the farce, but there is enough of her to make a Mrs. Siddons.—Oh Kelly, where art thou! Mr. Dyott, were it not for courtesy we should not name, his Richmond is but common place, his fight dire bad, there are scores of actors in America that are not allowed to soil the boards of the Park Theatre that are a mountain to a mole hill when compared with the many importations that have been bro't out to gratify the changing public with something new. I'll say no more about the stage, for my eyes are looking upon another pair of "bright ones I feel a sorrow for.

T. A. L.

The Sun,
"It shines for all."

Mr. Editor—Such is the name, and such the title of a paper published by Moses Y. Beach; the "Devil can cite scripture for his purpose," so with man, he takes the fairest titles to mantle his blackest designs. That paper is as destitute of the liberal qualities of the Sun, as Erebus is of daylight; meanness and double shuffle mark all their acts—so down with the bright sun and substitute a cloud. Young man, take a notice to the Sun of three and a half lines; pay them to put it in a conspicuous place,—charge (no extortion,) 75 cts—out comes the paper, and you find your notice after an hours search in an unread corner of the paper; you call at his office—what do you charge a line for insertion? twelve and a-half cts. But you have taken 75 cts for 3 1-2 lines and placed it in an obscure part of your paper: and his well tutored son mumbles out "Well that was an advertisement and you had to pay double to get it in there."—Talk of Chatham street auctioneers, they are honesty itself when compared to this trickery.

LYNE.

Mr. Editor.—On Friday evening, Croton Hall was well attended to hear the readings by Lyne; selections chiefly from Shakspeare. To say they were well executed were poor praise;—character was finely embodied, while the language was tuned to a depth of voice as rich in sound as a church organ. Elder Adams said some very clever things respecting the Drama and in its defence; strange as it may seem, a priest had the courage to stand up and declare it an useful institution. Elder Adams is a genius—handles the scriptures like a true book—rides over his enemies—sticks to his creed, and defies the Devil. On Sunday evening next he lectures at Croton Hall, and Lyne will give some of his masterly sacred readings. Admission 12 1-2 cts. to defray the expense of printing and rent. B.

The New York Conference.

We will publish the Minutes next week—the length will not admit of its publication this week.

The World Turned Upside Down.

When Paul went to Ephesus,
He preached to them Jesus,
Who died to redeem us,
From an indignant frown.
They knowing not the stranger,
Once cradled in a manger,
Cried out, our craft's in danger,
They turn the world upside down.

In the Thessalonian nation,
Which raised the indignation
Paul taught the great salvation,
Of those who loved to frown.
They being not so clever,
Conducted now as ever,
Saying, these have come hither,
Who turn the world upside down.

Priests follow this example,
Although it is not ample
That they should on us trample,
And turn us out of town.
But when a soul engaged
Exhorts the young and aged,
The clergy cry, enraged,
They pull our churches down.

Oh, what a sad commotion
On Babylon's broad ocean,
The clergy and each notion,
With their surplice and gown,
Can be no longer smothered,
Nor people by them bothered,
Since light has now discovered
That they are wrong side down.

Alexander and the shriners,
Who worship great Dianna's
And ungodly blasphemers,
May make an awful sound,
May do their worst endeavor,
And beat the stormy weather,
Saying, these have come hither,
Who turn the world upside down.

The church that's on Christ founded,
Although by hell surrounded,
Can never be confounded,
Though earth and hell may frown.
But those of men's invention,
But on some paper notion,
If true is their confession,
Are quite turned upside down.

In the tone of reformation,
The clergyman's vexation,
For loosing their taxation,
They often sue the town.
They hate a gospel preacher,
And cry out, a false teacher,
A wolf, an active creature,
Turns our church upside down.

They have found out our tinkling,
And upset infant sprinkling,
And set the people thinking,
Oh, dear! what shall we do,
If the President and Congress
Don't have some pity on us,
And drive those Mormons from us,
We all to work must go——
[or starve.]

Constitution of the Lowell Latter-day Saints Benevolent Sewing Society.

PREAMBLE.

We, members of a Branch of the Church of Jesus Christ of Latter Day saints, form ourselves into a society for the purpose of purchasing materials for clothing, and making the same, which shall be for the benefit of the travelling Elders of this Church; who have forsaken all for Christ's and the gospel's sake,—gone forth to the nations of the earth (taking neither purse or scrip) to promulgate the same.

Thereby, in this, as well as in other ways, we will use our feeble "but united efforts" for the promulgation of the gospel of Jesus Christ, and the diffusion of Truth and knowledge.

Resolved, That for the above purpose, we adopt the following

CONSTITUTION.

Art. 1st. This society shall be called, the Lowell Latter day Saint's Benevolent Sewing Society,—it being an act of benevolence on the part of its members.

Art. 2d. This society shall consist of a President, Vice President, Secretary, Treasurer, and a Committee of four.

Art. 3d. Each member shall be required to contribute, monthly, as much money as her circumstances will admit, for the purpose of purchasing cloth, and other articles which may be necessary.

Art. 4th. The duty of the President shall be to preside during the meetings, oversee the Vice President, and all business connected with the Society.

Art. 5th. The duty of the Vice President shall be to cut and prepare work for the employment of other members, and preside in absence of the President.

Art. 6th. The duty of the Secretary shall be to keep an account of the money collected, and give an account of the same before the society; also of money expended.

Art. 7th. The duty of the Treasurer shall be to obtain members, collect money, make purchases, (returning a bill of the same to be presented before the Society.) And dispose of articles made, as necessity may demand.

Art. 8th. The duty of the Committee shall be to take care of the work, wash and do up such articles as may require the same.

Miss. Abby E. Switzer, Pres.
" Sarah E. Wallace, Vice Pres.
" Relief M. Bartlett, Sec'y.
" Mary N. Thornton, Treasurer.
" Hannah E. Baldwin,
" Clara J. Dow,
" Louisa S. Chandler,
" Zenora L. Snow, Committee.

Formed, July 17th. 1844.

Late News from the Isthmus of Darien and Peru.—We are much indebted to Capt. Purchase, late of the schr. Samuel L. Southard, who came passenger in the schr. Wm. H. Lawrence from Black River, Jamaica, for the following news. Capt. P. left Panama on the the 12th July, arrived at Chagres on the 18th, and from there sailed to Jamaica, and sailed from thence to this port on the 20th. ultimo. He states that the French engineers sent from France to survey the Isthmus of Darien, had completed their survey, and were returning to France; they left Chagres in the same vessel with Capt. P.; nothing could be learned of what was the result of their operations; they were at Jamaica when Capt. P. sailed from there, waiting for an opportunity to sail to France.

The English were forming a coal depot at Panama, for a line of steamers, but for what line they kept a profound secret.

In the interior Gen. Castillo was scouring the country and conquering everywhere. The revolution was, however, nearly at an end, and Castillo would, no doubt, soon be acknowledged the President.

Tomas Herrara the Ex-President of Panama, and a great number of others, connected with the late revolution against the Government, who were exiled, have been pardoned, and permission is granted for them to return. This occurred only a day or two before Captain Purchase left Panama.—Sun.

New Bedford.

Mr Editor.—I left Boston at 4 o'clock, Monday, P. M., and brought to, as the sailors say, about a mile out of New Bedford, confound these iron turnpikes, with their steam and fire coursers' look a mile ahead, and before your vision has taken the dimensions of the object, should it even be some fair sylvan damsel the language of the eye is all my eye, no time for it, tout ensemble, very fine, wis, wis, wis, and she is astern as the devil was when the sailor let go the sheet anchor in a ten knot breeze, with Jemmy Squarefoot, a hold of the cable without a turn round the windlass. I felt a kind of joy as the sun was setting, and when his lower limb was about a jib-boom's length from getting out of sight (with a brandy-coloured face) a drizzling sort of cut-my-throat weather over head, with the heavens clear in the east, and there was formed a most beautiful rainbow, spanning, with its most correct arch, one-third of the eastern horizon. Now locomotive said, in a whisper of defiance, scud away! I have something to gaze at that you cannot outrun, I thought of God's promise, that he has not forgot his children, and my heart was full of thankfulness, but down sloped the sun, and in its place, came the shades of night, and with it my sombre thoughts. "Thou wouldst not think how ill all here about my heart." Some dreary bell tolling the clay of man to his earthly chamber,—sounds not more unwelcome to my half deaf ear, than the finale of an epistle ending in this wise: "I subscribe myself your true friend, and ever shall continue so to do, until informed by you of its not being agreeable"—cold as an iceberg—"but it is no matter; let Hercules himself do what he may," the babies will cry, while the boys areout at play.

Two of the brethren were there at the depot to receive me—how kindly they conducted me to their humble homes—and I was greeted with an honest welcome by their families—the Mormons' hearts are as large as their creed—it embraces all of good Brother Adams preached in front, on the steps of the town hall, Sunday. This building cost sixty thousand dollars, and we can't let it to every new light, say the blue select men of this blubber town. Oh! you oily, contentious, sleke-my-hair-back critters, that have built your palaces and churches magnificent, from the bravery and privations of the hardy whalemen, and the dying leviathan spouting blood and thrashing the stained sea with his mighty flukes, while you are toasting your shins over a comfortable fire, humming "the dangers of the sea."

New Bedford has a population of 20,000. Fairhaven, opposite, about one third of that number. Its wealth must be greater than any town in this country, say the world—a million and a half of tonnage, giving employment to 8000 seamen, who struggle hard for the poor wants of life, with a most perilous calling. I took a stroll along the docks, and with a sailor's eye, scanned the hull and rigging of many a good tall ship. Some of them are very neat, particularly those that have been packets in our Southern and European trade, others, not much more a model, nautically speaking, than a washing tub, and would make about as much lee way; well, one way is as good as another when you are on the fishing ground. In the evening, went to hear Brother Adams on the Sonship of Christ, he gave them plenty of strong meat, which, for their soul's sake, I hope they will be able to digest. He will lecture here for some time, and I believe he will Mormonism a goodly number here, I trust so—you respond, Amen.

The Methodists have had a Camp Meeting at Martha's Vineyard, and have had the knock down power. I suppose they will get up again. The Millerites have theirs to-morrow, and Friday we take ours in shape of a clam bake. Thus we go, moving along slow and sure. Remember the adage, they stumble that run too fast. I advise the honest gentiles to embrace the everlasting gospel while they may; the time is not far distant, when it will be given to a nation that will gladly receive it. Come then, and enrol yourselves members of a kingdom over which Christ will soon come to rule in righteousness. Oh! what glorious thoughts will inhabit your hearts (which shall be realized) instead of the chilling doubts which embitter life here, and the constant dread of a worse state in the future. The churches generally (I mean the Mormons) are thriving, but I wish you would exert your influence with the powers that be, that they would send Elders out to preach, whose judgment and passions have been matured by time and wholesome experience, let the presiding Elders that must nourish the growth of these young churches, be of good deportment and character—you have plenty of them. May God prosper our humble efforts to build up the kingdom of our Lord Jesus Christ, the glory of which shall fill the whole earth.

T. A. L.

[From the New York Herald]

The Mormons and their Adversaries.

On our first page will be found a lengthy and elaborate communication from the country of the Mormons, to which we give an insertion, not because we are at all inclined to approve or endorse the views therein set forth, but because it is evidently written by a man, who, from his contiguity to the scenes of the late tragical events—from his personal familiarity with both parties, and his possession of strong feelings on the subject, is just such a man as is well calculated to present the opinions of one party, and the one who really most wants an advocate—under the most favourable aspect. Although sundry lame, discursive, and skulking attempts have been, from time to time, made to palliate the atrocious massacre of the Mormon leaders, it is not within our recollection that another such bold attempt as that of our correspondent has yet been made to outrage common sense, and common decency, by a gratuitous justification of cold-blooded murder.

If these, however, were merely the opinions of an individual, they might be left to that obscurity which is their most legitimate sphere. Were they to be looked upon as the expression of the feelings of an injured man, we could afford to look over the one and pity the other: but since there is good reason to believe that they are those of a faction, whose mouth-piece our correspondent is—since there is good ground for concluding that, however extravagant, fallacious, and absurd are his pleas in justification of the acts alluded to, they find an echo amongst the Mormon persecutors in Illinois; they are not altogether unworthy of a moment's confutation. One would think, in deed, that the public press had spoken in terms too plain in condemnation of persecution under any pretext, to permit of any attempt to give it a favourable, yet false colouring; but it seems that those who are bold and reckless enough to mock at law, and contemn the properly constituted authorities, have not yet had that lucid interval in their manners, which betimes affords the diseased mind the capacity to look dispassionately on the true state of the case. It is truly a lamentable feature in society in that part of the country, that men, who, though not making the decent profession of respect for the powers that be, and the reverence due to justice, are quite ready and adroit enough to appeal to it so far as they imagine it can be made subservient to promote their designs. The twaddle of our correspondent is worthy of the famous Justice Shallow himself. Were we disposed to argue with such an expert disputant, we could well afford to grant all his premises. Whatever he may think to the contrary, the facts of Joe Smith's persecution in New York, in Ohio, in Illinois—of his being a deluded fanatic, and, if he please, a man of licentious conduct—all these have little to do with the case. It would be of much more utility to his cause, to show that these precedents for persecution were sound, reasonable, and defensible. It would be a much more legitimate task, and one to which it is obvious our learned correspondent has not yet devoted his attention—to ascertain whether an appeal to violence is excusable in any case, even in order to punish the heterodoxy of a false prophet. But judging from the length of his letter, he must be more partial to writing than to reading; for, had his information been at all better than those who act up to the spirit of the saying that "history is an old almanac," he would have been able to recall not a few occurrences similar to that of the sacrifice of the Smiths—cases in which the principal actors were no less certain, that, because they made the love of God, and the love of truth their pretext, they did his service in consigning their fellow creatures to the Moloch of persecution, to the rack, to the gibbet, to the dungeon, and to the flame, "heated seven times hotter than it was wont to be heated," and all that, because they dared to use their inalienable right of private judgment; because that according to their consciences they departed from the path trodden by the multitude. What was the pretext for putting Daniel in the lion's den, for consigning John Huss and Jerome of Prague to the flames? Why were piled the faggots for Servetus the reformer, and that by the hands of his associates? or what kindled the fires of Smithfield, and even in more modern times burned the witches of Salem and consigned Philadelphia Churches to conflagration? One agency did all this—one thing alone—the demon of religious fanaticism. Well may the philanthropist grieve for the slow and intermittent progress of the world and the degeneration of his race, when he finds crimes that must make the accusing angel blush as he hands them in as the progeny of the nineteenth century. Well may the philosopher be puzzled with the co-existence of the mild, the rational, the sublime, but simple doctrines of Christianity, and the atrocious and insensate relic of barbarous ages, which of old sought to appease the gods by blood and murder.

But our correspondent makes false representations. Joe Smith, he says, refused to submit to a legal decision. What a short memory he must have! Where was the victim to mobocracy when he fell covered with wounds? Who constituted his body guard on that occasion? Why, he was a voluntary prisoner in the common jail; he was in the hands of the officers of justice. Yes, this man of violence, this advocate of carnal strife (as rumor says), at a moment when he was capable of making a desperate and perhaps not an unsuccessful resistance, dismissed his followers, disarmed his legions, and took the alternative of appealing to the law and to the testimony rather than saturate his holy city with blood. We are not—we do not wish to be—the defenders of the follies, the faults or the crimes—if such there be—of the Mormon Prophet; but we will no more join in the hue and cry against the unfortunate dead. We know too well the truth of the saying, that "the evil men do, lives after them; the good is oft interred with their bones"—to view with any degree of approval, or even indifference, the base attempt of a lawless band to cover their retreat from the scene of their sanguinary misdeeds, by a cloud of vilification and defamation of the dead. We might well wonder, truly, at the pertinacity in malice which prompts men to kill their victim, and follow it up by writing his epitaph in the dark characters of slander, did we not know that the assassins of the Smiths have method in their madness, and a motive for their guilty indecency. They are beginning to suspect that the law may yet assert its majesty; and a diversion in public opinion—frequently too powerful—might be made a very convenient ally in the season of retributive visitation. No wonder, then, they seek to place on trial the memory of the departed, instead of themselves.—But it is a little too late in the day for that; they are already tried, weighed, and found wanting; and they may yet find that even the redoubtable County of Hancock, in the state of Illinois, is not beyond the pale of punishment, although it may be of salvation.

We have omitted a number of articles and communications, poetry, &c. &c., that will appear in our next week's paper. We invite our friends abroad to remember us by way of subscriptions, monies, correspondence, &c. &c.

Editor.

From the Boston Pilot, (a Catholic Paper.)

The following letter, from a Mormon preacher, is shrewdly written, and sufficient to overthrow the Christian Witness's ingenious "moral tale" system;

Mr. Editor—Examining the "Christian Witness and Church Advocate" of July the 12th, my eye rested on an article headed—"The Irish Boy" which went on to state "that a little Irish lad whose parents were Roman Catholics, was taught by a kind Christian friend to read the Testament.—(Query—Are not Roman Catholics Christians?) but so great was the boy's dread of the Priest that he dare not take the Testament. * * * The Priest had often threatened him with punishment if he should meddle with the Bible. * * * The boy was taken sick, and was on the point of death; the Priest demanded a sum of money for annointing him, the parents stated they were poor, and had no money; on which the Priest threatened he would go and leave his soul in purgatory.—The parents alarmed at the threat offered to bind themselves that they would pay the sum, upon which, this Christian friend began to question the Priest about making the annointing an article of traffic, whereupon, the Priest, angry at being thus questioned, immediately left the house."

The next day the boy was again visited by this Christian friend, who read the first Epistle of John, whereupon the boy exclaimed "The blood of Christ cleanseth from all sin," "He that believeth entereth into life; he that believeth not, shall be damned." The father entreated the boy to pray to the Apostles and Saints, but the boy would not, * * * and finally this boy died.—This is the substance of that story taken from a paper which is the mouth-piece of the "Protestant Episcopal Church" in this city; neither the author of the story, the name of the boy or the parents, or this very kind Christian friend, nor the name of the Priest, town, county, or country, where the awful event happened, are given. I am not a Romanist, Mr. Editor, but the story from the beginning to the end is so much like the thousand and one stories circulated, respecting the people with which I stand connected, that I concluded I would say a few words on the subject. I believe the story then, from first to last is as loose and as wilful a lie as was ever vomited from the lower regions, and I will give my reasons.—The Editors of the "Christian Witness" (what's in a name?) and the Editors of all such missiles, would rake the earth to get the place, names, and dates, connected with such a story, but the story is made up out of whole cloth; consequently there are no names to be had, and yet a paper that professes to be a witness of Christianity, will use such testimony as this to prejudice the world against a society, which finally results in such disgraceful scenes to our country, as were enacted in Philadelphia. If you wish to find the real ring-leaders, and murderers of that, and similar scenes, find the authors and publishers of such lies as "The Irish boy" from the Christian Witness.

Now see the doctrine the Witness is attempting to point upon the world in this very fiction. Admitting for a moment that the story is true, the boy is sick, and the Priest comes to annoint him; but the Testament is referred to, to show that the blood of Christ cleanseth from all sin, and whosoever believeth shall enter into life;—that is from the fact that Christ shed his blood on the Cross, the sins of the whole world original, and actual, are atoned for without baptism, without repentance, without annointings, without any of the ordinances of God's house. I have no need of the administration of God's servants; "The blood of Christ cleanseth from all sin."

Here is universal salvation; here is a paper, a Witness of Christianity, turning all the ordinances of the Church into oblivion at one fell swoop. And what does this Testament, that was given to the boy as an offset to the instruction of the priest, say? I wonder if the Witness ever read it, "Is any sick among you, let him call for the elders of the Church, and let them pray over him, annointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins they shall be forgiven him." On what condition shall his sins be forgiven? If he sends for the servants of God, and they pray over him, and annoint him with oil. Does the Witness believe in King James version of the Bible, and yet by publishing such stories as the above, attempt to foist off upon its unsophisticated readers, the idea the that blood of Christ cleanseth from all sin—yet that sinners trample upon all the commandments of God's house? O shame, where is thy blush,—what an insult on Christianity to have such a Witness, what a libel on the Church to have such an Advocate. Also, "He that believeth entereth into life." Does the Witness know that "the devils believe and tremble;" also that Simon the sorcerer "himself believed also;" did they enter into life. Simon, Lucifer, and all?

No wonder the Apostle said, while wrapped in prophesy, that in the last days they would not endure sound doctrine, but be turned from the truth unto fables. The prophecy is fulfilled in this false Witness. Yours, &c.

JOHN HARDY.

An English paper contains the following curious discourse, said to have been lately delivered by an eccentric preacher, at Oxford:

"I am not one of your fashionable, fine spoken, mealy mouthed preachers, I tell you the plain truth. What are your pastimes? Cards and dice, fiddling and dancing, guzzling and guttling! Can you be saved by dice? no! Will all of the four knaves give you a passport to heaven? no! Can you fiddle yourself into a berth among the sheep? no! You will dance yourselves to damnation among the goats! You may guzzle wine here, but you will want a drop of water to cool your tongue hereafter! Will the prophets say, 'come here gamesters, and teach us the long odds? 'Tis odds if they do! Will martyrs rant and swear, and shuffle, and cut with you? no! The martyrs are no shufflers; you will be cut down in a way you little expect. Lucifer will come with his reapers and his sickles and forks, and you will be cut down and bound and pitched and housed in hell! I will not oil my lips with lies to please you, I tell you the plain truth. Ammon and Mammon and Moloch are making Bethoron hot for you. Profane wretches! I have heard you wrangle and brawl, and tell one another before me, "I'll see you damned first!" But I tell you the day will come when you will pray to Beelzebub to escape his clutches; and what will be his answer? I'll see you damned first?

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 183 Canal st. N. Y.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet.

Hon. Burton Sperry is requested to act as agent for the Prophet at Straitsville, Conn.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet.

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklesstown, New Jersey, is requested to act as agent for the Prophet.

Elder J B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Proph

Elder Annanias McAllister is authorised to act as agent for the Prophet.

Albert & —— Lutz are authorised to act as genera agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder A Bidlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Eliot and R. J Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet

Elder Q. S. Sparks, of Hartford, Con is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as a travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday evening.

Elder Darius Lougee is authorised to receive monies due by the Sinking Fund Association at Lowell, and remit the same.

Notice.

All Elders indebted to me for books, are notified that I have left my unsettled business with Bro. J. M. England, No. 1 Mac Dougal, corner of Spring St., New York. Remit to him.

CHAS. WESLEY WANDELL.

New York, Sept. 10th, 1844.

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" Office, No 7 Spruce st. 2nd floor.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	Narch 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 13	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 255 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE-INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

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Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
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Velveteens; silk and Verona serges
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Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object, &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
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M de Laines and Grape M de Laines—new styles
Merinos and Alpacas; Moicakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
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Woolen shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Bank-ets: Chelmsford, Whitney Mills, Rose, Radical, Dall's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Clothe.

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WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 94 Bowery.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

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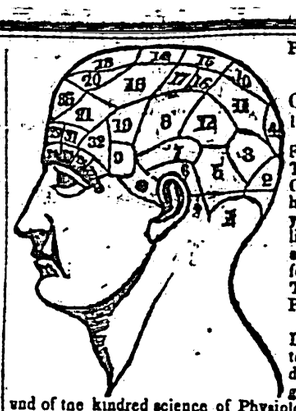

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EDUCATION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

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Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM. Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

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Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics. It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

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A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

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Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

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*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Goon, 138 Fulton-Street. More about this Work elsewhere.

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Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

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United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurlleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. { The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

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I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

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New-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

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Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
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Samuel Hicks,	Queen of the West,	Oxford.

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Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P.M.
Leave Rich. at 4 P.M. arrive in Petersburg., Va. 6 P.M.
Leave Peters'g at 6½ P.M. arrive in Wel. N.C. at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

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m18:c]

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je—c. No. 1 Nassau street, N. Y.

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Synopsis of the Bible, by B. Winchester.
Gospel Reflector.
Millennium Poems.
History of the Priesthood.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina.* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: ot which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

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S. BRANNAN & CO. PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED

VOL. I.—NO. XIX. NEW-YORK, SATURDAY MORNING, SEPT. 21, 1844. $1 PER AN. SINGLE COPIES 3 CTS.

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POETRY.

[FOR THE PROPHET.]

A SONG.

Air, "Light of other days."

The "Light of other days" is shining
In glory round the past,
True love knows no declining
From Time's rude winter blast;
The world with its dark chain of sorrows
Ne'er dims the cheering rays
Of true love's joyous morrows,
"The light of other days."

That love which first we cherish
When Youth is in its Spring,
In after years shall flourish,
And purer joys will bring;
Like Summer sun, 'tis mildest
At eve's departing rays,
Reflecting joys when wildest,
"The light of other days."

Oh love! thou ray from heaven
That circles round the soul,
Whilst onward we are driven
To death's final goal;
And on our fast approaching fate
Let love shed forth its rays,
And show us in a future state
"The light of other days."

ARCHITECTONIC.

[FOR THE PROPHET.]

TO MISS E. SNOW THE MORMON POETESS.

"If until this no lay of mine
Hath been to thee devoted,
'Tis not because such worth as thine
Hath idly passed unnoted."
Bernard Barton.

"Nay, do not think I flatter."—*Hamlet.*

Awake, sweet favourite of the nine, thine own inspired lyre,
And let its chords breathe forth again its Promethean fire;
Send forth again the soul of song, triumphant wild and free,
Like angel's sighs when most divine, I deem its melody.
Thou art a wandering orb from heaven;—a meteor of song:
And of the lights of genius, thou art brightest of the throng.
In my mind's eye, thou queen of song, methinks I see thee now
Enthroned on Mount Parnassus with laurels on thy brow,
Whilst the god of song puts on thee the brightest diadem,
As in plaintive strains thou mournst for "two of the best of men."*
Oh! rouse again thine own sweet harp, let it not slumber here,
Whilst it can breathe the soul of song as free as mountain air.
If thou art in thy far west home, or in Zion yet you dwell,
Arouse the magic lyre I love so warmly and so well.
Excuse the weakness of my pen, so powerless in thy praise;
Which would require all of thy power to justify thy lays;
In future days when I, alas, in kindred clay shall rot,
The soul of thine immortal song shall never be forgot;
Then in that great millennial day, when Christ on earth shall reign,
Thou shalt reign the queen of Saints, and sing thy songs again;
When grief and sorrow are no more, and evil all shall cease,
Then thou, the Saviour's poetess, shall chaunt thy songs of peace.
May all the joy and happiness that heaven can bestow,
Attend thy steps where e'er thou art, bright star, Eliza Snow.

ARCHITECTONIC.

Boston, Aug 31st, 1844.

*Joseph and Hyram Smith.

[From the New York Express.]

Restoration of the Jews.

There is at this time a singular and exciting movement among the Jews of Europe in relation to their restoration. Great divisions have taken place in Frankford and other cities, among congregations, on the subject of reforms, repudiating great portions of the laws of the Rabbinists and Talmudists, and conforming in a measure to the spirit of the times and the march of improvement; and the same time, the severe oppressions of Russia towards this ancient people, carried out through the influence of that power in several of the German principalities, seem to precede some important advent, which at this moment keeps them in great excitement. Those who have means, and instigated by pious zeal, believe the period at hand when they are to return to Zion, are wending their way down the Danube and Dniestor, towards Jerusalem, and the arrivals at the Holy city are so numerous that accommodations are difficult to be obtained, and a large caravansera, we understand, is in the progress of erection, to accommodate several hundred. Many are residing at Beyroot, Jaffa, Hibren, and the surrounding villages; the Jewish population of Jerusalem, not generally exceeding 5000, it is supposed has increased to 40,000, at the present time. The persecutions of Russia have induced the Divan to extend every protection and facility to the Jews, who number 100,000 at Constantinople, and the Sultan, by this stroke of policy, has drawn round him many of the powerful bankers of that nation. A sanhedrim of the learned men of the nation, it is said, will be held at Jerusalem, to discuss all the proposed reforms in the religion which do not reach any of the cardinal principles, but the mere ceremonials of that faith. The Jews have another great friend in Ibrahim Pacha, the new Vicenoy of Egypt, who was their great protector while in command of Syria. Great results in the fulfilment of the prophecies, are shadowed forth in these movements, in the mean time the European Jews are becoming hard students, and striking out boldly in the paths of science, cultivating literature and the arts, and preparing themselves, in many respects, to acquire a claim on the good feelings and protecting influence of the Christian powers. The Jewish periodical press is constantly receiving additions to its number, among which we notice, "The Chronica Israelita," at Gibraltar; "The first fruits of the West," at Jamaica, "The Sydney Voice of Jacob," at Australia, and upwards of twenty periodicals devoted to the literature and religion of the Jews. They are also cultivating the arts to a considerable extent. In the "Exposition de L'Industrie," at Paris, we find a long list of Jewish artisans, including several successful productions, for which they have received medals. Among them we notice annimometers, hydrometers, and horological tools, locks, oil cloths, bronzed quill-pens, fine cloths, carpets, and hangings, fire arms, morocco leathers, cashmeres, Goldsmith's work, seraphines, printing ink, sealing wax, &c., &c.

At Frankfort, accepting bills of exchange on the Sabbath was always dispensed with, but the Senate have under consideration a new code of regulations, very oppressive, one of which is to compel them to accept bills on that day. The Rothschilds are moving strongly against all these severe enactments, and have come forward boldly and liberally in behalf of their brethren. The Baronness J. De Rothschild, at Paris, has introduced the subject of the Russian ukase in her salons, and a lively interest was manifested by Mons. Guizot and the British Minister, who were guests, and assurances were given of an early interference in favor of the repeal. It is a singular fact, and may be deemed a sign of the times, that Spain, a Catholic country, has actually declared war against Morocco for putting to death the Spanish consul, M. Darmen, who was a Jew, and claimed to be a subject of Morocco. The Spanish Government have appropriated 50,000 francs to establish two schools for Jewish children, and it has been determined at Frankfort to admit all the Christian servants of Jewish families into the hospitals, and as regular recipients of Jewish charities; and Mr. Trelawny, M. P., has given notice of a motion in the House of Commons for the reval of Jewish disabilities. Not among the least interesting of all these signs, is the attempt to revive the agricultural pursuits of the Jews in Palestine, and several important reports have been made on the fertility of the soil at Acre, Zafed, and the villages surrounding Jerusalem, and a supply of oxen and agricultural tools have been obtained.

In all this we see a better and more happy destiny reserved for the Jewish people, through a proper estimate of the principles and duties of Christianity. In this country they are greatly on the increase, and it is supposed that the Bremen, Hamburgh, and English vessels will bring out twenty thousand emigrants during the current year. On the subject of the restoration of the Jews, we are to have a stirring speech from M. M. NOAH, Esq., next month, at the tabernacle. No one has studied the subject with greater attention than he has done, and we look for an interesting discourse from him. He is strongly of opinion that the movement is to be made from this the only country in which the Jews have all their rights, and relies much on the 18th of Isaiah, in reference to the United States, in connection with the restoration.

Extermination.

From the Boston Investigator.

LIBERALITY OF A PRIEST.—The last Jonesboro (Tennessee) Whig, edited by the Rev. Mr. Brownlow, contains the following editorial expression:—

"Our opinion is, that there is to be no peace in this vast country, till the Mormons and Catholics are exterminated."

The above is extracted for a text, without an idea of abridging the freedom of thought, or freedom of the press: for the Deist and the Priest exhibit in words what they would be ashamed of in deeds. The Hottentots of Africa; the cannibals of the islands of the sea, the wild Arabs of the Desert, the pirates of the ocean, or wild Indians of the mountains, have never, to our knowledge, settled down to the deadly conclusion to 'exterminate their neighbors, but a Christian Priest and a liberal Deist have!

To take the text as a whole, as the fair position of the author; 'there is to be no peace in this vast country, till the Mormons and Catholics are exterminated!'—which is rather a vast calculation, allowing each term to express what it means, and mean what it expresses. 'This vast country,' about comprises the habitable globe, and in nearly all places where there is people, there are Mormons and Catholics, as well as priests in Jonesboro, or Deists in Boston. Again, in this vast country, among all nations, the Mormons and Catholics are a constituent part of the community government, and greater or lesser power, with as many natural rights, privileges, immunities and claims, on earth and in heaven, as the classical dictator of Tennessee, or the pontifical free-thinker of Massachusetts; and who, as a righteous judge, ought to say to Moses; blot out Amalek? Has the powers that be, set up a negro driving priest of the south, and a speculating Yankee of the north, as Aaron and Hor, to bolster up public opinion, and 'utterly put the remembrance of Mormons and Catholics from under heaven?'

But this is not all. The absence of one thing substitutes another, and, as there is to be no more peace, till this priestly prophesy is fulfilled, war, calamituous WAR! must be prosecuted by the whole Protestant world, against the Mormons and Catholics till their blood, booty, and utter extermination whitens a peace, pure as the chrystal fountains of the untrodden valley, or gushing spring of the mountains. Really, we, that is the Mormons and Catholics of the enlightened nineteenth century, have 'fallen on evil times,' for the great men of the south, and the wise men of the north, have taken counsel together to war for the whole world, and we must be 'exterminated,' or kiss the priest's toe, and black the Deist's boots.

There is certainly a good deal of old fashioned religion embraced in the limits of our text: i e; if the priest of Jonesboro' is that same prophet which is spoken of as being raised up among his brethren, which, every soul that would not hear him, should be cast off from among the people; and that the patriotic, philanthropic infidel, (pardon the expression, it only means trusting in fidelity,) of Boston, is the spirit of Elias, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the Lord comes and smites the whole earth with a curse!—There is, too, an immense appearance of the milk of human kindness, and charity for the honor and glory of christianity, and the reason and wisdom of free-thinking, couched in the manly idea of 'exterminating' the Mormons and Catholics by universal war! It savors so much of the millennium; the instruction of Jesus, and the prayers of pious, praying men! It must be that we, the Mormons and Catholics, have waked up on the wrong pla et, for the pious and pompous of the north ann south, of this boasted 'asylum of the oppressedd of all nations, have decided that we have no right here in 'this vast country,' and must be exterminated by the vengeance of war. We should like to ascertain what the great crowned heads of the kingdoms of the world think of universal war; universal extermination; universal priestcraft, universal power of the lesser priesthood. America is waking up in wonders, and we sincerely hope the people will follow one of the old prophet's advice: Consider your ways!

A Fool's Bolt is Soon Shot.

The following very sage selection, by some wise-acre in Massachusetts, appeared in a late 'Boston Bee.'

A FALSE MORMON PROPHECY.—Mr. Editor:—In the Book of Mormon, second edition, commencing on page 526. occurs a prophecy; in the course of which the Prophet Smith is brought into view, and the following prediction is made concerning him:

'But behold the life of my servant shall be in my hand; therefore they shall not hurt him; although he shall be marred because of them. Yet I will hear him; for I will show unto them that my wisdom is greater than the cunning of the devil.'

Happening to be familiar with Mormon books I thought I would transcribe the above passage for publication, in order to show how it squares with the violent death of Smith.

AN OBSERVER.

This 'marring' which was to take place before he brought the words of the book forth to the Gentiles, happened near the hill Commorah, when Joseph Smith was knocked down with a handspike, and afterwards healed almost instantly! The second time he was marred, can be seen by reading the 'Times and Seasons' of August 15th, 1841; when his flesh was scratched off, and he tarred and feathered. He was again healed instantly, fulfilling the prophecy twice. 'But lest the uncircumcised Philistines should triumph, we wish that 'An Observer' would read the following paragraph in the 6th chapter of the first book of Nephi, page 54, in said Book of Mormon.

'Come ye near unto me; I have not spoken in secret from the time that it was declared, have I spoken; and the Lord God and his spirit hath sent me. And thus saith the Lord, the Redeemer, the holy one (Jesus Christ) of Israel; I have sent him; (Joseph Smith) the Lord thy God who teacheth thee to profit; who leadest thee by the way thou shouldst go, has done it. O that thou (the Gentiles) hadst hearkened to my commandments, then had thy peace been as a river, and righteousness as the waves of the sea: thy seed also had been as the sand: the offspring of thy bowels like the gravel thereof:—his name (Joseph Smith's) should not have been cut off, nor destroyed from before me.'

Perhaps Isaiah in the 48th chapter and other places, might have mentioned the fact that his name was 'cut off.' Read and reflect, for there are more true prophecies in the Bible and Book of Mormon, than the sects and sinners ever dreamed of. Remember that.

BOSTON, Sept. 13, 1844.

TO THE EDITORS OF THE N. Y. PROPHET:—

Sir,—The recent letter of Gov. Ford to the Mormons in his State betrays a disposition and a mind so unbecoming the high office of Governor of a sovereign and republican State, and so alarming to every honest citizen, that it appears strange that the press have taken no farther cognizance of the paper than giving a bare recital of its contents.

He informs the Mormons that he deems it inexpedient to bring the murderers of the Smiths to punishment, on the ground that, in such case, the mobs of Illinois would probably attack Nauvoo and cut off the Mormons!

Here, then, we have the lamentable spectacle of an executive trembling in his official chair at the unchecked audacity of a lawless, bigoted and sanguinary mob; fearing to maintain the supremacy of laws he has sworn and is bound in justice to protect and exert; half apologizing to a small body of abused citizens for his criminal neglect of duty in not redressing the injuries they have sustained, while he acknowledges their innocence and assures them of his friendship!

To this case the annals of American history furnish no parallel. There have been mobs, riots, rebellions, but never yet has the spirit of mobocracy extorted from lawgivers confessions like these! never before was a Governor known to remain passive, while the perpetrators of as cowardly and mean a murder as ever disgraced humanity were allowed life and liberty.

If Gov. Ford cannot, as in his letter he asserts, rely upon the military forces at his command, why does he not promptly apply to the authorities of other States, or the General Government for aid in shielding innocent citizens from butchery and guarding the violated and prostrate majesty of the law?

Any individual desirous of justice, or in the least degree competent for the station occupied by him, would without hesitation have done so; he would not rest until the liberties of the oppressed were secure, and the band of the assassins apprehended.

Have the Mormons ever resisted the laws of Illinois? have they ever committed any criminal or illegal act? no! They have been accused, it is true, of every possible crime, by sectarians, who shake for the safety of their rotten institutions, by would-be wits, who think the ridiculousness of an obscene lie sufficient excuse for its manufacture, and by certain editors, whose only labor is to pander to the taste of their patrons; but never have they been convicted of any crime, though repeatedly called to trial in the very midst of their enemies.

Are they not a peaceable, well-disposed and industrious community? The governor himself pronounced them such when he lately warned from the commission of outrage that very mob, by which he is now overawed. What, then, is their crime?

Why, they have dared to avail themselves of those religious liberties which are the brightest rays of glory emanating from the Constitution; they have dared to differ from their neighbors in opinion, and for this they have called on their devoted heads the hatred of a fanatical and ignorant multitude: it is for this they have been murdered by hundreds; their houses, lands and goods burned and stripped from them, and they banished from the barbarous State of Missouri to the new land of persecution and martyrdom, the State of Illinois.

The stain of infamy upon those two States is deep and it never can be washed away. And what will be the effects of the exemplar furnished by the course of Gov. Ford? These:—the hot-headed, lynching, malcontent population of the South and West will be encouraged in their turbulent propensities, and those portions of the Union will one day rue the inefficiency of their civil and military governments.

Many and enlarged editions of the Philadelphia Riots will yet spread over those regions, until the cruel domination of a mob, worse than any European tyranny, shall compel the people to protect the laws whose defence they neglect and whose blessings they abuse.

If there be any spark of valor, and generous blood in the hearts of the majority of the people of Illinois, they will remember the present position of their Governor at the elections to come, and let him be aware of the silent but powerful reproof; but if, as from his letter we can infer, that portion be dogmatically and hopelessly illiberal, we commend him to him to their arms, satisfied, that though his mental hearing be dull at the cry of the murdered and the admonition of conscience, it is at least acute at the call of a mercenary policy.

W. O. EATON

KEEP HIM BEFORE THE PEOPLE.

Mr. Editor.—The following communication, which I clip from the 'Advent Herald,' first appeared in the 'Parley Mail' of this city, signed by seventeen Millerites relating to a notorious impostor by the name of 'HULL BARTON',' I wish you to republish for the good of the community in general, and the Saints in particular.

While on my recent journey in Me. I chanced to hear of this same individual, who was palming himself off there as an Elder in the Church of 'Latter Day Saints,' and representing himself as an unmarried man. He has on numerous occasions endeavored to gain a membership in our church, and has as often been repulsed; he never having shown fruits meet for repentance.

On one occasion, in particular, some years ago, he palmed himself off upon a new branch of our church in the interior of New York; but when P. P. Pratt came along (one of those officers that Paul says in the 4th of Eph were given to the church. 'That they be henceforth no more children tossed to and fro, and carried about by every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive.') he was immediately exposed as an imposter. Barton turned to the members, said he was not an imposter; and to test his authority and honesty to their satisfaction, he would go immediately to Kirtland, and offer himself for baptism to Joseph Smith, and if Joseph received and baptised him, he was an imposter, and vice versa; he accordingly went, offered himself, and Joseph never having seen or heard of him before, turned to him and said, you are an imposter! This I had from the lips of Barton himself, before two witnesses, about three months ago.

I will make a remark or two on one paragraph in that document, and then I will have done: the sentence is as follows: 'He has been among the Cochranites, the Mormonites, and the followers of Jemima Wilkinson, and has adopted the worst features of these pernicious sects, and put them in practice.' That is very modest and candid for these sixteen Millerites to say, because forsooth Hull Barton has endeavored to gain a standing among the Mormons, and has afterwards gone among the Millerites, and run away with some of their married sisters. The Mormon church hold to these things—what profound logic! I wonder if they ever heard of a Millerite preacher by the name of Calvin French. Was he putting in practice the pernicious doctrines of the Millerites: and if Barton should practice these things hereafter among some other people, and they in turn should publish him, would the Millerites think it candid for them to say, he has been among the Millerites &c., 'and has adopted the worst features of those pernicious sects?' Yet they might say so with much more propriety, for Barton never deceived the Mormons so far as to practice his hellish deeds among them, and never received any commendation from those in authority in that church; whereas he actually practised his deeds among the Millerites, and was countenanced in the same by Rev. Mr. S....., a Millerite preacher, and received a letter of recommendation from another Millerite preacher in high standing among them, viz. Elder P....., at the same time he was cutting up his shines, and then they turn round and talk of the pernicious doctrines he imbibed among the Mormons. O consistency!

If you had Apostles among you, O ye Millerites, then Barton might have been exposed, as he was among the Latter Day Saints, and you would not have been carried about by his winds and doctrines. But now for the article.

JOHN HARDY.

A Wolf in Sheep's Clothing.

We find the following in the Daily Mail. it is so descriptive of the wiles of the unblushing impostor therein described, that we publish it hoping that while he is preying upon the community under different names, he may thereby be detected by some who might otherwise be deceived by him will exchange papers please copy?

A black hearted monster in the shape of a man, by the name of HULL BARTON, or as he now calls himself, MICHAEL HULL BARTON (pretending to be Michael the angel spoken of in scripture) is now prowling about the country, dressed in Quaker garb, with sanctimonious face, speech and manners, seeking for prey, and making depredations among pious and unsuspecting women. He pretends to be entrusted with a special revelation from heaven, and to be commissioned from above as the publisher and pioneer of a new dispensation to the inhabitants of the earth, and to abound in extraordinary spiritual gifts. Thus equipped, he goes forth among Advent believers, and other religious individuals and societies, who will be likely to hear him. His object is the gratification of his own lust and licentiousness. He has been among the Cochranites, the Mormonites, and the followers of Jemima Wilkinson; and has adopted the worst features of those pernicious sects and put them in practice. His conquests are chiefly among religious married women, first gaining their confidence, by pretending to sympathise with their views and principles, then persuading them to believe in a spiritual union or marriage, as the only kind of marriage, approved of God and recorded in heaven; and that such marriage supersedes all earthly matrimonial forms. He then tells his fair listner, that she has been pointed out to him by the Lord as his spiritual wife, and appointed from above to co-operate with him in spiritual things. If the eyes of the husband, whose wife is thus ensnared, are opened to the result of such a connection, Barton boldly threatens him in the name of the Lord, by a sort of a Papal Bull with immediate destruction of soul and body. He sometimes boasts of a long list of deluded victims, who have fallen a prey to his artful and hellish devices, and have afterward committed suicide or been sent to a mad-house. He has even deceived for a time some religious teachers of fair standing so far as to gain their countenance He fails not in every place before leaving it, to give full proof of his being an old, hardened emissary of Satan. He is to appearance nearly fifty years old, and has been so long in practice, and has his system of deception and spiritual magnetism so well matured, that wherever he goes he feels sure of his game.

He was last heard of in Maine. He has a wife living in the State of New York; and has been frequently published or posted in the newspapers there and in other States, as a bold artful, and dangerous deceiver; and it is hoped that every newspaper in the United States, which regards the morals and welfare of society, will publish these facts in form or substance.

Chas. L. Wiggin, Boston, Mass. Caroline F. Needham, Salem. J W Marden, Newburyport, Mass. James Needham. Amos Goodwin, and 12 others.

Nasir-ed in ascending the pulpit of his mosque thus addressed the congregation: 'Oh true believers, do you know what I am going to say to you?' 'No,' responded the congregation. 'Well,' said Nasir-ed in leaving the pulpit, 'there is no use wasting my time on such an ignorant set.' A second time he asked the congregation. 'Oh true believers, do you know what I am going to say to you?' 'We know,' replied the audience.—'Then there is no use of my telling you,' said Nasir-ed again descending. When next he came to preach, and asked his usual question, the congregation resolved to make a trial of his powers, answered—'Some of us know, and some of us do not know' 'Let those who know, tell those who do not know, and I shall be spared the trouble of preaching,' said Nasir-ed. So saying, down he came from the pulpit and went his way.

THE PROPHET.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, SEPT. 21, 1844.

First Page.

On our first page are two poems from "Achitectonic;" an article from the Express on the Restoration of the Jews; Extermination, from the Investigator; "A fool's bolt is soon shot;" Communication from W. O. Eaton, also, one from Elder Hardy; and a Turkish Sermon.

Our Course in Politics.

We continue our remarks over from last week;—the Church of Jesus Christ of Latter-day Saints from its earliest rise has met with opposition from all sects, and parties of all kinds, from the "Bat to the Flying Dragon;" all manner of evil has been spoken against them falsely, God grant that they may receive their reward; religious and political demagogues have all had their speculation upon the origin, rise, and object of Mormonism—it has died a hundred deaths, (if they are to be believed,) yet it still lives the wonder of the world. Many have exultingly said, "Mormonism is now dead," if lies concocted in hell, and retailed by Priests and Editors could have killed it, it would have ceased to exist long ago:—the pulpit has resounded with "Joe Smith a second Mahomet," and the people echo the pleasing lie; yet he dies a martyr for the faith once delivered to the Saints—an innocent man against whom there was no cause for death: this, say they, does not look quite as well, it is true, for American laws; but we will make the best of it we can;—he is not condemned by law, yet we can make the people believe he is, then down with these deluded fanatics—they have committed crimes innumerable—dreadful bad men! they keep company with publicans and sinners!—So said they (Priests and people) of Christ and all the ancient Prophets. Jesus Christ wanted to be a King; that was sufficient to charge him with treason—kill him, said the Priests, kill him, said their followers—but stop! the Scriptures of Divine truth says "we shall be kings and Priests," but the Mormons must not believe this, if they do, they transgress the laws and ought to die. But thanks be to God who gives us the victory thro' our Lord Jesus Christ; they cannot destroy the truth though they kill the Prophet and Patriarch. We have not, like Paul, fought with beasts at Ephesus, but we have fought with beasts in America. Says the politician, "Oh! the folly and wickedness of this people—now let us make capital out of the Mormon votes; they are a poor deluded people, believing in Prophets in these days—and after we get their votes let them go to the Devil, or, we'll help a mob to exterminate them." Ah! ah! ah! what do we care for these Mormons except to get their votes; it is true that they are American citizens and have a right to worship God as they please, and it is true they have the Bible on their side, when they believe in Prophets, spiritual gifts, Revelations, &c.; yet it is contrary to the belief of our Orthodox friends and therefore cannot be true; hence, let us kill these Mormons,"—thus cry they, but we intend to take our own religious and political course, and that in Righteousness; the blood of brothers and friends still cries from the ground unasuaged; no power being in government, law, or people to redress, let honest Democrats or Whigs ask themselves what has the Mormons to expect from this Government. Oh! the widows and the orphans whose cries and mourns shall assail the ears of the wicked partakers of the crime and assassination before the bar of a just and avenging God—REMEMBER Carthage Jail!

In relation to our remarks on politics, we do not wish to be understood as charging upon any particular party the murder of our brethren. As far as Governor Ford is concerned, in relation to the late mob violence, in not bringing the murderers to justice, we do not look upon as a specimen of democracy. That there should be "wolves in sheep's clothing" in political as well as religious parties, we do not think strange. Our affairs have been quite complicated (religion and politics), is the only apology we offer for forcing this article upon our numerous readers. Religion and righteousness in all things is our object.

We have suffered persecution, abuse, and outrage, but we hope "these days of trial" are nearly over, and would say to our friends and patrons abroad, "Let reason work, and let us be true to the text, and act judiciously in all things, and there yet may be a "balm in Gilead." Let us try it once more—the canvass is near at hand, and soon it will be known who is to be honoured with the highest office in the gift of the people. Remember little Van is not in the field—true democracy is the same, let men do what they please—good principles cannot change, whatever men may do. Mr. POLK is the MAN. He has never been tried—let us try him. What say ye?

Elder Adams' Lecture.

On Sunday afternoon last, at National Hall, Elder Adams addressed a very intelligent audience on the "Subject of the Restitution of all things, spoken of by all the prophets since the world began." It was a subject of vast interest and handled in a masterly manner, giving light to strangers, and consolation to the Saints. He first proved that the popular idea of the soul was erroneous; that it consisted of the "man, made of the dust of the earth," quickened by the spirit or breath of God, and that neither of these component parts, alone, could be the soul; but that it required both body and spirit to make a living soul. Gen. xi. 7. He then proved from Scripture and reason, the Immortality of the Soul," alluded to the cause of the "Fall of Man," "the Curse of the Earth." He showed the plan of redemption, its object, and its effects; pictured in living colors, the first resurrection, the binding of Satan, and the reign of peace over all the earth. After which, he showed from the scriptures, conclusively, the releasing of Satan after the millenium, and who should be tempted by him after his release, and then gave a true and forcible description of the Second Resurrection and general judgment, the destruction of Hell and Death; and showed from the scriptures, the New Heavens and the New Earth, or the final inheritance of the Saints. His argument was forcible, pointed and comprehensive, and was listened to with great attention and evident satisfaction, by one of the most intelligent audiences National Hall ever held. Elder Adams, being unable, at present, to get a large hall, has gone to Boston for a short time.

If any of the numerous friends of Elder Adams, who wish to retain him, can procure a large hall in a good location, we promise that Elder Adams will return, and remain with us; and that we and them will have a season of rejoicing.

The Way it Works.

A gentleman from Miss. paid us a visit the last week, and asked for the "Mormon Bible" which we (presuming he meant the "Book of Mormon") furnished him with. He had heard a great deal of the "villany of the Mormons," but since the murder of Joseph Smith, had made up his mind to enquire for himself. He reprobated the course pursued against us, and noticed an instance of a Presbyterian Priest in Brooklyn begging monies a few days since for the purpose of enlightening the people and stopping, as he said, the progress of Mormonism. The Priest said there were 20,000 Mormons living in Nauvoo, who lived by Murder, Plunder, Rape &c. The gentleman had come prepared to give him money but withheld it and, called at his house, and told him that his lies against the Mormons had almost made him a Mormon, and cured him of his prejudice in consequence of his having administered "too big a lie."

This gentleman was a Presbyterian, but resolved that he should judge for himself. And probably before this article reaches him, he is rejoicing in the faith once delivered to the Saints.

Zion's Advocate.

The Editor of the above paper will find the principles which caused the early disciples of Christ, to be "every where spoken against" in the Bible—both old and new Testament—and by reference to our books, he will find the same principles propogated; and by the daily newspapers and hireling priests and their followers, he will find the same effect following.

Lessons in Elocution.

A gentleman, well known as one of the best elocutionists in this country, will take a few pupils, if a sufficient number can be procured this week, to make it an object for him to remain in this city.

All who wish to acquire freedom and grace in speaking or reading, will have an opportunity to do so, at a very trifling cost, by leaving their names at our office.

"Still they Come."

Another evidence of Orthodoxy is in the case of Bishop Onderdonk, who has been censured for improper familiarity with a woman, and who, in a long epistle excuses himself, from the fact of his using "stimulating drink," as a medicine.—We copy from that racy paper, the New York Herald, its Editor's comments, and to which we say, "them's our sentiments."

Bishop Onderdonk's extraordinary Epistle to the Churches of Pennsylvania.

We publish to-day, one of the most extraordinary—Indeed, we believe, the most extraordinary epistle that ever emanated from the pen of any ecclesiastical dignitary, in any church, or in any age of the world since Christianity was established on the ruins of Judaism. It is the defence of Bishop Onderdonk against the charges recently preferred against him. A more appropriate finale could not well be conceived to the proceedings of a conviction which began by making a violent, intolerant, and indiscreet attack upon the liberty of the press, and has resulted in making a practical and perfectly satisfactory settlement of that profound question, "Can a Church exist without a Bishop?" Dr. Potts and Dr. Wainwright exhausted reams of paper in discussing this question, and finally became altogether exhausted without throwing the least light upon it. But this Convention, with as much ease as a child blows a soap-bubble, have shown the world that a Church can exist, for all useful purposes, perfectly well without a Bishop.

The Bishop's letter is certainly one of the most original and curious documents we have ever met with. It is the most elaborate, entertaining, and convincing dissertation on that text contained in the Epistle of Paul to Timothy, in which the use of good wine is recommended for the sake of a bad stomach, with which the world has ever been favored. The Bishop certainly appears to be possessed of all the qualifications necessary for the elucidation of this interesting portion of the Scripture. With his acquaintance with the science of medicine, with ethics, with the analogy of Scripture and the analogy which brandy and water bears to the wine recommended by the venerable Apostle of the Gentiles, it certainly was not unreasonable to expect that this disquisition of the Bishop would be something extraordinary. But we confess that notwithstanding all this we are surprised and astonished beyond measure at the triumphantly able manner in which this work has been executed. The minuteness of detail, the clearness of the style, the quaint simplicity of manner, the profound and discriminating acquaintance with morals, medicine, ethics, and the valuable science of compouding with one's conscience, displayed in this sermon, or epistle, or episcopal address, are altogether unparalleled. In fact, when we consider the present state of the clerical profession, we may properly regard this document as containing the 'Marrow of Modern Divinity.'

It is clear that the Bishop regards brandy and water—or to speak more accurately, 'burnt brandy'—as precisely identical with the 'wine' alluded to by the Apostle Paul. This interpretation is, in our opinion, quite correct. The term 'wine' was used by Paul merely as a generic term, and will thus include not only 'burned brandy,' but hot whiskey punch, in the preparation of which some of the Bishop's Episcopal brethren in that part of the United Kingdom called Ireland, have enjoyed a very high reputation. Besides, the salutary effects produced by the use of the Bishop's panacea afford strong corroborative evidence of the soundness of his reading of the sacred text. A blessing, it appears, invariably attended the use of the 'burned brandy.' It reached the affected spot with the rapidity of a guardian angel rushing to the rescue of a beleagured soul. And it is also worthy of notice, that the episcopal duties were uniformly discharged with remarkable vigor and unction after the practical adoption by the Bishop of the judicious advice of the Apostle to his beloved son, Timothy. What profane scoffer can for one moment dare to doubt the justness of the Bishop's interpretation of the text, and the propriety of his close adherence to it, in the very spirit and letter? We have, indeed, heard of divines sticking to the text, but certainly we never knew another instance of such undeviating—such resolute—such unflinching tenacity to the sacred scriptures, as has been manifested by Bishop Onderdonk. He sticks to his text, morning, noon, and night—on week-day and Sabbath day—in summer and in winter—at home and abroad—in no circumstance does the Bishop desert his chosen text—the darling text to whose elucidation he has devoted his episcopate, his reputation, his life, and this extraordinary epistle—this letter of letters—this imperishable illustration and defence of the efficacy of "burned brandy"—in subduing the "episcopal cholic" which means the world, the devil, and the flesh.

Would that we had space to expatiate on the artless eloquence—the unstudied terms of grateful eulogy—the pious language of devotion—with which the Bishop speaks of the miraculous efficacy of the treatment recommended by the apostolic physician. Suffice it to say, that if this certificate of the sovereign efficacy of "burned brandy" in enabling the clergy successfully to maintain the conflict with the powers of darkness, had been in his possession, three years ago Gil Davis. Esquire, the illustrious Governor of Coney Island, justly considers that he would by this time have realized a princely fortune by the sale of the article amongst the holy ministry.

Seriously, the letter presents another dark page of sin and shame in the history of these times. We have here another sad, sad instance of clerical delinquency—an evil which has done more to impede the progress of christianity than all the combined efforts of all the infidels of this age. We had occasion, not long since, to dwell at some length on this topic, and we do not deem it necessary to repeat the remarks we then offered. But we cannot allow this opportunity to pass, without again directing attention, to the growing progress of immorallity amongst the clergy. No sect or denomination is free from this terrible evil. We have had several melancholy cases of clerical turpitude among the Baptists and Methodists. A Catholic priest in Illinois is at this moment confined in the State prison for infamous crimes. And now we have a Bishop of the Episcopal church—a church which has always turned up its nose at other sects, arrogating to itself superior sanctity—exhibited in the most painful light as guilty of gross immoralities. All this is indeed alarming. The moral influence of the clergy appears to be all obliterated. Where it has not been destroyed by immorality, a wicked and unchristian intolerance—like that of Dr. Tyng, for instance,—has rendered it utterly valueless. In such a state of things, the only guardian of public morality and order—the only conservator of the great principles of rectitude—the only worthy and faithful exponent of the simple precepts of purity and virtue inculcated by christianity—appears to be the independent press. Here, after all, repose the foundations of the virtue and stability of the republic. A free press is indeed the very essence of our existence as a prosperous virtuous people. "This," in the eloquent words of Horne Tooke—"this is like the air we breathe—if we have it not, we die."

More Lies.

The following exracts are from the New York Tribune, and show the spirit of the Whig papers generally; but, say they, it is from the Warsaw Signal. It is true—but the fact of their copying makes them endorsers of a lie, and gives it circulation. "Light clings to light, and darkness to darkness." No wonder, then, that that filthy sheet, the Warsaw Signal, finds an echo in such papers as the Tribune and Sun.

"The Warsaw Signal keeps, apparently, a pretty eye upon the Mormons at Nauvoo. That paper says that Lyman Wight, one of the leaders of the Mormons, has left Nauvoo for the pine region of the Wisconsin, with about two hundred fellowship, comprising the most reckless of the Mormon community.

Sidney Rigdon is said to have left for Pittsburg, and it is added that a large number of the English will soon follow him.

Dissensions are said to exist among the Mormon leaders. Mrs. Smith, the widow of Joseph Smith, is accused of withholding the transfer of property belonging to the Church, held in Joe Smith's name. There was a rumor, that she had purchased property at Hampton, where Law and the seceders reside.

Brigham Young preached a sermon in Nauvoo last Sunday, in which he is said to have avowed the spiritual wife doctrine—a matter which had been charged upon and denied by them.

The Temple is going ahead with astonishing rapidity, a great porion of the population being employed upon it. The leaders prophecy the reappearance of Joe to consecrate and dedicate it to the Lord, and to hasten this event, the poor fanatics are exerting themselves to the utmost.

Many persons are leaving Nauvoo, others would leave if they could dispose of their property. At a meeting of Mormons in the Beur Creek settlement, they resolved to quit the county.

Gen. John C. Bennet passed up the river a few days since, to Hampton."

Nauvoo, August 28th, 1844.

DEAR BROTHER SMITH.

DEAR SIR.—This morning I called to see your aged mother, she is as well as could be expected, under existing circumstances, for truly never since the days of Adam hath any human being, especially a Mother, been called to pass through such scenes of sorrow and affliction as your beloved parent; yet by the blessing of God she bears up under all her trials, and is looking forward to the time when the Eternal Jehovah shall cause her to be brought from her present scenes of tribulation, and placed in His Celestial Kingdom in company with her martyred sons; yea even with all her family, where all will be free from mobs or mobocracy, where there will be no more misrepresentations or false swearing to get clear of prophets, &c. but there we will be one with Jesus, even as he is one with his Father. And although we may sorrow and sympathise with you and yours in your deep afflictions, yet thanks be to God our Heavenly Father, we sorrow not as those who have no hope. We have a hope which is sure and stedfast, which enables us to look beyond this vale of tears; yea we know if we are faithful a few days or years, at most, we shall meet in our Father's house and associate again with your beloved brethren Joseph and Hyrum, the Prophet and Patriarch whom God sent to this Gentile generation, and who have sealed their testimony with their blood; thus proving beyond all contradiction that this generation is as corrupt and wicked as any generation that ever preceded it, the Jews not excepted, they crucified Christ, these have butchered God's prophets; the Jews put Christ to death openly by the public consent of their rulers, the gentiles have added to their crime for the rulers and people pledged their honors they would protect them; then meanly, cowardly, and traitorously murdered them. But dear Brother, have have not the poor, wretched murderers placed brothers J. and H. where they can and will continue their works with greater power, to the glory of God, and the salvation of men? While the shedders of innocent blood will be cursed of God, and all honest men will have them in derision.

Your Brother Samuel left his home to visit Nauvoo, before the death of Joseph and Hyrum, and once went round by Bear, Creek; but was sent back by the mob guard. Thus he was prevented seeing them before they went to Carthage. He, Samuel, changed one of his horses for a swifter one, left his home with a determination to see them in Carthage. When within sight of Carthage, he heard the firing of guns, and met with a man who told him if he went on they would kill him befoe he got in the town; the man left him. Samuel heard a signal given by a shout, when he soon found two men armed, pursuing him; he took a circuitous course, and when the men would stop to fire, Samuel's horse being a swift one, he would be out of their reach. He finally reached Mr. Hamilton's Hotel. Mr. H. knew him and told him to alight quick, and flee into the house, and leave the horse to him. He did so and was saved.

Joseph, and Hyrum, were just shot, and the mob began to disperse, or rather to run; the inhabitants, also, of Carthage became horror-struck and left their homes. Samuel and Mr. Hamilton then retired to the jail and had the bodies of J. and H. removed to the hotel. The next day Samuel came to Nauvoo with the bodies; they were interred. Samuel had been chased like a deer upon the prairie. Thus worn by fatigue, and grieved at the loss of his brother, a severe fever set in, and in a short time, nature sunk under the load his spirit felt. Its tabernacle wafted to the Paradise of God, there to mingle with the spirits of just men made perfect. Thus three of the best men that ever dwelt on tois footstool have gone into the eternal world, leaving behind them a testimony that will prove the savor of life to some, and to others, the savor of death and damnation, for their blood will be required of this generation. Even so—Amen.

You say you wonder where all the Brethren were when Joseph Smith was shot. I would say it was the counsel of the Prophet, your brother, that the Brethren should remain at home. I left home, determined, in my own mind, not to leave Carthage until Joseph and Hyrum returned also, for I well know they would be honorably acquitted, if dealt with according to law; but when within four miles of Carthage, Joseph said the brethren had better return, and said, be faithful, honor the law, and keep the commandments of God. He observed, nothing but the interposition of Almighty God can save us now. Soon after, he said. we will give ourselves to the slaughter, meaning, I supposed, himself and Brother Hyrum. I then said, Brother Joseph, if you are slaughtered, some of us will die with you. He said, the Brethren had better return, it would cause less excitement. He also said, I feel perfectly calm, never better—calm as a morning in spring. To some others, he added, I shall die innocent. I thought perhaps it would be for the best. So I returned home, though contrary to my own feelings. This was the case with a great many, I believe. This is the reason why he fell an easy prey to his enemies and the enemies of God, and all righteousness.

You must not think, for a moment, that Joseph had not Brethren to stand by him in his trying hour. There are hundreds of Saints who would willingly have died by his side, could we have had the privilege. He who sits enthroned in the heavens did not suffer it to be so. Therefore we will bow with deference, and say, O, God! roll on thy purposes, and continue to speak to thy people, through him whom thou hast ordained to hold the keys of this last Dispensation in time and eternity, and to thee the God of Abraham, of Isaac, of Jacob, and Joseph, we will render ceaseless praises. Amen.

Brother Taylor is recovering fast. Brother Woodruff has left Nauvoo, in company with Brothers Jones and Clark for England. I write this by request of your mother; this is all the apology I make for the slip I have taken in addressing you, and believe me to be your Brother in the overlasting Covenant.

H. HERRINGSHAW.

To the Saints and Friends

Go you and preach the Gospel without purse or scrip. Such is the commandment of our Lord and Saviour: very good—but Christ gave the order well knowing that the great riches they would promulgate for the redemption of the world would find sufficient believers, who in simple gratitude, would gladly give a little of their store to supply all their temporal wants, and where they would not receive his ministers, they were also commanded to shake the dust from their sandals, and leave that dwelling with a curse—such as he gave the fig-tree, when it yielded him not fruit This will apply to some over righteous Saints who are so conscientious about the full obeyment of the Scriptures, except, when it has any bearing upon the tenacious hard knot of their purse strings. I am happy to say as far as my observation goes, this applies but to few of the Latter-Day Saints, but it will fit some, and myriads of the cavillers. Now to the point. A spirited Elder having the cause of Mormonism well at heart in a large city like New York, he is without a building to lecture in; hires a hall, rent, printing and posting, amounts to nine or ten dollars. At the conclusion of an able discourse, appeals to the liberality of his congregation, a collection is taken up, a pint of mouldy green coppers, is the harvest for the good seed sown. The writer of this perhaps, has done little, but wishes no return. He always has been, expects always to be by the blessing of God, independent; but should I ever preach the Gospel of Christ, I expect that like the ox, I shall not be muzzled; and also, like a good labourer, be worthy of my hire; and if I should get more than I need, if I am worthy to preach the gospel of Chriet, I shall at least be fit for his almoner, and those who stand in need of it, shall have it. Now, you that have families, and complain of this tax upon your purse, withhold it, if you cannot support it, unless you are willing to abridge yourself of some superfluity, or add an hour or two of labour, in the course of a week, for the discharge of the same. This church should remember that other societies support, in all the comforts of life, their pastors. Large buildings are erected at great cost and pride for the comfort of all concerned. Now we want to steer a middle course: we must avoid that narrow and contracted spirit that leaves the plant to wither, for want of proper nourishment, or the opposite, which lavishes gifts and caresses, until the stern man of God becomes an effeminate fop.

T. A. L.

——"But the very atmosphere of Carthage was foul with imprecations that burst from the hearts of murderers, already so, save in opportunity to complete the act that has forever damned them, learn fiends in human shape, you have gone a step beyond repentance; to your graves you'll crawl, dreading exposure as you move through the mazes of life; but the eye of God is on you, and should you escape unwhipt of justice, through the lenity of your executive, the curses of the honest will cross you at every turn, while the prayers of the Saints will fill all space in Jehovah's mansion, till their wrongs are well avenged. Be sure, you are fully damned here, and in the world to come. Oh! murderers of your own souls, your country's honor and its sacred laws! hide your painted carcasses from the bright god of day; seek the dark caves of earth, or speed to the dark chambers of hell, to your kindred spirits, where without doubt you have pre-existed. Have you mothers, wives, children, may they quickly fly your presence, lest some portion of the fiend, that is now your own, be transmitted to them, and there still remain enough of hell to mar the fair work of heaven."

The above beautiful extract is from T. A. Lyne's narrative of the assassination of Joseph and Hyram Smith, the Prophet and Patriarch, at Carthage Jail, and is a fair specimen of the style of language in which it is written; we recommend it to the perusal of both Saint and sinner. It may be had at this office, price, 85 per hundred or one shilling single copy.

Mr. Shine-for-all, (Alias) the New York Sun, I find in your prejudiced sheet this morning an article headed, "Mormons, the sick baby cured of mush and milk." Spaun and milk should be administered to you in large dozes, together with phlebotomy. We think it would benefit your whole corrupt mental system. How is it sir, that you do not furnish the name of the well painted scoundrel who borrowed, (stole, would be the courtlier phrase,) the cloak and horse, that awakened the deluded parents to the trickery of the Priest! Mr. Shine-for-all, are you sure it was a "Mormon," come now, your say so wont do, and remember, "that all liars shall have their part in the lake that burns with fire and brimstone," tell us the town, the family, and name of the priest, that we as a Church of 170 thousand, may not suffer, for the missdeeds of one scoundrel. Now if the "Mormon" should turn out to be no Mormon, but instead some unprincipled editor, or a lewd Methodist or Presbyterian pastor, or any other denomination, don't spare him, but let us have his name, as in the case of a Fairchild, or an Onderdonk, "fair play is a jewel." We lay not as much claim to piety as the Moseses, but yet we love righteousness, and will bring to justice the hero that fills such a prominent place in your Sun. Now I as a reader of your paper, don't believe you, and before I can hope to, or the rest of the public, for the future to credit you as to your ambiguous givings out, you will tell the town, family, and name of the parties, that has a tendency t

enlarge a prejudice, already sufficient to break down an society. Such would be our fate but God with his all powerful arm sustains us. Now Moses unless you can bring forth some better prorf of the truth of this dish of scandal, I will not taste of it, and must hold you to be a vile calumniator, striving by in the influence of your widely circulated paper to injure a people who practise most of the virtues you prate of! Come Moses your proofs or we'll confer the dignity of liarship upon you with all its honors, which doubtless you will grace with as much ease as you now practice. T. A. L.

POETRY.

[For the Prophet.] 2

HYMN.

Air—"Sweet Affton."

"And I saw another angel fly in the midst of Heaven, having the overlasting Gospel to preach unto them that dwell on the earth." Rev. xiv. 6.

Go forth on thy mission; go forth in thy might,
Thou angel of mercy; thou herald of light,
Bear tidings of gladness: once more bring to birth,
The priesthood of Heaven, so long from the earth.

The plan of salvation, which cost the best blood
Of Jesus, our Saviour, our Lord, and our God,
Restore in its fulness, restore in its power,
That saints may give glory, and angels adore.

The heavens have been sealed as brass o'er our heads,
The covenants broken, the prophets all dead,
The gifts of the gospel, the blessings of faith,
Have all given place to a long night of death.

But list, O ye nations, ye peoples and tongues!
A message of warning, from Heaven it comes,
"Come out, O my people," escape from her snares,
My wheat shall be gathered, but woe to the tares.

The rock revelation again rears its head,
With blest Inspiration the honest are fed,
Apostles and prophets again are restored,
The church has arisen, give glory to God.

Then, hearken, ye gentiles, give ear to the sound,
An ensign of gladness is waving around.
O, rally around it, to Zion repair,
"The hour of God's judgment" is hastening--beware.

JOHN HARDY.

[From the Times and Seasons]

JOSEPH SMITH.

Tune—Star in the East.

Praise to the man who commun'd with Jehovah,
Jesus' anointed, "that Prophet and Seer,"
Blessed to open the last dispensation;—
Kings shall extol him, and nations revere.

Chorus—Hail to the Prophet, ascended to heaven,
Traitors and tyrants now fight him in vain,
Mingling with God's he can plan for his brethren,
Death cannot conquer the hero again.

Praise to his mem'ry, he died as a martyr;
Honor'd and blest in his over great name;
Long shall his blood, which was shed by assassins,
Stain Illinois, while the earth lauds his fame.

Chorus—Hail to the Prophet, &c.

Great is his glory, and endless his priesthood,
Ever and ever the keys he will hold;
Faithful and true, he will enter his kingdom,
Crown'd in the midst of the prophets of old.

Chorus—Hail to the Prophet, &c.

Sacrifice brings forth the blessings of heaven;
Earth must atone for the blood of that man!
Wake up the world for the conflict of justice,
Millions shall know "brother Joseph" again.

Chorus—Hail to the Prophet, &c.

FOREIGN NEWS.

ARRIVAL OF THE STEAMER BRITANNIA.

Eleven Days Later from Europe.

The Royal Mail steamer Britannia, Captain Hewett, from Liverpool arrived at Boston between twelve and one o'clock, Sept. 18th, having the passage in twelve days and six hours.

By this arrival we have our files of London papers to the evening of 3rd inst., and Liverpool papers of the 4th.

The Express of Messrs. Harden & Co. came in first last evening. We are indebted to them for the early delivery of English papers, including that excellent compendium of news, Messrs. Wilmer & Smith's Times.

The price of cotton had receded about an eighth penny at Liverpool up to the 3rd instant, caused by the prospect of a large crop.

The visit of King Louis-Phillippe to England has been postponed until October; and doubts are entertained on both sides of the Channel whether it will take place at all.

Unusual preparations are making in the British dockyards, and the reinforcements of troops are under orders to proceed to Gibraltar.

The French papers are all filled with speculations representing the effect of the operations of the Prince de Joinville, on the relations existing between France and England.

Her Majesty and Prince Albert would embark on board the royal yacht on Monday or Tuesday (10th inst.,) immediately to proceed to Scotland on a visit to the Duke of Athol, over whose magnificent estates his Royal Highness will enjoy the sports of the field.

The Minister of Great Britain at Madrid had proceeded directly to Morocco, and had effected a settlement of the Spanish quarrel with that empire.

There extensive failures have taken place in Manchester. The old-established firm of Burgess and Townsend, calico printers, whose liabilities exceed 50,000l, and Edward Benjamin Jackson and Co., fustian manufacturers, whose liabilities, it is said, are about 20,000l.

The rumor that Queen Victoria intends to visit Ireland this autumn, for the purpose of liberating O'Connell, is again revived, but not generally credited.

O'Connell has authorized his son to broach the very important project of dispensing with the use of exciseable commodities in Ireland. This movement will be a severe blow to the Government, and cannot fail to bring the Ministry to terms. Touch John Bull's pocket, and you bring him down upon his marrow-bones to you in an instant.

The trade reports from England represent business as being quite brisk. Prices steady, and stocks low.

It is said that the riots of Philadelphia caused Father Mather to abandon his Temperance mission to the United States.

Wilmer & Smith's Times thinks the line of Atlantic steamers projected in New York would be a losing concern.

Lord Keane, the hero of Affghanistan is dead. He was in his 63d year.

Mr. Everett has transmitted to the English government a copy of the resolution adopted by Congress thanking that government for services rendered by its officers during the burning of the steamer Missouri at Gibraltar.

Mr. Francis Bailey, F. R. S., president of the royal astronomical society, expired on the 30th August, in the 71st year of his age.

The weather in England has been highly favorable to the farmer. The crops are over on an average.

M. Arago says, the atmospheric pressure principle may be so applied as to ensure safe transit at the rate of six leagues a minute, or 1,000 miles an hour.

The Countess Guicciòli is about to arrange and publish the manuscripts bequeathed to her by the late Lord Byron, with remarks of her own.

The health of the ex-King of Holland, now the eldest surviving branch of the Bonaparte family, has, it is said, suffered severely from the death of his brother Joseph.

A general recruiting is ordered in Russia. The western provinces are to furnish five men for every thousand of the population.

The Times states positively that Louis Phillippe will not visit England this year.

A line of the newly-invented electrical telegraph is shortly to be completed from London to Portsmouth.

It is proposed to form a College of Chemistry in London, and several of the first chemists of the day have given their sanction to the scheme.

The Judges delivered their opinion on the O'Connell case before the House of Lords, on Monday. They are unanimous in their decision that the judgment cannot be reversed by a writ of error.

It is stated in the London papers, that the ceremony of christening the infant Prince was to take place on Friday, Sept. 6th.

The Italian insurgents are said to be watching the progress of events with unusual interest, and the Papal and Austrian Governments are adopting measures of precaution to meet contingencies.

An agent of the Texian Government while collecting recruits and arms in London was arrested by the British Government, and informed that his movements were contrary to law.

Several letter carriers in London have been arrested for opening letters after the manner of Sir James Graham.

The Hottinguer arrived out on the 21st ult.; the Europe (sailed 1st Aug) on the 24th; the Adirondack on the 26th; and the Independence on the 3rd inst., the latter with main-top-mast and fore and mizen-top-gallant-masts. The Caledonia, Boston steamer, arrived on the 29th ult., at 10 P.M. Her papers were forwarded to London by Wilmer & Smith's Special Express, and reached the metropolis at noon on Friday the 30th.

The American ship Tecumseh, with German emigrants, from Bremen to New York, came into collision on Friday morning with a schooner from Hamburg, at the back of the Wight. Both vessels will require repair before they can proceed. No lives were lost.

The chief topic of the day is the rumored intention of her Majesty to visit Ireland, preparatory to an amnesty remitting to Mr. O'Connell and his fellow prisoners the remaining term of their imprisonment. Whether true or not, the mere rumor has created great excitement among all parties. The Conservatives profess to disbelieve the Ministers will make the Queen a party to such a proceeding, while the Repeal organs openly declare that an amnesty would neither be received as a favor, nor turn the Irish people from their purpose.

The visit of the King of Prussia to the Austrian Court is taken as a sign of a more intimate intercourse between the two great Powers of Germany, and the present condition of the world proves that a rupture between France and England would not only be a war of giants, but would involve Europe in its consequences.

In Spain and in other parts of the Continent, the belief is general that the affairs of Morocco will lead to a war between the great Powers; and in Germany it is even rumored that an alliance offensive and defensive against France has already been formed between Great Britain and Russia.

The Prince de Joinville will, it is said, be promoted to the rank of vice admiral on his return from the expedition against Morocco.

The affairs of Morocco, and the possibility of a war with France, have raised the hopes of the Repeal party; and it is one of the signs of the times, that several of their journals advert with evident satisfaction to the chances of a French invasion of Ireland.

By the recent arrivals in England, vast quantities of "Yankee Notions," have been imported, many of which meet with a ready market. Among others, Yankee clocks, which however, owing to the quantities, have become almost or nearly valueless.

The ceremony of churching the Queen took place on the 28th ultimo, in the private chapel of the Castle, the Honorable and Rev. C. Leslie Courtenay officiating. His Royal Highness Prince Albert attended the ceremony.

Expulsion of the Sisters of Charity from Russia.—We find the following in the Westphalian Mercury:—Several sisters of charity have lately arrived at Berlin, having been conducted to the frontiers of Prussia from their convent at Wilna, in Russia, which has been suppressed. They are young women of education and good families, and will return to their convent in France. They were put under the charge of Cossacks, of whose treatment they make severe complaints.

New-York Conference.

Met pursuant notice at the corner of Canal and Hudson streets, Sept. 4th, 1844, at 10 o'clock, A.M. Elder William Smith, was called to the chair, and Elder David Rogers, chosen secretary.

The meeting was opened by singing, and prayer by Elder William Smith.

After which, President Smith arose and stated that he had not expected to be present and therefore did not know what business they had before them, there are some things, he thought, would be beneficial to their branch of the Church; he spoke with great effect and at length on the fulness of the Gospel and the wonderful effects on those who embraced it, and the great benefits to be devised therefrom—that it was, a matter of astonishment to him how they could refrain from putting forth all their energies in this mighty work of the last days, when we all know the work must be accomplished—when the calls are so great from every quarter and the people are so anxious to hear—our labors would be abundantly blessed by every one trying to roll the cause forward—for this must truly be a great and glorious work, when all the Hosts of Heaven are engaged in carrying out these great principles of salvation—you must have an eye single to the Glory of God and be united and have no more bickerings abut things that do not concern you, and cease finding fault, with those, whom you ought to uphold as the authorities of the Church of God.—Brethren, it is decidedly wrong in any of you speaking evil of those, who are laboring for you and doing all the good they can for you.—We have suffered time and again from such means and it is by such means, our Brethren have sealed their testimony with their blood, and by such means you cause our blood to be shed if you persist in it—it is by false Brethren, that all of our worst troubles have come upon us—God has called us and not man, and it grieves us to hear you say, that you will support the authorities of this Church in righteousness—it is in reality an insult. I can say that I have done nothing contrary to the Spirit of Christ since I have been among you—it is not your place to dictate to us, but some of you would wish to do it, (from your actions I judge,) as much as to say that we could point out a wiser course if you would listen to us—such a spirit should be put down, for God has chosen us (the Twelve) as special witnesses, and what could you do, should they be taken from you?—you would be without a head—like the snake who got tired of following its head and thought it would make its tail perform the office of a head—but it soon got into difficulty in consequence of not having a head to lead—the tail got into a crevice of a rock and could not extricate himself without calling upon the head, which would soon be the case with the troubled and fault finding members should they undertake to get along without a head—how shameful it is that invidiuals should offend and persecute those who have labored and borne the heat and burden of the day, by telling lies which are calculated to injure them. Thay forget the Mormon Creed, 'mind your own business."

A committee was appointed to wait upon Bro. Hewit and inform him that charges would be preferred against him in the afternoon, and invite him to be present to answer them; whereupon, Elders Miles and Braidwood were appointed said Committee.

After which, Eld. G. J. Adams made some very judicious remarks in his usual bold, pointed, and forcible manner.

Adjourned till three o'clock, P.M.

3 o'clock, P.M., met according to adjournment, and the Committee was called upon to lay the case of Bro. Hewett before the conference. Bro. Hewett said many things injurious to those he had slandered, and as he did not appear on notice being given, it was unanimously resolved that Br. Hewett be excommunicated.

Elder Brannan spoke at length in favor of sustaining the Twelve. Brother Adams said he had been slandered for the same, and made some very pertinent remarks; after which, adjourned until 7 1-2 o'clock, P.M.

Met at half past seven o'clock in the evening. Elder Smith arose and said there was many things which grieved him,—he said it appeared that he was unfortunate in most things since he had been in the city—thought it strange that Elders should give credence to such stories—had last winter proved them false by the very individuals who originated the stories against him before the Church in conference; he had told openly all the mysteries to day that he had ever made known to any of them—not one could say aught against him in this city, he therefore had nothing to repent of. Bro. Braidwood bore testimony to the christian-like conduct of Pres't Smith at the very places where the stories originated; Bro. Adams said it was hard enough for a man in the prime of life to suffer, while he might be engaged at a large salary without being slandered.—Adjourned until 10 o'clock, A.M. next day.

Met again, according to adjournment, at 10 1-2 o'clock, A.M., and after singing and prayer, Bro. Smith gave a very able discourse on Jer. xvi. he spoke of the many elders who made no effort to get out into the world to publish the fullness of the gospel, where they might exercise their talents in the work of God, and be the means of doing much good,—that they could not expect to be blessed with those who had waded through troubles and difficulties to publish to the world the gospel. He dwelt at some length on the hunters and fishers of men that the text spoke of being in the last days—that the young elders should be among them. If the ancients had not gone forward, the scriptures could not have been fulfilled; we have all got to bear our part in the work, if we expect to be blessed and inherit the glories of the faithful; suppose Peter, John, Paul, and the rest should have made the same excuse that many of you do now, do you think it would have been well for them? I answer no, it would not; they went forward and proved themselves men of God. He (Eld. Smith,) had gone forward when a mere boy, with no advantage of education, from house to house, travelling from place to place, and had been obliged to ask for something to eat; hungry and faint, travelling with blistered feet—spoke at great length on the privations which the first elders of the Church had to endure for their sake; he painted the situation of the church of Christ fourteen years ago, with but six members, and against whom, all the combined powers of superstition, bigotry, and tradition were levelled, and its steady progress in the face of all opposition. His remarks occupied near two hours, and were consoling to those who are faithful, and stimulating to those who had become luke-warm in the cause of God. Adjourned till three o'clock P.M.

Met at 3 o'clock, P. M. The President called upon the elders for a representation of their different branches, which were as follows:

New York, G. T Leach Presiding Elder, 2 high priets, 6 elders, 7 priests, 1 deacon, 2 teachers, and 194 members.

Granville, Monmouth County, N. J., 17 members, 3 elders, all in good standing, excepting 2, Warren Wallace, P. E.

Whynoque, N. J., baptised by Elder John Leach, 16 members, 1 priest, and one teacher.

Hempstead, L. I. 44 members, 1 elder, 1 priest, 2 teachers. All in good standing since last conference. 2 cut off, 3 added by certificate, 1 by baptism. S. J. Raymond, P. E.

Brooklyn, L. I. 28 members, 1 high priest, 3 Elders, 1 priest, 1 teacher, 1 deacon, 1 cut off, baptized since last conference, 7. All in good standing; best of prospects given by Brother Miles, P. E. Bro. Miles feels in high spirits in anticipation of the future.

Sataucket, L. I. Branch, 17 members, 2 elders, 1 Priest, 2 teachers, 1 deacon, good standing, Lewis Hulse, P. E.

Newark, 14 members. Elder Ross wants an elder to be sent there.

White House, Mechanics Ville, not organised; wants some one to go there, &c. N. Germantown, N. J. Few members in both places.

On motion, of Elder Wright, it was resolved, that all the elders use their influence to collect monies, to assist in the buiding of the Temple of the Lord; and that wherever they go, they will impress upon the Saints the necessity of tything themselves according to the commandments.

On motion of Elder Braidwood, resolved, that we approve of the course pursued by the publishers of the "Prophet," and that we will use every means in our power to increase its circulation.

Resolved, that we sustain all the authorities of the church of God.

Resolved, that this church do not consider any elder, priest, teacher, or member in good standing, who abstain from the Communion table Adjourned till evening; at half past seven o'clock in the evening, Elder Adams gave a very masterly discourse on Infidelity. John iii. 16.

Ordained, 3 elders. Present at this conference 19 elders, 5 priests, and 3 teachers.

Resolved, that the minutes of this conference be published in the New York Prophet.

Adjourned till the first Wednesday in April, 1845.

WM. SMITH, Pes't.

D. ROGERS, Clerk.

MARRIED

In Boston, Sunday morning Sept. 1st, at the church of Latter-day Saints, Suffolk Hall, by Elder John Hardy, Mr. Wm. Ingram, to Miss Mary L. Frink, all of Boston:

By the same on Monday evening, Sept. 9th., Mr. Richard S. Dodge of Dumont, Me, to Miss Susan Chapman of Boston.

At Malden, by the same, Wednesday evening, 11th inst., Mr. Cyrus Downes of Boston, to Miss Mary Ann Rebecca Cutter of Malden.

In Philadelphia, by Elder Wm. Wharton, Mr. Michael Fagans to Miss Cordelia Helverson, all of Philadelphia.

[For the Prophet.]

DIED.

In Philadelphia, on the 7th inst., after a protracted and painful illness, Cordelia W. Helverson, aged 18y 3m 17d.

OBITUARY.

The young lady, whose decease is recorded above, was one whose cheeks, a few months ago, bore the impress of health; her eyes beamed forth innocence and mirth, and her countenance was expressive of an intelligent mind, and a tender or affectionate heart. She was beloved and admired by a large circle of friends and acquaintances. But alas! she is now no more; numbered with the slumbering nations of the dust. Her spirits were always buoyant, her hopes of many enjoyments, and pleasures in time were sanguine. The kindred ties of nature, associated with many other endearing ones, all conspired to make life desirable to her; but her life was hid up in her Savior, who has taken her unto himself.

She was afflicted with a multiplicity of diseases; her body was racked with pain, for so long a time, that she was reduced to a mere skeleton. But thanks be to God, who gave her the victory over pain and death, she bore it with christian fortitude, without a murmur or complaint, being assured her afflictions would work out for her a more exceeding and eternal weight of glory in the region of immortality and eternal life. She had embraced the fulness of the Gospel of Christ, and never expressed any desire to live, save it was to enjoy the society of a tender mother and an affectionate brother in the service of God. This, she said would be a heaven on earth; at the same time, she was ready to exclaim, O Lord, Thy will be done, and not mine. Her mind was calm, and apparently grew more vigorous as her body became weaker, and in her last moments wes perfectly sensible. She instructed her mother how to dispose of some articles belonging to her, and discharged every obligation she was under, even that of marrying, which occurred in her dying hours. The solemnities of this occasion, under such peculiar circumstances, drew tears from several who witnessed this ceremony. Thus in the space of a few hours, she became both a bride and a corpse. Being obedient to the celestial law, she will rise in the first resurrection, immortal from the silent tomb, exultingly shouting, "O death, where is thy sting! O grave, where is thy victory!"

Her loss is mourned and lamented by a large number of persons, her associates, who once enjoyed her society, admired the natural genius of her mind, the beauty of her witticisms, harmony and sweetness of her tuneful voice. If we wish to meet her, we must follow her example, and prepare for heaven, or we never, never can go where she is. She was a devout "Mormon," and died triumphant in the faith. O, may the death of all her friends be like hers; one of peace, joy, hope and faith in Christ. She often said the Lord would take her—he has done so. Hence "the Lord has done a righteous thing."

An Elder.

Important Discovery.—A discovery has been made, of a way of hardening wood, so as to give it almost the compactness of iron. This is done by exhausting the air from the wood by an air pump, and then saturating it with iron and lime in solution, Wood submitted to this process, has been used for some time on railroads in England, and found so firm as to be scarcely marked by the wheels of the cars,

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 183 Canal st. N. Y.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet.

Hon. Burton Sperry is requested to act as agent for the Prophet at Stratsville, Conn.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet.

☞ Elders Wm A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklestown, New Jersey, is requested to act as agent for the Prophet.

Elder J B Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agent for the Prophet.

Albert & —— Lutz are authorised to act as genera agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Gordon and James Burgess, are authorized to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y.

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

We would state to our correspondents that to insure insertion in the "Prophet," their communications should be received early in the week, as our immense edition render it necessary for us to go to press on Friday evening.

Elder Darius Lougee is authorised to receive monies due to the Sinking Fund Association at Lowell, and remit the same.

Notice.

All Elders indebted to me for books, are notified that I have left my unsettled business with Bro. J. M. England, No. 1 Mac Dougal, corner of Spring St., New York. Remit to him.

CHAS. WESLEY WANDELL.

New York, Sept. 10th, 1844.

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor)

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.;	March 8 / July 8 / Nov. 8	April 24 / Aug. 24 / Dec. 24
FRANCOIS 1st, Ainsworth,	March 16 / July 16 / Nov. 16	May 1 / Sept. 1 / Jan. 1
BURGUNDY, D. Lines,	March 24 / July 24 / Nov. 24	May 8 / Sept. 8 / Jan. 8
EMERALD, Howe,	April 8 / Aug. 8 / Dec. 8	May 24 / Sept. 24 / Jan. 24
RHONE, J. A. Wotton,	April 16 / Aug. 16 / Dec. 16	June 1 / Oct. 1 / Feb. 1
VILLE DE LYON, C. Stoddard,	April 24 / Aug. 24 / Dec. 24	June 8 / Oct. 8 / Feb. 8
ALBANY, Watson,	May 8 / Sept. 8 / Jan. 8	June 24 / Oct. 24 / Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16 / Sept. 16 / Jan. 16	July 1 / Nov. 1 / March 1
LOUIS PHILLIPPE, J. Castoff,	May 24 / Sept. 24 / Jan. 24	July 8 / Nov. 8 / March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8 / Oct. 8 / Feb. 8	July 24 / Nov. 24 / March 24
SULLY, W. C. Thompson;	June 16 / Oct. 16 / Feb. 16	August 1 / Dec. 1 / April 1
IOWA, W. W. Pell,	June 24 / Oct. 24 / Feb. 24	Aug. 1 / Dec. 8 / April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $3, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 40 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John E. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

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Wool black, blue and fancy cassimeres in great variety!
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Velveteens; silk and Verona serges
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He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on carefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. & Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances

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Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
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Braids of all kinds for sale by the piece.

Hats cleaned and altered.

[m25:c] THOS. YOUNG.

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JACOB DRAKE, President.
Niel Gray, Sec'y je—

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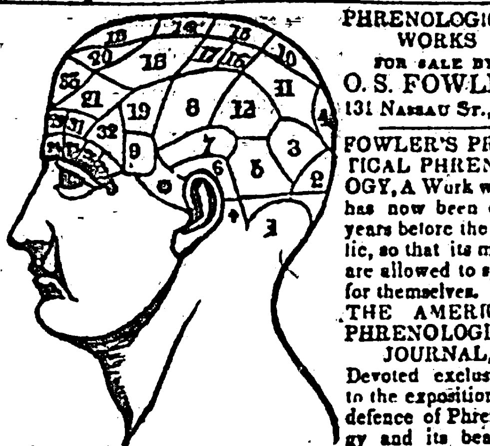

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Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man nature and constitution; sectarianism accounted for un exposed; and the general tenor of the Bible doctrine sustained. Religion is as much a science as mathematics. It is as much governed by fixed principles and immut ble laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

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☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

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GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

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FARMS FOR SALE.—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned. repaired, exchanged, and sold on commission. je—c

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The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stephen Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

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In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
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In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S—Free passage can also be secured from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
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Limerick,	Ballymena,
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Londonderry,	Downpatick,
Sligo,	Cavan,
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Belfast,	Omagh,
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RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey,
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The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

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Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston

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They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U S and Canada; giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

New-York, May 10, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail than any other house in the city Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

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TO THE TRAVELLING PUBLIC.

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Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

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SPRING ARRANGEMENT—1844.

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(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

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Leave Phila. at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P M arrive in Wel. N C at 1½ P.M.
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Leave Wil, at 2 P.M. arrive in Charleston, S. C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the same day, are delayed ten hours until that of the next day.

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Leave Balt. at 4 P M. arrive in Washington at 6 P M
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☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

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No transhipment between New York and Oswego.

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with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

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m18:c]

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je—c. No. 1 Nassau street, N, Y.

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Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

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A BRIEF HISTORY OF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account of their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood.
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina.* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

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TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ. SAMUEL DOWNES.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P P. Pratt Published at Manchester, England. For Sale at the Prophet Office.

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being a divinely inspired record, written by the FOREFATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

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BY CHAS. THOMPSON,
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Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

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DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN & CO. PUB. | Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. | WM. SMITH, ED

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POETRY.

[FOR THE PROPHET.]

ON THE DEATH OF THE
Prophet and **Patriarch**
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Shall they live again?

Rest from your labors here ye honored ones;
For scenes more glorious now
Attend your labors there:
And when those who have gone before
Shall see you enter as their head, on earth
To lead the prisoners forth—
A shout of joy will then be heard,
Behold the Prophet of the Lord!

Joseph, by name, he comes their souls to claim;
Who shall be heirs to God,
And joint heirs with His Son—
His work on earth is done;
He hath laid the great foundation here,
And now hath passed
Thro' blood; within the veil
A greater work to do.

But soon he will burst those prison doors,
And in full glory shine,
With all his glorious train on earth to stand,
And meet King Jesus from on high
With all his heavenly band;
While Saints on earth shall join the throng
And far on high ascend to wait the redemption
Of the earth, and then again return.

Ye weeping Saints shake off your fears,
God's promises are sure;
The heaven and earth shall pass away,
His word will still endure;
This earth shall be as Eden fair,
When all things are restored;
The Saints shall then in peace abide
Without corroding toil.

The earth shall yield her fruit again
As at Creation's morn;
And man be placed back again
The garden to adorn;
While angels from on high
Shall mingle with the Saints,
And Christ their Lord shall be there
To heighten all their joys.

CATHERINE LEWIS,

[From the Times & Seasons.]

TO
ELDER JOHN TAYLOR.
BY MISS ELIZA R. SNOW.

Thou Chieftain of Zion! henceforward thy name
Will be class'd with the martyrs and share in their fame;
Thro' ages eternal of thee will be said,
'With the greatest of prophets he suffer'd and bled.'

When the shafts of injustice were pointed at him—
When the cup of his suffering was filled to the brim—
When his innocent blood was inhumanly shed,
You shared his afflictions and with him you bled.

When around you like hailstones, the rifle balls flew—
When the passage of death open'd wide to your view—
When the prophet's freed spirit thro' martyrdom fled,
In your gore you lay weltering—with martyrs you bled.

All the scars from your wounds, like the trophies of yore
Shall be ensigns of honor till you are no more;
And by all generations of thee shall be said,
'With the best of the prophets in prison he bled.'

July 27, 1844.

[From the Times and Seasons.]

Baptism for the Dead.

The great designs of God in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue and vice: The Mussulman condemns the Heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that reject his faith, and are not circumcised, are gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed and submit to his ipse dixit. But while one portion of the human race are judging and condemning the other without mercy, the great parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; he views them as his offspring, and without any of those contracted feelings that influence the children of men, causes "his sun to rise on the evil and the good, and sends his rain on the just and unjust. He holds the reins of judgment in his hands; he is a wise lawgiver, and will judge all men, not according to the narrow contracted notions of men, but "according to the deeds done in the body, whether they be good or evil;" or whether these deeds were done in England, America, Spain, Turkey, or India: he will judge them "not according to what they have not, but according to what they have." Those who have lived without law, will be judged without law, and those who have a law will be judged by that law. We need not doubt the wisdom and intelligence of the great Jehovah, he will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed; the facilities afforded them of obtaining correct information; and his inscrutable designs in relation to the human family: and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom and talent of the philosopher and the divine; and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death; and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God he must be eternally damned—without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Saviour says that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme, but the blasphemy against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come; evidently showing that there are sins which may be forgiven in the world to come, although the sin of blasphemy cannot be forgiven.

Peter, also, in speaking concerning our Saviour says, that he went and preached unto spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah. 1 Pet. iii. 19, 20. Here, then, we have an account of our Saviour preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did he preach to them? That they were to stay there? Certainly not. Let his own declaration testify. "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18. Isaiah has it, "To bring out the prisoners from the prison, and them that sit in darkness from the prison house." Isaiah xliii. 7. It is very evident from this that he not only went to preach to them, but to deliver or bring them out of the prison house. Isaiah, in testifying concerning the calamities that will overtake the inhabitants of the earth, says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited." Thus we find that God will deal with all the human family equally; and that as the antediluvians had their day of visitation, so will those characters referred to by Isaiah have their time of visitation and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth pertaining to the plan of salvation, before it rolled into existence, or ever the "morning stars sung together for joy." The past, the present, and the future were, and are with him one eternal now: he knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family; their weakness and strength, their power and glory, their apostacies, their crimes, their righteousness and iniquity. He comprehended the fall of man and their redemption; he knew the plan of salvation, and pointed it out; he was acquainted with the situation of all nations and with their destiny; he ordered all things according to the council of his own will; he knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances and the laws of the kingdom of God, whether in this world or in the world to come. The idea that some men form of the justice, judgement and mercy of God, is too foolish for an intelligent man to think of For instance, it is common for many of our orthodox preachers to suppose, that if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without hope—

"Infinite years in torment must he spend,
And never, never, never have an end."

And yet this eternal misery is made frequently to rest upon the merest casualty. The breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives, may be the means indirectly of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary:—two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies: the other sends for three different praying men, a tailor, a shoemaker, and a tinman. The tinman has a handle to solder on to a can, the tailor has a button-hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put on to somebody's boot; they none of them can go in time—the man dies and goes to hell; one of these is exalted to Abraham's bosom, he sits down in the presence of God, and enjoys eternal and uninterrupted happiness; while the other, who was equally as good as him, sinks to eternal damnation, irretrievable misery, and hopeless despair; because a man had a boot to mend, the button-hole of a coat to work, or a handle to solder on a sauce-pan. The plans of Jehovah are not so unjust, the statements of holy writ so visionary, nor the plan of salvation for the human family so incompatible with common sense. At such proceedings God would frown with indignance, angels would hide their heads in shame, and every virtuous, intelligent man would recoil. If human laws award to each man his deserts, and punish all delinquents according to their several crimes; surely the Lord will not be more cruel than man, for he is a wise legislator, and his laws are more equitable, his enactments more just, and his decisions more perfect than those of man: and as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous, and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd; for "how can they believe on him of whom they have not heard; and how can they hear without a preacher; and how can he preach except he be sent;" consequently, neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is sent of God; for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher, and cannot be condemned for what he has not heard, and being without law, will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, what has become of our fathers? will they all be damned for not obeying the gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the everlasting priesthood, which not only administers on earth but in heaven, and the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by this priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah, who were visited by our Saviour (who possessed the everlasting, Melchizedek priesthood), and had the Gospel preached to them by him in prison, and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God, which says, "except a man be born again of water, and of the spirit he can in no wise enter into the kingdom of heaven;" they were baptized, of course, not for themselves, but for their dead. Crysostum says, that the Marchionites practised baptism for the dead: after a catechumen was dead they hid a living man under the bed of the deceased; then coming to the dead man, they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead, and so they baptized the living for the dead."

The church, of course, at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the scriptures: hence Paul, in speaking of the doctrine, says, "else what shall they do who are baptized for the dead? If the dead rise not at all why are they then baptized for the dead?" I Cor. xv. 29.

Hence it was that so great a responsibility rested upon the generation in which our saviour lived, for, says he, "that upon you shall come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation." Matthew, xxiii, 35, 36. Hence, as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the prophecies are fulfiling: as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the latter day: "and saviours shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord's." A view of these things reconciles the scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice, and truth. We will conclude with the words of Peter: for the time past of our life may suffice us to have wrought the will of the gentiles." . . . . For, for this cause was the gospel preacdned also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—ED

The total amount of Jews throughout the world is estimatad at 3,163,700; and it is said that this number has never materially varied from the time of David downwards.

Labor in Civilization.

Labor is the Creator of all wealth. It was ordained of God as a universal life-condition. Yet in civilized countries only one third of our race are productively or usefully employed. Every laboring man is converted to a beast of burthen and compelled to carry two loafers through the world on his back.

And who can wonder that it is so when such incentives are held out to idleness? Labor is degraded. In one half of our Union it is a disgrace for a white man to work. To get an honest living he must place himself on a par with the despised slave. And the same influence is crushing down the working man here and every where. He is not considered so respectable as the Vampyre who sponges his living from the fruits of unrequited toil.—The embrowned face and hard hands of labor do not enter the parlors of the idle rich, unless in the capacity of serfs.

Labor is also shunned, because it is falsely organized, if, indeed it be organized at all. It is made monotonous. People work for ever at one thing—making the head of a pin perhaps. No change, no variety. Labor is also unsocial. A life-time is spent in solitary toil, or in the company of those for whom we have no fellow feeling. The law of the group is not respected. A majority of laborers are hired. They feel no interest in their work. It is half their object to kill time and save their strength. The industrious minority likewise toil three times as long as nature will bear. They are dying of overwork. The business of life is not adapted to the taste or capacity of the operator. Half the world never finds out what they are best able to do. Circumstances determine the occupation. In Lowell girls choose to stand 14 hours in a factory, because they can find nothing else to do. In Boston they may stitch, stitch, stitch eternally, upon slop-work in a garret, or like a nun withdrawn from society to enjoy the solitude of an uuderground kitchen. The most brilliant minds, the richest affections, nature's nobles, poets and artists, are buried alive. —Fulton is measuring off tape in your shops. Reuben is grinding clay in your brickyards. Michael Angelo is the scavenger of your streets, while Dogberry is your dispenser of justice, and Sancho Pazo your chief magistrate. The world is out of joint. There is no adaptation of industry to genius. No wonder that labor is repugnant, and that all avoid it who can.

Besides, in the distribution of the proceeds of industry, civilization pays a bounty of idleness. Says the old adage with too much truth, "It makes not a cent's differente whether a man works or plays, and the man that plays gets it." For her tedious toil "in poverty, hunger and dirt," the Boston Seamstress is paid a cent per hour, while her employer sits behind his counter with folded arms, or lolls upon his ottoman, in a princely mansion, for which he has paid a hundred thousand dollars. The quarry man hammers upon a granite block for sixteen hours per day, at sixteen dollars per month, while once a week the sleek village priest drawls over his sermons, dug from his revolving "barrel," for a well paid consideration. The feeble, sensitive widow leaves her starving children, and delves all day in the wash-room of a respectable idler for lesss than 67 cents; while the base political demagogue, the accident of office receives more than 67 dollars per day for doing worse than nothing. In proportion to their uselessness are people rewarded.

Labor grows the material, idleness appropriates it. Labor builds the edifice, idleness lives in it. Labor is clad in rags and wretchedness, idleness in purple and fine linen. Labor produces the world's wealth, idleness locks it up and calls it mine. Is it strange that a majority of our race strive to live by doing the thinking while the others do the working?

[From the Nauvoo Neighbor.]

To Honest Men.

G. W. Westbrook has published in St. Louis, a pamphlet of thirty-six pages, entitled, "The Mormons in Illinois; with an account of the late disturbances, which resulted in the assassination of Joseph and Hyrum Smith, the Prophet and Patriarch of the Latter Day-Saints." Mr. Westbrook, as he avows, is "no Mormon," takes a middle course, and so far as was in his power, gives facts and truth. His course is certainly meterious; and if his pamphlet can be circulated wherever Davis of Alton's "catch penny" of lies and apology for murder, lurks in its crimson cozening and black heraldry, it will have a weight of influence which an absurd people greatly need.

We subjoin the following from his concluding paragraph:

"The conduct of the Missourians and Illinoisans towards the Mormons throughout has been brutal and detestable in the extreme—discovering the same spirit of intolerance and proscription that prevailed with our forefathers in their persecutions of the Quakers, and the burning of the witches of Salem—the same spirit that excited the Protestant against the Catholic, and vica versa, and deluged Europe in oceans of blood—the same spirit that impelled thousands of deluded and misguided zealots to brave the fatigue and privations of a pilgrimage over the rock-ribbed mountainous Alps and the burning plains of Arabia, to drive the infidel from the Holy Land, aud thought they were doing God service—the same spirit that burned the convent in Boston, and fanned the flames of the abolition riots in almost every city in the United States; the same spirit that has so recently swept over Philadelphia like the burning sirocco, "black, suffocating and bloody"—a spirit that can only have its origin in ignorance, and be cherished and nourished until it is raised into a hideous devastating monster, by prejudice, superstition, and a constant appeal to the baser passions of our nature. This spirit is not the one instilled into the minds and hearts of his followers by our glorious Redeemer of "peace on earth, and good-will among men; nor is it in accordance with that golden precept which says that 'you should do unto others, as you would that others should do unto you." There is a moral force and power in these simple precepts (the Constitution of the Divine Law-giver) that, when carried out into all the ramifications of society and of life will triumph over ignorance and prejudice, and selfishness, and mobocracy; and union, peace, order and love will reign. Let us all then strive in our daily walk, and in all our transactions and intercourse with our fellow men, ever to keep these golden precepts in view. I am not a Mormon, nor am I a member of any church, neither have I, to my knowledge, any prejudice against, or predilection for, any particular sect or denomination of religion; but I like to see equal liberty and equal justice to all. I have known many Mormons, and have been intimately acquainted with some of them since their first commencement as a religious sect. I have seen them at their homes and abroad, and I have ever found them ready and willing to discuss their peculiar doctrines freely, fairly, and peacefully; and I have never seen any thing like intolerance or proscription for the difference of opinion; and I believe that a large majority of the followers of the reputed prophet are as sincere in their faith, and as honest in their dealings with their fellow men, as any other community of like numbers in our country."

THE WIDOW.

If there is any one person more lonely than another, and one who should be more entitled to our sympathies, it is she who has been deprived of the companion of her youth. Perhaps her children have all been called away by the hand of death, and one by one she has watched over them until they breathed their last, and then deposited them in the house appointed for all the dead. Poor woman, she is a widow indeed! As she muses on the past, when she was contented and happy in the society of her husband, surrounded by a group of smiling children, an involuntery sigh escapes her and a tear is seen to trickle down her cheek. Now the path of life is dark and dreary; the sunshine that blessed her cottage and home has departed, and night, dark and cheerless, broods over her head. Poor woman! we repeat —there is nothing on earth to cheer again her spirits, raise her heart, and thrill her bosom with joy. When her Father in heaven, whose kind hand has thus sustained her calls her hence, she will depart with a willing spirit. She feels that earth is but a vale of tears, and she has long looked above for consolation and peace. A few more suns, aud she will be at rest, and the cold grave will receive the lifeless clod; and then who will remember the widow and children? who visit her grave and plant flowers beside it? None—for the relations and her offspring are dead. Poor widow! we say again—may she find kind friends while she lives, that all her wants be supplied, and when she dies we are confident she will find rest in heaven, where the wicked cease from troubling and the weary are at rest.

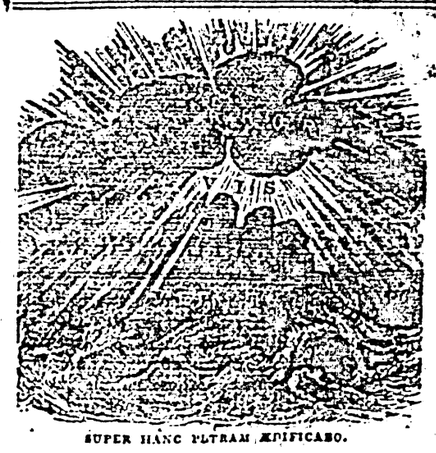
A MEAN MAN.—O, mean and contemptible man! We heartily despise you. You have wronged the widow and the fatherless, and would starve the poor if it would add a copper to your teeasures. Yet you live upon the fat of the land —have been promoted to office, and pass for a gentleman. Surely the people cannot know you. You have given something to benevolent objects —and why? To blind the eyes of the multitude, and increase your popularity and your wealth. God despises such gifts, and so do we. Your character is welll described by Dickens, in his Olivor Twist. You would make a noble beadle in a poor house. Think not, O man, that you will lose the rewards of your deeds. There is a day appointed, when the wretch will be stripped of his hypocrisy, and his ugliness stand forth in its true colors. Then you must be a horrible object to gaze upon. We would rather be a galley slave—a Hindoo, or a Hottentot—any thing in preference to yourself. Go on wretch! fill up the measure of your iniquities—and when you die Mercy will rejoice and Benevolence sing for joy

☞ The Choctaw nation, Arkansas, has a well organized school lately established in the boundaries of the tribe. The school was opened in February last with forty pupils. And at the present time there are more applicants for tuition than can be accomodated. There are about a hundred Indian lads pursuing their studies in three classes, each division having its proper teacher. Most of the scholars, on entering, knew nothing of the English language, which is the medium of instruction. But they mastered it with remarkable facility, and now make common use of it. The highest class pursues the usual studies of the academies in our State. The sight of a young Choctaw reading Caesar's commentaries in the original, is certainly calculated to introduce a new train of ideas respecting the capability and destiny of the remains of the tribes which have been driven before the pathway of the white man.

REMARKABLE WATCH.—In the Academy of Sciences at St. Petersburg, in Russsia, is a repeating watch about the size of an egg. Within is presented the Redeemer's tomb, with the stone at the entrance, and the sentinels; and while a spectator is admiring this curious piece of mechanism, the stone is suddenly removed, the sentinels drop down, the angels appear, the women enter the sepulchre, and the same chaunt is heard which is sung in the Greek church on Easter eve.

LAW.—A celebrated barrister, retired from practice, was one day asked his sincere opinion of the law. 'Why, the fact is,' rejoined he, 'if any man were to claim the coat upon my back, and threaten my refusal with a law-suit, he should certainly have it, lest in defending my coat, I should lose my waiscoat, also.'

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, SEPT. 28, 1844.

On our first page, may be found: verses on the Death of the Prophet and Patriarch; To Elder John Taylor, by Miss Snow; Baptism for the Dead; Labor in Civilization; The Widow; To Honest Men; A mean Man, &c., &c.

Our Political Course.

Brethren—Let us be true to our trust—you no doubt are aware, that our paper from the commencement was to be devoted to Politics as well as Religion—we promised it and as honest men must perform our engagements. We have from the first devoted a portion of it to Political purposes and felt a lively interest in doing all that was in our power to secure the election of our friend and Brother; Joseph Smith, but as he has been cruelly taken from us by wicked men, we feel it binding on us to help to carry out the views of our beloved Brother; and there is no use mincing the matter any longer, it is necessary we should take a bold stand, and as we have but a little while longer to raise our standard before the Presidential Election, we intend to devote the remainder of time we have, to the greatest possible good to us as a people. We have made up our minds after mature deliberation, the only way to advance us in doing the greatest possible good at once in this matter, is to urge upon every Latter Day Saint to be up and doing, and endeavor to carry out the principles of our late Brother—he looked upon the annexation of Texas as of vital importance to us, and while he was with us it was our ambition to do all we could to please him; and shall we so soon forget his council as to be slack in our duty in reference to this all important subject? if we loved him in life let us prove it now he is dead by doing all we can, to carry out his measures. You will remember that he was greatly in favor of Col. Polk; and even said that if he had known, that Col. Polk would be a candidate, he should not have suffered his own name to be brought forward—it may be asked, why? the answer is, that Col. Polk has pledged as far as he can, to carry out the same measures that General Joseph Smith intended to—and again, he is altogether a new man and for that reason we have greater hopes of him; if he understands himself and the true policy of government, with the experience he must have had, in observing where others have come short of their duty, in not being alive to the pleadings of humanity, when it was in their power to do something for them, by turning from them saying "I know your cause is just but I cannot do any thing for you." We boldly declare, that as long as such a state of things exist: we have no government—we have no President,—we want bold and fearless spirits among us—bold enough to administer the laws in equity and Righteousness, even if they should become unpopular with a portion of the people by so doing—men, who are fearless enough to cry out in the face of all opposition (when it is in their power to do something.) "let justice be done, though the Heavens fall."

We have become a large Society, and we feel as every member should, that we are entitled to the same blessings and protection, that are guaranteed to every citizen of the United States by the Government. In the language of our beloved Washington, we can say "We wish for the friendship of all, but submit to the insults of none." On whom can we look as such a man, who is willing to act in such away as to cause the hearts of the oppressed to leap for joy? in answer, he is our democratic candidate, Col. Polk, of Tennessee. We anticipate glorious results in the success of Democracy—in this cause we have every thing to hope; but in the success of the Whig Party our worst fears would be realized (if we should judge from their own papers)—It is not that we think the Democrats care any thing about our Religious views; of course they do not and we cannot expect them to (unless they investigate them)—but they are willing we should be protected and enjoy the rights and priviledges others do—this is all we want and if they will do that for us, we will vote for them and pray for them It is principles we are for, and not men.—Men may disgrace themselves in every party, which they have done time and again, but, that does not affect great principles.—Texas, must and shall belong to the United States if by our votes we can secure it. There are many things we should like to see different. We should like to see the aristocracy of Rhode Island humbled and own her rightful Governor, Mr. Dorr, the Champion of Freedom.

Brethren, do not let things of a minor importance creep in and divert your attention from it for a moment. We could say some things but there we presume the intelligent part already understand what is for our good—suffice it to say, that every Latter Day Saint is doing essential good for himself and family by doing all he can for this cause; therefore, it is necessary, that one and all should use all the influence they can, that the oppressed of our land may feel the effects of it. Let us show to all parties that we are a people struggling for Liberty, let it cost what it will.

To the Saints Scattered Abroad,

Greeting—Brethren; Our paper was established for the express purpose of keeping you informed of the progress of the great work of God in this last dispensation of his power to the children of men; and as servants of the living God our only object is the dissemination of principles of eternal truth and not any pecuniary advantage; hence we have put our paper down at the very lowest price, and furthermore, call upon all who wish the prosperity of Zion, to send in their names, whether they are able to remit now the price of subscription or not, and we will send them the paper—and we would request the Elders throughout the country to send us in the names of all who wish our paper. We wish all to understand, that we do not expect to make money out of it—but intend to devote every dollar above the actual expences of the paper, to the dissemination of our Religious views and the propagation of Mormonism. The Saints already begin to appreciate the utility of an organ, published in the great centre of information in the East, and we feel flattered by the many commendations we receive from honest Gentiles, who are in search of Truth, and feel fully repaid for all our labors, in the good fruits that are daily made manifest in the regions where our paper circulates. We will keep you informed of every important movement in the Church, and would advise you not to give ear to the many flying rumors and lying newspaper stories respecting our people.

We have some valuable works to publish and as soon as our subscription list will warrant it, intend to dispence with our advertisements, and devote the whole of our paper to interesting subjects. So send in your names without delay. We subscribe ourselves, the servants of God, and your friends.

Tracts

Illustrative of our views as a religious people may be had at our office, at 40 cents per hundred.

Mormon Politics.

Our views of the powers and policy of the United States Government, may be had in Pamphlet form at our office. Price 12 1-2 cents, or $6 per hundred.

Joseph addressing the Lamanites.

We have just published a second edition of this saleable print, which may be had at our office—Price 25 cents, colored, $2 per dozen.

The Book of Enoch.

We have had a uumber of orders for this Book, and would state, that as soon as enough is ordered to warrant the expense of publishing in good style, in book form, we shall undertake it—so send in your orders in haste.

To the Elders.

The Elders of the New York Branch of the Church of Jesus Christ of Latter Day Saints, will meet at the Prophet Office, No. 7 Spruce, on Tuesday evening next, at 7 o'clock, to organise a Council.

To the Saints in New-York.

The Members of the New-York Branch of the Church of Jesus Christ, favorable to the formation of a Tract Society, are requested to meet at Bro. Beers, 42 Clarkson street, (in the rear,) on Thursday evening next, at 7 o'clock.

We are pleased to learn that our friend T. A Lyne, Esq., the Elocutionist, from the flattering inducements held out to him by a number of gentlemen, has been prevailed upon to remain in this City, some months,—those who have business with him, may enquire at this office, or at his rooms No. 60 West Broadway.

Elder Samuel Brannan.

We have received a letter from this beloved brother. He is at present at Lowell, where he is causing the hearts of the honest to rejoice in the truth as it is in Christ. He has lately given a course of lectures at Westfield, Mass., and we believe, through the grace of God, been instrumental in doing much good there. He will next proceed to Boston, and there continue the protracted meeting commenced by Elders Smith and Adams some ten days since. We say, God speed him.

An Indian Battle. The United States Government will be compelled much to increase their force near the Indian country, or we are altogether mistaken in the signs of the times. Indians will have their diversions—and unless provision is made for promptly checking them we shall find the Western frontier bye and bye the scene of a protracted war. The last brush recorded is between a party of Sacs of Missouri, and a party of Pawnees. The latter had eight men killed, and the Sacs one. The Sacs returned to their village with five scalps. The Pawnees stole five horses from their enemy, and thus brought on the fight.

Sectarian Fruits.

"BY THEIR FRUITS YE SHALL KNOW THEM."

We have authentic information from Paterson, N. J. that a schoolmaster in that town has been detected in committing the grossest acts of indecency upon the persons of several of his female scholars of various ages, from six to fourteen years. The name of the offender is Collins, and he is a married man with a family. He was formerly deacon of the Presbyterian Church, and has hitherto been generally considered a pious man and a good citizen. The affair is said to be even more heart rending than that of Judd at Brooklyn, and Collins has confessed that his foul practices have been carried on for about two years. He has been arrested and is now in jail. [True Sun.

Another Preacher Fallen.—The Louisville Baptist Banner of August 23d, exposes the crimes of a talented Baptist preacher, by the name of Robert Melvin. Two letters of this Melvin are published, in which he confesses that he has for fifteen years been guilty of falsehood, and of the grossest and most degrading licentiousness, a haunter of houses of ill-fame, and yet a husband and father! He says he has been accustomed to "go from scenes of abomination, the thought of which makes him shudder, to the sanctuary of God, there officiating as a minister of God's holy religion, and then return again to his vileness as before."

The above we find in our exchanges, and gives startling proof of the progress of crime, and a terrible laxity of morals, even in high places.—Within the last four years, a great number of clergymen, standing among the first in the country, have been convicted of the grossest licentiousness, a fact which teaches an urgent moral. The chief cause of this, is that laxity of principle which prevails in communities and courts, tending to shield culprits from just punishment, when they chance to be of the 'highly respectable' class. So long as this tacit immunity is given to broadcloath rascals, the circle in society which should be most pure and give moral tone to communities, will be rotten with corruption. This must be the result in the very nature of things.

The Rev. Mr Torrey.—This notorious individual, confined in Baltimore for aiding slaves to escape, both in Maryland and Virginia, attempted to break jail last Friday, with three other prisoners, confirmed rogues, and very nearly succeeded. When discovered, he was found well provided with saws and other tools, besides powder and balls, and a letter in his possession spoke of pistols to be had. He is a dangerous man, and a very pious rascal, and ought to be rigidly dealt with. [Richmond Star.]

We have received several numbers of a spirited little paper, published by Josiah Knodle, at Boonsboro', Md., entitled "The Odd Fellow." Terms, $1 50 per year.

To Correspondents.

H. I. S. is too long for insertion. A's vision we cannot notice. Was it meant as an insult to our judgment? or as a hoax? "Baptism of Infants" is too absurd—we would refer the writer to our tracts—his logic is not unlike Billy Dawson's. S. shall be attended to—He is mistaken about our feelings—we have ever shown ourselves his friend. R. D. is two frothy—the subject is good but must be handled with candor.

[For the Prophet.]

To the Public.

As I am repeatedly asked what my political views are? I will answer through the medium of your widely circulated paper. First then, I am a Democrat and shall exert all the influence I can wield, for the election of Col. Polk and G. M. Dallas, for many reasons, a few of which I will here give. It is a well known fact that Mr. Polk is the only candidate that stands pledged to carry out any of the great leading views of our late, lamented and much loved friend and brother General Joseph Smith; such as the "annexation of Texas," the "possession of Oregon" and other measures which would tend greatly to the exaltation of this nation.

I have no hesitation in saying, that General Smith if he was living, would give the preference decidedly to James K. Polk—then let his friends as far as they can, carry ou this views, by rallying around the standard of Polk and Dallas, throughout the whole Union.

What, have we to hope from the Whigs?—nothing. Their papers are continually lying about us as a people; slandering our private characters and fanning the spirit of persecution; they are doing all they can do to destroy us; then let us remember that "self-preservation is the first law of nature." I do not intend to flatter the Democrats—God forbid—but there is this difference between them and the Whigs;—their papers have generally published both sides of the question in regard to our difficulties, and if they meant to destroy, have not had the impudence to insult our better feelings, by telling us we ought to be exterminated or destroyed for merely worshipping God according to the dictates of our own conscience:—the Whigs, on the other side pledge themselves by the course they pursue, to do all they can to destroy us—and through their papers have give circulation to every falsehood that has been coined in Hell and retailed by Priests against us, and invariably copy all the filth from that most filthy and corrupt of all party hacks, the "Warsaw Signal," whose vile editor the little minded "tom sharp" is well known as one of the ringleaders in the late persecution and horrible assassination of our friends at the West—he is a rank Whig and publishes a lying Whig paper, which the Whig papers throughout the country take pleasure in copying from, for the express purpose of keeping alive the spirit of persecution against an innocent and suffering people—and I cannot—I will not vote for such a party, but will use my influence for "Polk and Dallas" and "Jeffersonian Democracy," and I consider it the true policy of the friends of Gen. Joseph Smith's political views, to try Polk and Dallas; that we may prove all men, as well as things and hold fast to those who are good.

G. J. ADAMS.

The above are my sentiments.

WM. SMITH.

The reproaches of a friend should be strictly just, and not too frequent.

Salvation.

"To Know God is eternal Life."

This is the testimony of Jesus Christ the Son of God, and evidently, one of the eternal truths of Heaven, and should be a mark, held in view, by all the high "called of God" in modern, as well as primitive times. It is truly astonishing, to behold the march of intellect, and the many developements that are made by the human mind, in the many different branches of science, and at the same time the science or principles of Theology, are left by the world at large, to slumber amid the ruins of Primitive Christianity, and all creation enveloped in a cloud of darkness, entirely destitute of a true knowledge of the attributes of that God by whom the world was formed—when they at the same time hold a promise, ("ask and ye shall receive"), which, if tried in faith would rend the veil of darkness and break the midnight slumber of ages, and fill the world with ministering angels, from the Court of that Glory, that fills immensity of space; bearing with them a true knowledge of the character of that God, whom they serve; and engraft upon the understanding of all men a knowledge that would never forsake them; a power, that never could be wrested from them, and give them, that assurance of a dominion of the whole earth, that the great God gave to our father Abraham, while dwelling in tents with Isaac and Jacob, but to the point; Paul in his epistle to the Romans I, 16, says, "The gospel is the power of God unto salvation." The salvation here spoken of is evidently ever-lasting salvation or eternal life, or which is conditional: From a further testimony of the same writer, "God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have eternal or everlasting life." The gospel here spoken of by Paul, is evidently constituted of certain principles, whereby we are enabled to prevail with God, and obtain a knowledge of the same from the fact that Paul further says, Heb. vi. 1—3. "Therefore leaving the principles of the Doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God, the doctrine of baptisms, laying on of hands, the resurrection of the dead and eternal Judgment;"—These are the principles then, that it is necessary for us to embrace, in order to obtain a true knowledge of God and his attributes; for Christ says "no man can know the Father, but the Son, or he to whom the Son reveals him" and he also says "that he will withhold no good thing from them that walk upright;" and the man that walks uprightly is one that keeps the commandments of God; and without contradiction he has certainly embraced the foregoing principles, and the greatest gift God has in store for him is Eternal Life, which evidently cannot be had without first obtaining a knowledge of God:—Paul is very definite and and plain, with regard to the consequences awaiting that man, who is ignorant of his God, in the latter day, when he shall send his Son to judge the world, from the following language: "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from Heaven with his mighty angel, in flaming fire, taking vengeance on them that know not God and obey not the Gospel," II Thes. I—7 and 8.—Well might the Son of God then exclaim: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent,"—John xvii—3.

S. B.

Alleghany and Steuben Conference.

Minutes of the conference held in Ossian, Alleghany County, N. Y., September 7th, 1844.

Present, 16 elders, 3 priests, 3 teachers, and 3 deacons.

The house was called to order, and on motion of elder Israel Canfield, elder Julius J. Guinand was appointed president, and elder Joseph West Clerk. By request of the president, elder Israel Canfield was appointed his counsellor.

A chapter was read by the president, after which a hymn was sung, and then prayer by the president. The president then stated the object of the meeting; we then proceeded to represent the different branches.

Ossian West branch, represented by Alva West 58 members, including 6 elders, 4 priests, 2 teachers, 2 deacons, 2 have been cut off, and 6 received by baptism since the last conference.

Ossian East branch, represented by William F. Card, 34 members, including 4 elders, 1 priest, 1 teacher, 1 deacon, 4 by certificate, and 6 by baptism, received since conference.

Prattsburgh branch, represented by P. Cutler, 38 members, including 4 elders, 1 teacher, 7 removed and took letters, 8 received by baptism since the last conference.

Howard and Bath branch, represented by E. Miller, 11 members, including 1 priest, 1 teacher.

Hornby branch, represented by J. Campbell, 38 members, including 2 elders, 2 priests, 1 teacher, 3 deacons, all in good standing. 17 scattering members, 13 members in Portage, represented by O. Olny, including 1 elder, 1 deacon.

Loon Lake branch, represented by S. Dewy, 9 members, including 1 elder, 1 received by baptism since the last conference.

Greenwood branch, represented by Joseph Deremer, 22 members, including 1 teacher. 4 members in Brushville, represented by William F. Card 6 in Granger, represented by O. Olny. 1 in Rocky Hollow represented by H. Tappen. 2 in Naples, represented by the same.

On motion, Conference adjourned half an hour.

Conference met, pursuant to adjournment. Opened by singing; the president then made some remarks, and gave much good instruction to the elders. They told their determination, and gave in their testimony concerning the great work of God in the last days. Conference adjourned until Sunday, at half past ten o'clock.

Conference met pursuant to adjournment, and was called to order by singing and prayer by elder J. West. After which William Vanhosen, Parley Cutler, Peter Vanholkenburgh, Charles Canfield, and Aaron West, were ordained to the office of elders. The Conference then took into consideration the case of a man and woman, who had been baptised, and were living together; whereas their former companions are alive. Decided, that they cannot be considered members of the church of Jesus Christ of Latter Day Saints. Said persons live in the town of Dansville, Steuben County, New York.

Resolved, that a copy of the minutes of this conference be transmitted to New York for publication in the Prophet. Conference minutes were read and accepted.

On motion, Conference adjourned until the first Saturday and Sunday in December next.

During the conference a good spirit prevailed.

JULIUS JOS. GUINAND, Pres't.
JOSEPH WEST, Clerk.

I Samuel, XVII; 45.

"Thou comest to me with a sword, and with a spear, and a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

I wish very briefly to make an application of these words of David to Goliath in the valley of Elah, in Judæa; and it is therefore necessary to sum up the prominent particulars relative to that battle wherein the intervention of God was so evident against the champion and hosts of Philistia; showing how futile are the powers of man, when the will of God is against them.

We are told that Saul and the people of Israel were gathered together against the Philistines; from whose camp went forth the champion, Goliath of Gath. His height was six cubits and a span, (a little more than nine feet,) and his arms and mail of brass were proportionate to the immensity of his strength, and the magnitude of his form. As he passed on, he called out to the people of Israel in the pride of his apparent power, and in a vaunting tone for an adversary, that the fortunes of the day might be decided in single combat; and when the stripling David, with a simple shepherd's staff, a sling and five pebbles from the brook, advanced to accept his haughty challenge, the giant cried out, "Am I a dog, that thou comest to me with staves? Come to me and I will give thy flesh to the fowls of the air and the beasts of the field!" and he cursed the young Judean by the gods of his idolatry. But David replied, "Thou comest to me with a sword, and with a spear and a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied: this day will the Lord deliver thee into my hand."—And David put his hand in his bag and took from thence a stone and slang it, and the proud boaster fell to the earth, and the Philistines finding their champion had fallen, fled. Now the idea has suggested itself to my mind, that the foregoing account will apply very well to the conflict between the sectarian world and the Latter Day Saints. When they come to us, engaged as we are in attacking their rotten institutions, falsely called churches of Christ, employed as we are in waging no other warfare than that of the gospel, designed to subjugate the hearts of men to the King of Kings, and the Lord of Lords, they come not as the harbingers of mercy, not as the messengers of peace, they come to us not as the ambassadors of the Christ whom they profess to serve, and whose glory they professedly seek but they come with all the circumstance and all the weapons of war, inspired with the spirit, and to do the work of their master the enemy of Israel's God. But we come to them in the name of our God and with the weapons which he has given us, and though but a youth, we feel well able to cope with our adversary though he has been a man of war from his youth. Should they send to us, thinking to intimidate us, their great Goliah, Tradition to decide the battle by single combat; with our simple weapons the six first principles of the gospel—the youngest David among us will fell him to the earth. Many of us are called to forsake all that we hold dear, to follow our dear master Jesus, and we feel, deeply feel that he uttered the plain unvarnished truth when he said 'the foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.' Our friends censure us for pursuing a course so contrary to that dictated by worldly wisdom, where we are exposed to so many privations, a course in which we must relinquish so much of earthly good. But, with all the real and all the solemnity with which the scene before us inspires us, we ask in the name of Israel's God, "Is there not a cause."—Has not the world been long enough deprived of revelation from God? have not the people long enough read Moses, the Prophets, and the Gospel with a veil over their hearts? have not the people been led long enough by teachers, who have taught for hire and divined for money? have not the glorious prophecies and promises of the word of God been long enough obscured by a spiritualizing as ridiculous as it is imbecile? Where,—Oh! where is the glory of Christ's religion?—where is its followers, the light of the world?—echo answers, where! The systems of men who have undertaken to do the work of the heaven-born faith which they have supplanted, have made the world one bare garden, where nothing but contention and mutual recrimination are found; and so far from being transforming, most, if not all the great reforms of the age have originated out of their pale, and has been opposed by them. It was not so in former days, then the church was always in advance of the age; and was the originator, as she always will be in her purity, of all reforms. She spoke in the name of the Master of assemblies, and the world bowed to the excellence of her guidance. Religion then was a perfect system of laws with blessings attached to the observance of them. It was not a mere code of morals, it did not consist of doctrines merely, it was a vital, active, transforming principle, it was a messenger from the land of eternal spring, who walked o'er the moral desert of our world, causing the new fresh verdures and the most fragrant flowers to spring up beneath her tread; she struck with her wand the rocks of the arid desert, from whence flowed the pure chrystal stream of life; refreshing the parched lip, and quenching the burning thirst of the wayward wanderer of earth's dark wilds. With majestic form, noble mein, and graceful step, she walked, Daughter of the Almighty—dispensing thousands and ten thousands of blessings to the dying sons of men. The mysterious questions which had so long perplexed men in consequence of the absence of revelation, on which philosophy was forced to be silent, or give her mere suppositions, she answered plainly and authoratively.—The noble and the ignoble, the opulent and the impoverished, the educated and the unlearned all crowded around her; she unveiled her face and lo! the serene, benign expression fixed there won their hearts,—the Lord added daily to the church such as should be saved. Thousands were converted from their errors to christianity in a day; and the Lord confirmed the word by signs following.

Jesus taught his disciples to avoid alike the indifference of the stoic, the blindness and misguided zeal of the Enthusiast, the circumscription and selfism of the bigot. He strove to inculcate a spiritual religion which struck a death blow to the pride of the heart. He courted not the favor

of the opulent, the noble, and the powerful, by favoring their weaknesses, but discarding at once all unworthy means to promote this religion, he cried boldly, "How hardly shall they that have riches enter into the kingdom of God." "Except a man be born of the water and of the spirit he cannot enter the kingdom of God."

Such is but a faint outline of a system devised in Heaven for man's salvation. It was like its Author, purity itself; but O! how unlike its counterfeit of the present day. What causes the bigotry of the present day which leads its possessors to suppose verily that they are doing God service imbruing their hands in the blood of his servants who have never harmed them? What is the cause of that latitude of principle miscalled liberality, or indifference to all religions whether true or false? The oracles of God answer apostacy from God's scheme of redemption. But, all glory to God on high, He has not left us without a precious promise of better things. He has promised to restore the everlasting gospel to us, and by its fruits we know it. The Latter day glory of his church is beginning to dawn; the visions and blessings of old are returning, and the baseless fabrics of men's construction are loitering to their foundation. I do not know that I ever was more forcibly impressed with a sense of the superior excellence of the Gospel of Christ in its purity than I was last Friday evening, in listening to Elder William Smith on the importance of baptism. I thought if his hearers had hearts at all susceptible of feeling in any degree, capable of being quickened into generous emotions, they must be influenced, strongly influenced, by listening to a man, whose family had been murdered by the people of this over pious generation, for the testimony which they bore, a man who was exposing his life, by proclaiming the fulness of the everlasting gospel. What can sustain this man in his bitter sorrows but the soothing influence of the religion which he preaches. The quivering hand of pale affection has been laid upon the clay cold limbs of an honored father and four brothers, whom he loved as David loved Jonathan, but still he stands up with the rod of a true servant of God, to induce, if possible, his fellow men to embrace that religion for which his father and brothers had died, and for which he feels willing to die also. Never to my dying day shall I forget the prayer which I heard that man offer to God after his two brothers Hiram and Joseph had been massacred, in a voice, which indicated a heart almost broken, he prayed, "Oh, God! we pray thee to have mercy upon our enemies, to take away their hearts of stone, and give them hearts of flesh, that they may enter into thy kingdom." Go on, thou suffering watchman, on the walls of Zion; God speed thee, thou legate of the skies, God save thee from thy enemies shall be my constant prayer; and in thy dying hour may he send some sweet angel of mercy to smooth thy pillow, and bear thee to thy once crucified but now risen Saviour. May God inspire all his servants with a spirit of wisdom, and open the way that they may preach the Gospel; may they who bear the vessels of the Lord be men of clean hands, and possessors of those christian graces, upon the inheritors of which alone Christ has pronounced his blessing.

O, when the sweet summer of life shall have fled,
Her joys and her sorrows entombed with the dead,
Then may we by faith, like good Enoch arise,
And be crowned with the just in the midst of the skies.

From your Brother in the Lord,
JOHN A. EATON.

Boston, Sept. 21, 1844.

AN EPISTLE

Of Demetrius, Junior, the Silversmith, to the workmen of like occupation, and all others whom it may concern,—*Greeting:*

SHOWING THE BEST WAY TO PRESERVE OUR CRAFT, AND TO PUT DOWN THE LATTER DAY SAINTS.

SIRS,—Ye are well aware of those men who turn the world upside down having come hither also, viz: the "Latter Day Saints;" and that they teach customs which are not lawful for us to receive, being sectarians. And behold they are rapidly increasing, not only in America, but throughout the whole world; so that not only this our craft is in danger, but our great goddess who sits upon the scarlet colored beast with the golden cup in her hand, is like to be spoken against—her magnificence despised and her temples deserted—even her, whom all the world worshipeth.

Now, I will tell you the way these Latter Day Saints contrive to lead the people astray from our old, smooth, comfortable ways, in which we and our fathers have walked for so many ages;—

In the first place, being ignorant and unlearned, they know no better than to tell the people to believe the Bible as it reads, and to no longer give heed to the spiritualizings of our learned priests. Even setting aside and despising that glorious name on the forehead of our goddess,—"MYSTERY" which stands most conspicuous among the great and venerable names which encircle her on every hand. Thus having burst the veil of mystery, and taking the Scriptures as if common sense was to be exercised, they read the commandment which says, "Be ye not called Rabbi, for one is your Master, and all ye are brethren." This, in their ignorance leads them to suppose that all the other names, titles and dignities which are written on the goddess, are to be equally despised and avoided: such for instance as, "Doctor of Divinity," "Very Rev." "His Grace," "His Holiness," "Right Rev. Father in God," "Lord Bishop," &c.

Those great and glorious names, the very foundation of the honor and wealth of our goddess, these Saints consider as so many blasphemies, and that our goddess is therefore full of names of blasphemy. They also read in Paul to the Corinthians that, "not many wise men after the flesh, not many mighty, nor many noble are called: but, that God has chosen the simple, base, despised, weak things, to confound the wise, that flesh might not glory in his presence," &c. And that such as were called were to go without taking thought for the morrow, consequently they were not to hire out for a salary, or to have palaces, and pleasure grounds devoted to them by oppressing and taxing the poor. Now these Latter Day Saints are so blind and so ignorant, or so deluded that they really think that these Scriptures mean what they say; and consequently they don't believe that our holy bishops, our spiritual lords, our gentlemen non-resident clergy, or indeed any, of any order, who preach with their learning, and preach for hire, are the true shepherds; so they withdraw from the fold and go their own way.

Again, they read the passages which Jesus and his Apostles taught in relation to giving to the poor, &c. "He that hath two coats let him give to him that hath none, and he that has meat let him do likewise." "Go sell that thou hast and give to the poor," &c. They even go so far as to take these things literally, and think that a bishop or a nobleman cannot be a christian unless he sells his palace, his pleasure grounds, and all his unnecessary things, and give it to feed the millions of his fellow-countrymen around him, who are starving while they work hard, or would be glad to work if they had any thing to do: and even those who are not noblemen, but who possess moderate fortunes must do likewise. Now who ever heard of such wild delusion? Why, if we should let it alone, and it should prosper, all our christian dignity and greatness would be lost: our idleness and luxury would be dismissed: and his grace the bishop would be on a level with his grace the common laborer. This would utterly ruin us, and reduce society to that state which the apostles were trying to do, when my venerable father Demetrius made such a bold stand at Ephesus.

These men also read that passage in the 4th chapter of Ephesians, where it is said "there is one Lord, one faith, one baptism, and one Spirit." This they take literally, and say that there can be but one true system of religion, and but one true church of God, all built upon the same truths, and all united under the general name of Saints. Here again they come in contact with our systems, and endanger our craft; for what man is there among us, but what knows that our blessed goddess, among the venerable names which cover her, has Catholic, Protestant, Episcopal, Methodist, Primitive, Calvanists and hundreds of others: and all these have their different Lords, faiths, baptisms and Spirits, which all contribute to make our craft good, and to decorate the magnificent temples of our goddess.

But this is not all. These men preach up, that people should believe in the gifts and power of God as the ancient churches did; such as the gifts of revelation, visions, dreams, prophesying, interpretations, healings, &c. Now we might perhaps have borne with their other delusions, if it had not been for these last mentioned. But these are absolutely intolerable, for let the people believe in, and obtain such blessings, and it will show the difference between our systems of craft and the real principles which were once delivered to the Saints. Our goddess and her followers are willing that every and any system should exist, which will be content with a form without the power of godliness; for she and her followers know that it was this power which was so dangerous in old times to our ancient craft. Daniel was cast into the lion's den for believing in revelations and angels. Lot was mobbed for entertaining angels. The children of Bethlehem were slain by Herod because a revelation had come that a King of the Jews was born. Paul was imprisoned and martyred for his testimony of having seen a vision and heard a voice. In short my fellow-craftsmen, you see that men of our occupation never have been willing to allow any thing to exist on the earth in the shape of gifts and revelations from God. Why! this would reveal the mystery of our iniquity, it would tear of the covering under which we hide our secret workings; would root up our systems to the very foundations, and all the earth, not with religious opinions, but with an actual knowledge of the TRUTH.

I might say much more, sirs, in relation to these Latter Day Saints, and their foolish delusions; but I trust I have said quite sufficient to convince you all how dangerous they are: and ye yourselves know, how, after the death of the "old deceivers," Paul and Peter and their cotemporaries, my venerable fathers of the Demetrius family, together with their numerous friends, contrived to modify the christian religion; which, with the various modifications it has undergone since, have at length brought it into perfect agreement with the world, and the world loves it; the kings glorify themselves and live deliciously with it; the priests and nobles fat themselves as in a day of slaughter; the sons and daughters of the church are adorned with gold and silver and fine linen, and decked with purple, scarlet and silk; they trade in horses, and chariots and SLAVES, and SOULS OF MEN. By this means, the merchants of our craft have waxed rich, through the abundance of our delicacies, and all nations have drunken the golden cup which is in the hands of the great goddess. Must all this be despised? must so great riches come to nought? must these Saints be suffered to come along and tell the people that all this is not religion, and that the world would hate religion if it was genuine?

My friends if the founders of the christian system had known how to do as we have done; to modify and decorate the christian religion, what a world of suffering it would have saved them: the world would never have hated them, but would have contributed to the spread of the gospel. But now after many ages have witnessed the christian religion and the world going on hand in hand, in unison with each other, here comes these mischievous men, endeavoring to bring back the old system which the world always hated, and always will hate: and look how it begins to hate them, even while the church is in the bud!

Now all those things are too much for us to bear, let us be up and doing:

But the grand difficulty is, to know what to do! Almost every thing that could be invented, has been already tried, with as little effect as the new ropes were in the binding of Samson.—This little insignificant, infant of a system, (for it is only about 14 years old,) has, from its very birth been belied, slandered, and misrepresented in every way and shape which our honorable fraternity could invent: but all of no use, it still rolled steadily onward, increasing at every step. The people have been told that it was so small that it was not worth notice, but still they could not smother it: they have been told that it was so large that it was in danger of overrunning the world—and still the people would go after it.

The learning, the talent, and the ignorance of all sects have been arrayed against it, and still it stands. Ignorance, superstition, and bigotry, have ever raised their bulwarks in vain. It has scaled their highest ramparts, and still it is onward with steady and dauntless march. And last, when all these have failed, the sword and bayonet has been unsheathed, and have pierced the hearts of many of the Latter Day Saints; the deadly rifle has laid them low in the dust: their leaders have been dragged to prison, and bound in chains and dungeons; their houses burned, their property robbed, their women and children driven from their homes by thousands, to seek shelter where they could find it; and then we fondly hoped it was overcome and put down, but alas! we were disappointed still. The chains were rent, the dungeons were burst. The prisoners and others are again abroad in the earth, and their system is spreading with tenfold rapidity.

What, my fellow craftsmen, can we do? I pause for a reply.—Well sirs, I think, upon mature deliberation, the most successful way to preserve our own pure religions, and to prevent this system from spreading, is, for all with one accord to join in the cry of—great is the goddess who sits upon the scarlet colored beast: great is the mystery of her who holds in her hand the golden cup. This may for a time drown the voice of truth. In the mean time let us keep the tracts and newspapers well filled with lies against the Saints, and above all let us persuade the people to judge them without hearing them or reading their books.

I remain, Sirs, with sentiments of high consideration, your fellow-craftsman.

DEMETRIUS, JUNR.

Corner of Silver & Pearl-streets, Ephesus.

HYMN.

Wake, O wake, the world from sleeping!
Wate man, watchman, stand in power—
Hear the Saviour now exclaiming,
'Tis the last—th' eleventh hour.

Lo! the lion's left his thicket;
Up ye watchmen, be in haste,
The destroyer of the Gentiles
Goes to lay their cities waste.

Bring the remnants from their exile,
For the promise is to them;
Japhet's ruled the world his time out,
He must leave the tents of Shem.

Comfort ye the house of Israel,
They are pardon'd, gather them;
Hear the watchman's proclamation,
Jews rebuild Jerusalem.

Soon the Jews will know their error,
How they killed the Holy One,
And they'll mourn and shout Hosanna!
This is the beloved Son.

Sound the trumpet with the tidings,
Call in all of Abram's seed,
Though the Gentiles may reject it,
Christ will come in very deed.

W. W. P.

Fashion.

Hamlet.—Dost know this butterfly?
Horatio.—No, my good lord.
Hamlet.—Thy state is the more gracious; for 'tis a vice to know him.

The above is the philosophic Prince Hamlet's opinion of Osrick, a young dandified courtier of his uncle. He calls him a water-fly, and tells his friend and fellow student, Horatio, "tis a vice to know him." How applicable is the term "water fly" to most of our young gentlemen about town, those unhappy persons that have infused the nature of Bruin into their conduct from a constant outward application of bears grease, with whisker "A la goat," they deem it the highest and noblest honor to strut peacock like about town by day, and in the evenings to insult ladies, or disturb meetings of peaceable citizens, or "rout the Mormon humbugs."

I have never seen a man dressed in the extreme of fashion, or a man with an extraordinary large whisker, but I conclude, that whiskers or fashion is their God—"more whiskers than brains"—or more fashion than philosophy. St. Paul exhorts us to temperance in all things, but never has temperance been carried to such a height of folly as it is in fashions.

"The power of fashion (says Mr. Cogan, in his treatise on the passions) is an ideal influenza, that spreads with the utmost rapidity, infecting a whole community where it commences; sometimes extending to distant nations, and acquiring such strength in its progress that nothing can resist its force. It does not possess the degree of merit attendant upon the excessive love of novelty, which always imagines the object to possess some degree of worth; a circumstance, this, by no means essential to the influence of fashion, whose authority is, in general derived from things known to be idle and insignificant. Fashion gives absolute sway to modes, forms, and colors, &c. wantonly introduced by the whim of an individual, with whom the majority have not the most distant connexion; and concerning whom they are totally ignorant, unless circumstances and situations of notoriety should render their characters either equivocal or unequivocal. It is capable of instantaneously altering our opinions of the nature and quality of things without demanding any painful exertion of the understanding, or requiring the slow progress of investigation. With the quickness of a magic wand, it in a moment, subverts all those ideas of beauty, elegance, and prosperity we had before cherished. It makes us reject as odious, what we had lately contemplated as most desirable; and raptures are inspired by qualities we had just considered as pernicious and deformed.

Too much attention to fashionable dress, certainly displays imbecility of mind. Alphonsos, King of Arragon used to wear no better apparel than the ordinary sort of his subjects did; being advised by one to put on kingly apparel, he answered, I had rather excel my subject in my behaviour and authority, than in a diadem and purple garments.

Augustus Cesar used to say, "that rich and gay clothing was either the ensign of pride, or the nurse of luxury." A very just sentiment.

Alexanner Severus, when he came to the Emperor of Rome, sold all the precious stones which in the palace, saying, "that they were not of any use to men." He wore very plain and ordinary apparel, saying, "that the empire consisted in virtue not in bravery."

In the reign of Wm. Rufus, there was a mode which prevailed throughout Europe, both among men and women, to give an enormous length to their shoes, to draw the toe to a sharp point, and and to affix to it a bird's bill or some such ornament which was turned upwards, and which was often sustained by gold and silver chains tied to the knee. The ecclesiastics took exception at this ornament, which they said was an attempt to belie the scriptures, where it is affirmed that no man cad add to his strture; and they declaimed against it with great vehemence; nay, assembled synods, who actually condemned it. But such was the power of fashion and custom, that though the clergy at that time could overturn thrones, and had sufficient authority to send above a million of men on their errands (crusades) to the deserts of Asia, they could not prevail against these sharp-pointed shoes; and it actually maintained its ground, in oppostion to all, for several centuries.

"It may be a sufficient censure of some fashions" observes Mr. Newton "to say that they are ridiculous. Their chief effect is to disfigure the female form. And perhaps the inventors of them had no worse design than to make a trial how far they could lead the passive, unthinking many in the paths of absurdity." Some fashions, which seem to be at first designed to hide a personal deformity, (such as bustles versus bishops) have obtained a general prevalence with those who had no such deformity to hide.

We are informed Alexander had a wry neck, and therefore his courtiers carried their heads on one side, that they might appear to be in the king's fashion. We may smile at this servility in people who lived in Macedonia twenty centuries before we were born; yet it is little less general among ourselves in the present day.

A lady once asked a minister, whether a person might pay some attention to dress and the fashions without being proud.

"Madame," replied the minister, "wherever you see the tail of a Clay Coon out of a hole, you may be sure the coon is not far off."

A certain minister, not long since, paid a visit to a "female coon" of his acquaintance, who was newly married, and who was at the time altered in one of our modern indecent fashions, (A la Esler) After the usual compliments, he familiarly said "I hope you have got a good husband, Madame." "Yes, sir," replied she, "and a good man too," "I don't know what to say about his goodness," added the minister, rather jocoish; "for my bible teaches me that a good man should clothe his wife, but he lets you go half naked."

The external graces, the frivolous accomplishments of that impertinent and foolish thing called a man of fashion, are commonly more admired than the solid and masculine virtues of a warrior, a stateiman, a philosopher, a legislator, or a mechanic. All the great and awful virtues, all the virtues which can fit either for the council, the senate, or the field, are by the insolent and insignificant flatterers, who commonly figure the most in such corrupted societies, held in the utmost contempt and derision.

When the Duke of Sully was called upon by Louis XIII, to give his advice in some great emergency, he observed, "the favorites and courtiers whispering to one another, and smiling at his unfashionable appearance, "Whenever your majesty's father," said the old warrior and statesman, "did me the honor to consult me, he ordered the buffoons (versus coons) to retire into the antichamber."

Mr. Editor, I do not deem it wisdom to be entirely out of the fashion, but I have endeavored to show how ridiculous it is to go to any extremes. If we steer a middle course through life, it will guide us safely from all the folly and absurdities so incident to our frail nature.

ARCHITECTONIC.

[From the Nauvoo Neighbour.]

PUBLIC OPINION.

We take the following extracts from the Highland (Norh Carolina) Messenger of August 2nd. We have separated the private opinions, which were groundless, and only publish the truth, bears its own weight. We go for the law, and feel doubly justified when we state, that the surmises, hypocrisy, false prophets, "spiritual encampments," &c. &c., are only air cast castles, phantoms, and brain bumps, that have never been seen, or known any more than old Santa Claus, the children's public God to fill stockings with nuts, and toys on Christmas night. So now for the extracts:

Assassination of Joe Smith.

"The assassination of Joe Smith and his brother, is one of those outrages that ought to be rebuked in the severest manner. No man of sober sense can contemplate the manner of his death without abhorrence and regret. It was an act of deliberate, cold-blooded, and cowardly assassination—a flagrant violation of the laws of the country, an invasion of public and private safety which deserves the severest rebuke at the hands of the constituted authorities. If such atrocious deeds as the assassination of Joe Smith while a defenceless prisoner, be winked at by those whose duty it is to see that "the strong arm of the law" is made to extend its protection over every citizen of our country, and that equal justice is meted out to all; where is a man to look for safety, where is he to seek for protection from, or redress for, the lawless mobs? Are the barriers of human law to be thus overleaped in derision, and the brawny vigor of a wild and tumultuous mob to riot over the ruins of subverted authority? Let the strong arm of the law, remain inactive upon such occasions, and the only ligament that can chain up the volcanic energy of vitiated passion is at once and for ever severed.

We speak of this occurrence in the strongest terms, for we are of those who hold the supremacy of the law. If such outrages are countenanced, we may look for the perpetration of a succession of outrages, and the letting loose a spirit of fierce destructiveness, which will vent itself upon any and every occasion that may present itself. We confess that, as a lover of law and order, we feel abashed at the promonitory symptoms that have manifested themselves of late in this country, of the triumph of mob law over the law of the land. If lawless ruffians are to take the administration of justice into their hands, we may soon expect to see our glorious Union and the liberties our fathers purchased for us with torrents of blood sink beneath the destructive waves of mobism.

The Christian Citizen, published at Worcester, Mass. by Elihu Burrit, has some remarks upon this outrage which deserve to be carefully considered by every lover of law and order, and so strictly are they in keeping with our sentiments upon the subject, that we agree with in Burritt every word he says, We quote the following:

"Strange as it may seem to some, it is quite as plain to others, that the people of this country do not enough feel the grasp of despotism and the cruel wounds of anarchy, to understand the worth of good government, and the necessity of maintaining public prosperity by upholding the supremacy of the law. A number unwisely and grievously large seem bent on finding out its value by experimenting against its most sacred principles and most productive virtues. More wisdom should be taught on the subject publicly, and from house to house, and still more should be practised by such as can plead no deficiency of instruction.

While we say these things, we would carefully abstain from any remark that might seem to justify or excuse lawless violence, and especially, the savage murder of a defenceless prisoner, for the protection of whose life from ruthless passion or deliberate barbarity the faith of the State was openly pledged. It was base and cowardly, and its strong tendency is to demolish greater interest than it could presumptuously hope or pretend to uphold.—Nor yet would we deal out deserved censure on the actors in that foul assassination, and wholly spare such as were the guilty occasion of the atrocity. If we could, we would excite, everywhere a just indignation against lawless violence. The present time emphatically calls for the best influences of the country to rebuke such evils."

JUST SO.—To find one who has passed thro' life without sorrow, you must find one incapable of love or hatred, hope or fear, one that hath no memory of the past, and no thought of the future; one that hath no sympathy, and no feeling in common with the rest of his species.

The world is a comedy to those who think—a tragedy to those who feel.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 182 Canal st. N. Y.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

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Hon. Burton Sperry is requested to act as agent for the Prophet at Suffaville, Conn.

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Tyrus C. Moore is authorized to act as agent for the Prophet.

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst, for England.

Elder George J. Adams is authorized to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorized to act as agent for the Prophet.

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Elder Daries Lougee is our agent at Lowell, Mass.

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☞ Bro. A. R. Wright, of Ohio, is authorized to procure subscribers and receive monies for the Prophet.

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

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Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

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Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

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EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

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The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

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He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on carefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

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[m25:c] THOS. YOUNG.

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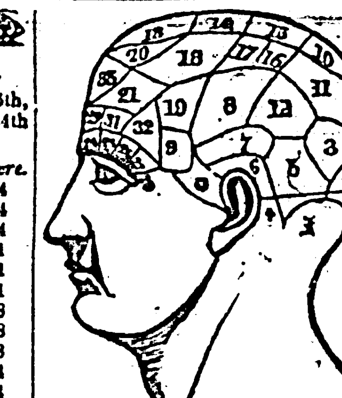

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☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren, Journal Office.

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Ships' Names.	Captains.	Days of Sailing from New-York.
G. Washington	Burrows,	June 7 Oct. 7 Feb. 8
United States	Britton,	Aug. 1 Dec. 1 April 1
Gerrick	Skiddy.	" 13 " 13 " 13
Patrick Henry,	Delano,	" 25 " 25 " 25
Sheffield,	Allen,	Sept. 1 Jan. 1 May 1
Roscius,	Collins,	" 13 " 13 " 13
Independence,	Nye,	" 25 " 25 " 25
Virginian,	Allen,	Oct. 1 Feb. 1 June 1
Siddons,	E. Cobb,	" 13 " 13 " 13
Ashburton,	Hurtleston,	" 25 " 55 " 25
Stéph'n Whitney	Thompson,	Nov. 1 Mar. 1 July 1
Sheridan,	Depeyster,	" 13 " 13 " 13

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☞ Publishers of Newspapers in the U. S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount.

Mew-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

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TO THE TRAVELLING PUBLIC.

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Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
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Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

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SPRING ARRANGEMENT—1844.

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Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.

Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.

Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P.M.

Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P.M.

Leave Peters'g at 6½ P.M. arrive in Wel. N C. at 1½ P.M.

Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.

Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

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Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

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No transhipment between New York and Oswego.

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P. P. Pratts Reply to Leroy Sunderland.

Synopsis of the Bible, by B. Winchester.

Gospel Reflector. History of the Priesthood.

Millennium Poems.

Index to the Book of Mormon, 2nd. Edition.

Address to the People of the United States.

Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: ot which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

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BY P. P. PRATT.

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EVIDENCES

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A Proclamation and Warning

TO THE

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Minister of the Gospel.

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☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No. 7 Spruce street, New-York.

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S. BRANNAN & CO. PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED

VOL. I.—NO. XXI. NEW-YORK, SATURDAY MORNING, OCT. 5, 1844. $1 PER AN. SINGLE COPIES 3 CTS.

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POETRY.

From the Neighbor.

Cry of the Martyrs.

Hark!—the sound of many voices mingling
Their feeble cries like the groans of myriads
Of expiring insects, ascends the skies
In solemn music. While the wild expanse
Of Heaven's courts re-echoes with the sound:
Its strains, how mournful, sad, and solemn are
Powerful and mighty, and dignified,
And grand, and sublime: and fill all heaven,
As the sound of many waters; or as
The voice of a great thunder; rending the
Skies; startling the angels; and penetrating
The hearts of the Gods: thrilling every nerve
And kindling the flame of justice in each
Holy bosom.—And whose voices are these?
They are the voices of ancient martyrs
Who were slain for the witness of Jesus;
And for the word of their testimony.
Yes—crucified, beheaded, sawn asunder,
Burned, torn by wild beasts; betrayed, shot,
Hung, boiled, roasted, imprisoned, starved, and
Tortured in ten thousand nameless ways.
And who, so cruel, or so hard in heart
As to afflict these blessed martyrs thus?
Perchance some demon from the courts of Hell
In human form arrayed, alone performed it?
Or if by human aid it must have been
Some lone degraded heathen—cannibal,
Trained from his youth to feed on human flesh.
Or tell me, where such wretches could be found?
Alas, I blush to own the truth, and yet
Myself a man. There were their praying friends;
Their fathers, mothers, brothers, sisters, sons,
And neighbors. Ah, too oft their fellow christians,
In name, but not in spirit. Yes, pious
Priests, and praying friends, too oft betrayed them.
But how could these in conscience kill such men,
And all for their religion and their faith:
Ah, this, (themselves the judge,) they never did.
They first accused them, charged with various
Crimes, belied and slandered; then, for justice
Cried: and thus distrayed them, in holy zeal for God;
And vainly thought to do him justice.
But hark.—That piercing cry still tingles in
My ears, and fills my weary heart with grief.
What are their words that burn with might and power
To pain both heaven and earth and all that hear?
"How long, O Lord! holy and true, dost thou
Not judge and avenge our blood on them that
Dwell on the earth?"
Are these the awful words? And what reply
Is given by the avenging heavens?
Be patient—O ye martyred souls and wait
Till your fellow servants who are to be
Killed in like manner shall be fulfilled.
Wait—till Missouri's plains are soaked in blood
Of innocence, and the souls of Latter Day Saints
Mingle their cries with yours for vengeance on
The earth. Wait, till the plains of Illinois,
And the walls of Carthage, are soaked with
The blood of martyred prophets, whose cries
Ascend to heaven for vengeance on a mob.
Wait—till the last vestage of civil and
Religious liberty shall expire in
The bosom of a boasting nation, whose
Rulers mock the cries of justice,
And laugh at the prayers of the oppressed.
Wait till then; but wait no longer.—You have
The answer.

A Sonnet on Light.

BY W. W. PHELPS.

I saw the moon-light on the water,
Like diamond gems, or burnished gold;
I saw the brilliants on a woman,
All queenly lift in sparkling pride.

I saw the shining orbs of heaven,
As aided by a telescope,
With light o'er light, AD INFINITUM,
All glittering on each other's spheres:—

But not a ray was half so brilliant
As when, o'er chaos, God exclaim'd,
BE LIGHT! and light, pure light, came shining
On earth—without a sun or moon.

The Idiot's Sole Affection.

In a late letter in the Uuited States Gazette, giving an account of a visit to the anthracite mines of Pennsylvania, we find the touching extract below. It is by Mr. Chandler, the editor, in whose current contributions we meet with some of the most finished sketches to be found in the literature of the age:

"My attention was arrested by a group of little children of both sexes, making their way slowly to the afternoon school. Some were bare-legged; pretty ankles, theirs—pretty shaped, I mean—for the exposure to mud from coal dust was not favourable to color. Scarcely one was fully dressed, and yet decency had contrived, with what was at hand, to satisfy her fastidious eyes, and innocence was there to gaze without a blush at accidental exposure. It was a merry group, gossiping about the events of the morning, or the enlarged possession of some one of the number, who had acquired a whole half of an apple, and was sharing the wealth by bites among the company. All were as gay as the idea of going to school would permit.

Yet among them I discovered one taller by the shoulders upward than all the rest. He was well clothed—at least fully clothed, with jacket, trowsers, and a long pinafore, that told of special care at home. He wore no hat, and the low forehead and nervous movemnt of the body satisfied me, even before I reached him, that it was an idiot boy.

As I came up to the group, my company had gone on, so I stopped to have a word to say to the little strangers, and gathered a world of information about themselves, their parents, their school, their teacher, their sports. and their little cares and troubles. A dozen pennies paid the whole of them amply for the knowledge obtained, when, lifting up my eyes, again I discovered the poor boy. I was right—his face was completely idiotic. He stood at a distance, with a vacant stare at my little congregation. I beckoned him forward, for I loved to hold converse with such; it is a sort of sympathy which the weakness of one's own mind has with the wreck of that of others. I felt at home with the poor boy, and did not envy the company that had stopped to admire a drove of mules just ready for attachment to the cars—Mine was a part of my own kind, and a more fruitful theme for contemplation than theirs; and so, after a word or two with the poor lad, I laid upon his hand a small silver coin.

I thought for a moment that a spark of intelligence flashed from his eye. He continued, however, to hold his right hand extended, in the palm of which lay the money, and with the fore finger of the other hand he felt of the coin, upon which he gazed with a sort of sickning interest. At length he mingled in the group of the school children, and went round from one to the other pointing to his wealth. It was school time, so they all set forth on their mission. Turning my head soon after, to see how my liittle friends proceeded. I noticed that the idiot boy, still holding his feed hand extended, stopped suddenly and seemed for a moment perplexed; at length he shut his hand close, turned round and at the top of his speed ran past me and shot into a small shanty. I longed to know what had influenced the lad thus to leave his fellows, if they were fellows, but I did not venture into the shanty.

As I approached the part of the road that turned down toward the mines, I felt a curiosity about some object at hand; and so I stepped over to the other side of the road, where was a woman standing at work, with two little children scarcely three years old, one on each side of her. Having satisfied my immediate curiosity, I had a word or two to say to which seemed the mother, so I asked about the family. 'This is your child,' said I, laying my hand upon the curly head that was nearest me.

'Yes; and I have three older and two younger.'

Drawing from my pocket a piece of money, at which, liberality would have turned up its nose. I was giving it to the child nearest me, when the mother, seeing the movement, directed my hand and the gift to the other one.

'Not this one,' said she, 'not this one, if you please, this is mine—give it to the other. Poor little Mary is an orphan, she has neither father nor mother—give it to her if you please. She stays with us, and we do the best we can for her, but she is still an orphan.'

Spirit of woman's benevolence, that turnest aside the offering from her own child to the hand of the orphan—the orphan that yet shares the bread and divides affection with her own offspring, let my selfishness learn from thee! And as I gather up to minister to parental pride, mayest thou direct my hand to the orphan and the destitute, without the ostentation that seemed to mark my present gift, and with the true benevolence that shone in the character of the mother on "the Summit.

Right marvelous was it to behold the laborers in the coal pits. A gang here was clearing away masses of earth; there, was a body of men scraping up the refuse of coal. In another place the drill was plied for a blast: and ever and anon a train of cars would dash by, without a single visible motive power, and almost directly opposite, a single car would be seen streaming toward a mass of coal. All seemed instinct with life, all was animation; while at times, 'the heavy mules, secure ly slow,' were seen dragging up a train of loaded cars, that had descended without aid and without touching. It was a wonderful sight, and right glad was I to keep clear of mules, car, pick, and blast; and while looking round for safety, I saw the IDIOT BOY in the midst of what appeared to me imminent danger.

"Get out," said a miner, in a tone that commenced with much severity, but seemed to dwindle down into a cadence of kindness.

"Go home," said another; "the rock will be upon you."

"Take that," said a third, as he threw a piece of coal so wide of the boy that it was evident he did not mean to hit him.

Still the boy stood gaping about in his usual stolidity, his eyes and mouth half open, and evidently regardless of the danger and monition.

There was to be a blast, and all must clear out, but the boy stood firm.

At length one of the miners cried out to the other, "now is a good time, let us go and carry off Katy."

Scarcely was the last word pronounced when a cloud seemed to pass across the face of the boy, and, springing forward, he ran up the cliff with the agility and apparent safety of a young gazelle. He ran faster than he did when I had given him the money. What had moved him?

I enquired shortly afterward of one of the miners, how he had got clear of the lad.

"The poor innocent!" said he. "Well, perhaps he is as well off as the best of us."

"But you would not like to become idiotic like him?"

"No—I would not—especially if I should have any remembrance of what I had been. But the poor boy waked up one day in his cradle in a fit; so violent was it, and so often did it return, that he lost his reason almost in infancy. Never, perhaps, was human being so bereft; he seems to have little curiosity and no attachment—at least, all attachment, all affection is centered in his mother, whom he calls 'Katy,' and his love for her is adoration; he sits by the hour and gazes at the poor widow, and then goes and throws himself upon her bosom, in an agony of affection. He seems to have some idea of devotion, and I have seen him imitate toward her the action of worshippers in the church. The whole outpouring of the poor boy's heart is upon her; and his only fear is of injury to her; and his only joy is attempting to minister to her happiness. He is a great annoyance to us down here, whither he occasionally wanders—as, knowing nothing of danger to himself, he is continually exposed to danger, and the only way we have of ridding ourselves of him is to threaten some injury to 'Katy;' and though this threat is repeated so often as he comes, yet he seems not to doubt its sincerity, and he hastens away to stand guard over his mother, and prevent her abduction."

So, then, the mystery of the boy's retiring so rapidly from the school children to the shanty with his piece of money was explained. He was anxious to make Katy a sharer in his pleasure—give to her the inappreciable wealth which he had acquired. It is not often that the love of mother exceeds the love of God; but He who permitted that short-reaching of intellect will excuse the substitution, and the poor idiot boy may have a reward for "honoring his mother," when they shall stand rebuked who affect to "love the Lord with all their hearts."

[From the Gospel Reflector.]

Charity.

In consequence of our bold testimony and the much plainness and simplicity which we use in describing the apostacy of the church, we are often accused of not having charity for all people who profess to worship God according to the various systems of religion that are now extant.

Therefore I think it necessary to insert a few remarks upon this subject, and set forth in plain terms some of the apostles' ideas of true charity. Some have supposed that it is impossible for us to be actuated by true charity, when we are so particular in describing the awful condition of apostacy, that so many of the human family are in; and also when we contend that there cannot be but one right way to serve God, or in other words but one plan of salvation. Some say they have charity for all. Very good; but does true charity lead any person to believe that the doctrines of all societies are right, or that there is more than one true plan of salvation. The apostle Paul has given the following description of charity. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things." I Cor. xiii chapter. From the above we learn that charity rejoiceth not in false doctrines, but rejoiceth in the true doctrine of Christ—"Charity rejoiceth not in iniquity," &c. We will now examine this subject and see whether or not the scriptures teach more than one true gospel. Paul says, "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. i. 8. Here we see that the apostle has denounced a curse upon any individual who should be so presumptuous as to preach any other gospel than the gospel of Christ. Certainly no other gospel than the one the apostles preached, and the ancient saints obeyed, is the power of God unto salvation; and the curse of God inevitably will follow any person who deviates from it in his teaching. Christ said, "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber." —John x. 1. Now it is plain that there is but one entrance into the kingdom of God: all other pretended entrances are the works of men who try to climb up some other way. How many doctrines did Christ acknowledge to be true? I answer, only one, and that was the one that the apostles preached; and pronounced a curse upon all who should preach a different one. But, says one, those christian societies that call themselves orthodox, only differ in nonessential points. I reply, the scripture says nothing about nonessential points of the doctrine of Christ. The gospel is a perfect law of liberty, because a perfect being devised it, and if it is changed in the least, it is rendered imperfect. For this reason I conclude that it is the very height of folly, to believe there can be more than one true order of the gospel. And a man must be obedient to every principle of it, or it cannot be said in truth that he is obedient to the gospel of Christ. But to proceed.

Charity, in the full sense of the word, is the love of God shed abroad in the hearts of the people of God; love towards your neighbors; assistance and friendship in the time of distress and danger. For instance, we see a person in danger and he ignorant of it, it would not be charity in us to flatter him in his dangerous condition, and thus expose him to more danger, or in other words, if any person is deceived, and is in a dangerous condition, and we know his condition to be an awful one; it is charity in us, not only that, but it is our duty to warn him of his danger and entreat him to forsake the evil way, instead of acknowledging his delusion to be good, and thus flatter him in wickedness.

Now let us examine the charity that Christ had for the Jews.

At the time he made his appearance among them, they were divided into sects and parties. and had broken the covenant the Lord had made with their fathers while in the wilderness. Notwithstanding, the Mosaic law was given by divine direction, and the children of Israel blessed when they performed all the ordinances of that law, yet the Jews had made it void through the tradition of their elders, and imbibed erroneous opinions, grieved the spirit of God, apostatised, and were fit subjects to reject the Messiah. Christ said to the Pharisees and Sadducees, &c., "But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in: for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Matt: xxiii chapter.) The Scribes, Pharisees and Sadducees at this time professed to be Moses' disciples and to worship God according to the law. Christ commanded his apostles, saying, "go ye into all the world, and preach the gospel to every creature, and he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned." From the above we learn that with all the religions that the human family professed, that they all had to come to the standard of Christ, and comply with the requisitions of the gospel, or be damned; none were exempt from this command. Furthermore, Christ said to the Pharisees, "you are of your father, the devil, and his works ye will do: for he was a liar from the beginning." Paul said, "O, thou child of the devil," &c. No person who believes the bible doubts but what Christ and the apostles were actuated by true charity when they described the wickedness of the above mentioned people, notwithstanding the boldness of their testimony, and plainness of their assertions.

Now if Christ and the apostles had had the same kind of charity that the people want us to have, they would have said to the Pharisees, Sadducees, Scribes, Alexandrians, Syrenians, &c., go on, you are doing well; this difference of opinion is only of minor consequence. And if they had thus flattered them, what would have been the consequence? Would it not have involved them deeper in sin and iniquity, and caused them to drink a greater draft of the intoxicating spirit of delusion, and encouraged them in their works of darkness? Let the reader answer this question for himself. It certainly was pure charity that inspired Christ and his apostles to reprove the world for their sins and corruptions; and why should it be considered an uncharitable act in the Latter-Day Saints to do the same, providing the world are in similar circumstances. Indeed, the Jews were in a state of apostacy when Christ came, and they were all commanded to bow to his sceptre, and obey his gospel and no other way plan, gospel, or system of religion would save them from the consequences of their sins

Now, if the Christian world in general are in a state of apostacy, which by the by we have already proved, as will be seen in the first number of this work, and we have a knowledge of it, or in other words, a knowledge of the predictions of the prophets and apostles on this subject: if we have charity for them, we will warn them of these things: "Knowing the terror of the Lord," says the apostle, "we persuade men." Therefore, knowing the apostacy of many who profess Christianity and the awful consequences except they repent, and that Christ will come in the clouds of heaven, and with a flame of fire to take vengeance on them who know not God, and obey not the gospel of Christ; charity prompts us to lift up our voices, and proclaim repentance, and the necessity of obedience to the commands of God. Again, the apostle says as we have before quoted: "Though I have the gift of prophecy and understand all mysteries, and have not charity, I am nothing." No one who believes the bible doubts but what Christ and the apostles were influenced by a philanthropic spirit, or charity, when they prophecied to the Jews their destruction. But we would naturally infer from the above quotation, that it is possible for a man to have the spirit of prophecy, or a knowledge of future events, and yet be in a degree destitute of charity. With the spirit of prophecy, or knowledge that Christ had of the destruction that was coming upon the Jews, if he had remained in silence, would he have showed that he had charity for them. Certainly not. The circumstance of Jonah disobeying the command of God and taking a passage on board the ship for Tarsish, instead of going to Nineveh, is a remarkable instance of this kind. The Lord by the spirit of prophecy discovered to Jonah the great wickedness of the inhabitants of that city and the awful destruction that he had resolved to bring upon them, if they would not repent. Now Jonah having a knowledge of these things, also the pride and haughtiness of the Ninevites, concluded that if he testified these things to them it would cross them in their feelings and the finger of scorn would be pointed at him and he would have to suffer much in order to accomplish this work. Therefore he determined in his own mind (no doubt) not to go to Nineveh, but let them dwell in ignorance, and the destruction overtake them unawares. Thus we see that with all the knowledge he had of the destruction that would have come upon Nineveh had it not been for repentance, he was destitute of charity and turned from the path of duty.

Now if we have a knowledge of the second coming of Christ, and the terrible destructions that will come upon the wicked at the time, or those who are not prepared to meet him, shall we hold our peace, and make no exertion to reclaim them, that they may meet the Lord with joy, and not with grief? Furthermore, it would be an act of injustice to destroy a people, without first giving them a fair warning of it. The prophets, Christ, and the apostles, have predicted the following concerning the destructions of the last days, at, or previous to the coming of Christ, "Out of Zion the perfection of beauty: God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.") Ps. l. 2–4. Christ speaking of his second coming said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking. marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. xxiv. 36–39. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety then sudden destruction cometh upon them, * * and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." I Thes. v. 1-5. Now from the above predictions we learn that the Lord has decreed a destruction upon the human family, and that the Lord Jesus is coming, and will overtake them as a thief in the night. And shall we remain in silence? no; we will testify these things, that the honest in heart may arouse from their slumbers, and prepare themselves to meet the awful day. If we have a knowledge of these things, and make no exertion to rescue others from the impending destruction, we will incur the displeasure of the Lord like Jonah. Charity inspires us to proclaim the truth, regardless of private feelings of men's opinions, that the Lord's people may be called out of Babylon, or from the midst of confusion, that they partake not of her sins, and receive not of her plagues, for her sins and iniquities have reached to heaven, and her judgments slumber not, (see Rev. xviii. 4, 5.) "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be servant of Christ."—Gal. i. 10.

EFFECTS OF DRAINAGE ON LIFE.—Professor Buckland, at a public meeting lately held in Oxford, said that in the parish of St. Margaret Leicester, containing 22,000 inhabitants, it appeared that one portion of it was effectually drained, some parts but partially so, and others not at all. In the latter, the average duration of life is thirteen years and a half, while in the same parish, where the draining is only partial, the average is only twenty-two years and a half, thereby showing the frightful effects of a bad atmosphere. A hint not to be disregarded in some portions of our own country.

A lecturer at the East recently said no man could become an "established fact in society" unless he got married. The Cleveland Herald goes a step further: "He cannot become an "established fact" unless he surrounds himslf by a cloud of little witnesses." A widower who marries again is a "corroberated fact."

The wise are modest in deportment; the ignorant assume many airs of consequence. An ignorant dandy may be known by his dictatorial course at hotels and on steamboats. He makes more noise than a hundred Franklins.

THE DAIRY.—It has been ascertained that the shallower and broader the vessels are in which milk is put, the more cream will rise. Some dairies have leaden vessels about three feet long, two feet wide and three inches deep.

How sweet are the affections of kindness! How balmy the influence of that regard which dwells around our firesides! Distrust and doubt darken not the lustre of its purity; the cravings of interest and jealousy mar not the harmony of that scene. Parental kindness and filial affection blossom there, in all the freshness of eternal spring: It matters not if the world is cold, if we can but turn to our own dear circle, and ask and receive all that the heart claims.

☞ He is only worthy of esteem that knows what is just and honest, and dares do it—that is master of his own passions, and scorns to be a slave to another's. Such a one, in the poorest poverty, is a far better man, and merits more respect, than those gay things who owe all their greatness and reputation to their rentals and revenues.

WOMAN—Nothing sets so wide a mark between a vulgar and a noble soul, as the respect and reverential love of womankind. A man who is always sneering at woman, is generally either a coarse profligate or a coarser bigot.

NOBLE SENTIMENTS.

This is an agreeable world after all. If we wonld only bring ourselves to look at the objects that surround us in their true light, we should see beauty where we behold deformity, and listen to harmony where we heard nothing but discord. To be sure there is a great deal of vexation and anxiety; we cannot expect to sail upon a summer coast for ever, yet if we preserve a calm eye and steady hand, we can so trim our sails and manage our helm, as to avoid the quick-sands and weather the storms that threaten shipwreck. We are members of one great family; we are travelling the same great road, shall all arrive at the same gaol; we breathe the same air; are subject to the same bounty, and we shall lie down upon the common mother. It is not becoming then that brother should hate brother; it is not proper that friend should despise friend; it is not right that neighbor should injure neighbor. We pity that man who can harbor enmity—against his fellow; he loses half the enjoyment of life—he embitters his own existeuce. Let us tear from our eyes the colored medium that invests every object with the green hue of jealousy and suspicion; turn a deaf ear to scandal, breathe the spirit of charity from our hearts, let the rich gushings of human kindness swell up as a fonntain—so that the golden age' will become no fiction, and the islands of the blessed bloom in more than 'Hesperian beauty.'

AFFECTION FOR THE DEAD.

BY WASHINGTON IRVING.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound would we seek to heal—every other affection forget; but this wound we consider it a duty to keep open—this affection we cherish and brood over in solitude. Where is the mother that would willingly forget the infant that perished like a blossom from her arms, though every recollection is like a pang. Where is the child that would willingly forget the most tender of parents, though to remember would be but to lament?—Who, even in the hour of agony, would forget the friend over whom he mourns—who, even when the tomb is closing on the remains of her he most loved, when he feels his heart, as it were, crushed in the closing of its portals, would accept of consolation that must be bought by forgetfulness?—No, the love that survives the tomb is one of the noblest attributes of the soul. If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, is softened away into meditation, on all that it was in the days of its loveliness—who would root out such a sorrow from the heart, though it may sometimes throw a passing cloud over the hour of gayety, or spread a deeper sadness over the hours of gloom, yet who would exchange it even for the song of pleasure, or the burst of revelry? No, there is a voice from the tomb sweeter than song;—there is a remembrance of the dead to which we turn even from the charm of the living. Oh, the grave!—the grave! It buries every terror, covers every defect, extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel even a compunctious throb, that should have warred with the poor handful of earth that lies mouldering before him.

And the graves of those we loved—what a place for meditation! There it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy, there it is that we dwell upon the tenderness, the solemn, awful tenderness of the parting scene—the bed of death, with all its stilled grief—its noiseless attendants, its mute, watchful assiduities—the last testimonies of expiring love—thrilling, oh how thrilling, the pressure of the hand—the last fond look of the glazing eye, turning on us even from the threshold of existence—the faint faltering accent, struggling in death, to give one more assurance of affection.

Aye, go to the grave of buried love, and meditate; then settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being who can never, never, never return to be soothed by any contrition! If thou art a child, and has added a sorrow to the soul, or a furrow to the silver brow of affectionate parents—if thou art a husband, and has ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth—if thou art a lover, and has ever given one unmerited pang to that true heart, which now lies cold and still beneath thy feet—then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul.—Then be sure that thou wilt lie down sorrowing and repentant on that grave, and utter the unheeded groan, and pour thy unavailing tears, more deep, more bitter, because unheard and unavailing.

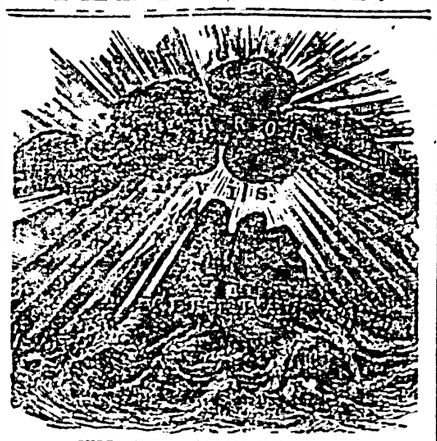
Then weave the chaplet of flowers, and strew the beauties of nature about the grave, console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret;—but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duty towards the living.

CHASTITY.—How large a portion of chastity is sent out of the world by distant hints—nodded away and cruelly winked into suspicion by the envy of those who are past all temptation of it themselves. How does the reputation of a helpless creature bleed by a report, which the party which is at the pains to propogate it, beholds with much pity and fellow feeling, that she is heartily sorry for it—hopes in God it is not true; however, as Archbishop Tillotson wittily observes upon it, is resolved in the mean time, to give the report her pass, that at least it may have fair play—to take its fortune in the world; to be believed or not, according to the charity of those into whose hands it may happen to fall.

He who imagines that he can do without the world, is much deceived; but he who fancies the world cannot do without him, is still more deceived.

We should not know what to do without friends—we do not always know what to do with them.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, OCT. 5, 1844.

On our first page may be found "The Cry of the Martyrs," by P. P. Pratt—"A Sonnet on Light," by W. W. Phelps—"The Idiot's Sole Affection," by J. R. Chandler—"Charity" (from the Gospel Reflector)—"Effects of Drainage on Life," &c. &c.

DEMOCRACY.

We are pleased to learn that the cause of Democracy is onward and gaining ground; never have we seen more union and spirit manifested in our ranks, than at the present time. Divisions and difficulties which have hitherto crept in in bygone days, have disappeared, and there seems to be but one feeling in the Democratic Party, and as long as we continue such, we shall come off triumphant! The fact is, the Whigs have noticed our zeal lately, which has thrown a damper upon them; insomuch, that many staunch Whigs have given up the idea of electing their candidate. Any one who will look into the matter, will notice a great nervous excitement amongst them at this time. Clay trembles for his fate, and this is the reason we have so many letters from him—he is in a "bad fix," not knowing what to do; they have had their victory all in anticipation;—Clay Almanacks, Clay anecdotes, Clay pictures, and coon stories have long since filled the country, and have now become "flat, stale, and unprofitable," they have lost all of their freshness, so much so, that it becomes wearisome in hearing so much of a repetition; they do not impart to their votaries any great principles which are calculated to bind and cement the honest hearts of freemen together, and inspire them for that which is great and good by opening and expanding their minds for higher and more exalted views of things. Democracy is a heaven-born principle, and claims all of our better feelings to be enlisted in its great cause, for whosoever engages in it with the right kind of feelings is engaged in a "high and holy calling;"—our fore-fathers considered it such, and made no trifling thing of it—it became a serious business with them; so much so, that they was willing to pledge "their lives, their fortunes, and their sacred honors" in the cause; and well did they stand the test in carrying it out, and that at a time when "death stared them in the face," and a fierce multitude coming out in battle array against them; and although the odds were greatly against them, they stood their ground, and in the most unflinching manner, mantained their rights, and the liberty which we now enjoy was purchased at the price of BLOOD! Little did they think that so much time would be spent in rehearsing coon stories and all manner of nonsense, sixty years from that momentous "time that tried men's souls" by a large portion of citizens throughout the union, claiming to be actuated by the same spirit that gave us liberty and independance,—indeed, we can truly say, "how are the mighty fallen!" Old jokes that have passed thirty winters, when oft repeated, become worse than useless; and besides, it is too late in the day to make Mr. Clay a great wit; we find none of that sparkling wit and keen satire which was so frequently manifested in John Randolph and others—we are perfectly disgusted with all such things that do not have a beneficial tendency; they act as though they wished the people to think that it was their aim to carry the election by foolish and absurd jokes, which are utterly void of any good meaning; for instance, substituting "coon" on their banners instead of our noble Eagle, which soars far above all others in the higher regions of his upward flight—a bird that we, as a nation, are proud to call as "all our own"—belonging to our national flag, that floats triumphantly "over many waters," and wherever it is seen it is respected—it denotes freedom in its largest sense; then away with "coons" and every thing connected with them as an emblem, for if carried out they would end in meanness. Do they expect that such proceedings will advance them and their party, by ridiculing themselves in this shameful manner—by becoming a laughing stock to the community? it argues a bad state of things when a party stoops out of choice to such meanness, when they should occupy a grand and lofty eminence, contending manfully with a generous enemy; but as they wish to differ from us, they are welcome to it—they may have their coon, but we say we cannot spare our Eagle; we would have them, nevertheless, more serious in this matter, and act as though it was no trifling thing to prepare themselves to benefit a nation, by becoming familiar with mighty subjects. It is high time that all parties wake up to this subject, and act as though they wished from their very heart the welfare of the country. "Our principles are our weapons," which if carried out, would exalt us as a nation, and make us a mighty people. And now let us say to one and all as we have said before; let every Latter day Saint that has the least disposition to advance us as a denomination—in having a better state of things—act nobly in this matter by letting "our actions speak louder than words" through this election, and show to the Whig Party that whenever we lend a helping hand it is that great and lasting good may result from it;—Oregon and Texas are of too much importance to us to be lost, and we also want to see every thing conducted in such a manner as will be for the general good of all taken as a body; again, let us urge upon you the necessity of acting in every particular as one man, and we shall come off triumphantly; making glad the heart of every member of our denomination by the anticipation of a better government than we have had, by enforcing the laws and preventing so much bloodshed, putting down all sorts of mobs in the most speedy manner, so that every individual can feel himself safe by making the laws honorable.

From Nauvoo.

We have received a letter from Brother J. C. Wright, of Nauvoo, from which we make a few extracts.

"The Twelve are with us in the power of Israel's God, demonstrating to us every Sabbath, with great power, the organization of the kingdom of God, entirely to the satisfaction of every Latter Day Saint, although much has been said about who should take Joseph's place, since the death of the Prophets. But on last Sunday it was told to us, that last winter, in this place, the Twelve were called, ordained, and anointed, and qualified; and were vested with authority and power from on high, to meet just such an emergency, and to bear off the kingdom of God triumphantly to the nations of the earth, in spite of earth and hell, devils or mobbers; while all the Saints with one accord say,—Amen.

"The health of the city is better than it has been in past seasons. The Temple is going up with great rapidity—the calculation is to continue the work on the walls, hot or cold, until they are finished. There is a general zeal manifested in trying to forward the building in every particular as fast as possible. Elder Taylor is recovering—is now able to attend meetings. Emigration is coming in slowly, but increasing.—All is peace in Nauvoo."

Elder Rigdon.

In another column may be found a synopsis of the trial of Elder Rigdon (from the Nauvoo Neighbor), also an Epistle from our beloved brother in Christ, Elder Orson Hyde (of the Twelve) which we commend to the prayerful notice of all the Saints.

New York Council.

In accordance with a call, we gave in our last paper, a meeting of Elders and Priests was held at our office.

Elder G. T. Leach was called to the chair, and Elder David Rogers appointed Secretary. Elder Leach, said the object of the meeting was to organize a council to whom we might refer any difficulties that might occur, to whom we might appeal for council in doctrinal matters; and also that we might fill the many calls for Elders from the neighboring villages.

After some time spent in hinting at things, Elder Wright offered a resolution that all that should be said in our councils should be the property of the council, and that there should be no reserve in speaking our minds on any subject that might be brought before us for discussion—it was carried unanimously and immediately produced a freedom in speech, that tended much to our edification.

We never attended a meeting which we thought would be more conducive, to the prosperity and the building up of the kingdom of God. Elder Wright read a letter he had received from Elder Appleby, and a call for an Elder to assist him, at a woods meeting near Englishtown, N. J.

Whereupon Elder John Leach was appointed by the council to attend said meeting.

Elder Curtis called for some one to fill an appointment at Paterson, whereupon Elder Braidwood offered and was accepted.

The meeting adjourned, every one saying in the fulness of his heart, it was good for me to be here; and we say—Amen.

Elder Thomas Braidwood will address the people of Paterson, on Sunday next. He is "the man after our own heart"—may God speed him

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Elder Woodruff is on his way east, previous to taking his departure for Great Britain. Elder Hyram Clark and Jones will accompany him.

Elder Orson Hyde, is at Cincinnati—we hope on his way East.

The Herald of Religious Liberty

Is the title of an insipid, dry, anti-Catholic Presbyterian blue-light paper, published at St. Louis, Mo. From its name we were led to believe it was a free paper, but we were much surprised, on glancing over its columns, to see "that it was in the gall of bitterness and the bonds of iniquity." We sent its publishers a few numbers of our paper before we were acquainted with its spirit, and do not, as its Editor supposes, desire an exchange. It is useless to us, except as wrapping paper, for which purpose, we use it.

By request, meetings of the Latter Day Saints will be held on Sunday, October 14th, 1844, at Whynocke, N. J.

Woods Meeting.

A woods meeting of the Church of Jesus Christ of Latter Day Saints will be held Friday, Saturday, and Sunday, October 4th, 5th and 6th inst. near Englishtown, N. J.

W. I. APPLEBY, Pres. E.

NEW YORK COUNCIL.—The elders and priests attached to the New York and Brooklyn branches of the Church of Jesus Christ of Latter Day Saints, will meet on Tuesday Evening next, at half past seven o'clock, at the Prophet Office, No. 7 Spruce street.

Punctual attendance is requested.

To the Saints Scattered Abroad.

Greeting—Brethren; Our paper was established for the express purpose of keeping you informed of the progress of the great work of God in this last dispensation of his power to the children of men; and as servants of the living God our only object is the dissemination of principles of eternal truth and not any pecuniary advantage; hence we have put our paper down at the very lowest price, and furthermore, call upon all who wish the prosperity of Zion, to send in their names, whether they are able to remit now the price of subscription or not, and we will send them the paper—and we would request the Elders throughout the country to send us in the names of all who wish our paper. We wish all to understand, that we do not expect to make money out of it—but intend to devote every dollar above the actual expences of the paper, to the dissemination of our Religious views and the propagation of Mormonism. The Saints already begin to appreciate the utility of an organ, published in the great centre of information in the East, and we feel flattered by the many commendations we receive from honest Gentiles, who are in search of Truth, and feel fully repaid for all our labors, in the good fruits that are daily made manifest in the regions where our paper circulates We will keep you informed of every important movement in the Church, and would advise you not to give ear to the many flying rumors and lying newspaper stories respecting our people.

We have some valuable works to publish and as soon as our subscription list will warrant it, intend to dispence with our advertisements, and devote the whole of our paper to interesting subjects. So send in your names without delay. We subscribe ourselves, the servants of God, and your friends.

EPISTLE TO THE SAINTS.

DEAR BRETHREN:

I have to communicate to you the sad intelligence of Brother Rigdon's excommunication from the Church. It was no pleasant thing to us to sever this branch from the vine; but duty to the Church required us to raise our hands and our voices against him, for privately and secretly sowing the seeds of division and strife among the Saints, when openly and publicly he disavowed every such thing. You will get the minutes of the conference before which he was tried, which will afford you all of the most important particulars concerning the transaction.

The Latter day Saints well know that Elder Rigdon has been upheld by the faith of Joseph and the mercy of Hyrum for the last five years; and it has been with great patience and forbearance on their part, that he has been sustained in the church until their death. This is known to all the churches. Now query, Is a man capable to lead and uphold the church who cannot stand himself? He may say that he has not believeed in the measures of the prophet, as a reason why he has stood on the back ground for the last few years: but if this were true, why has he pleaded for mercy and made confession when about to be dropt from his station, or from the church some months ago, or perhaps a year or two ago? Why should he say on the public stand last fall, when brought under censure by the conference "Brethren, I want to live with you and die with you," (while he wept aloud) if he did not fellowship the church?

But it is to be hoped that he may see his error and retrace his steps. If he does not he will soon find himself forsaken of God, by the remorse of his own conscience, by the darkness of his own mind, when he has only light enough to see his true condition. Then will his spirit sink within him, then will ambition be paralyzed, and despair throw its dark cloud over every ray of hope.

It is a dangerous thing not to abide by counsel. This caused Lucifer to fall, and with him a third part of the hosts of heaven. When a man gets so high that he cannot take counsel or reproof, rest assured that his downfall is near, and the Devil will always tell him that it is not he that is fallen, but somebody else has done wrong. If the Devil himself were asked if he had fallen from heaven, would he answer yes? No; he would never own that; but he would say they were corrupt in heaven, and that he had been much injured, and was trying to get justice and his proper rights; while every struggle he makes, he draws the chains still tighter around him. Mark that man whose heart has been open to a jealous feeling against his brethren, that has not heeded counsel, and that when he has been reproved, he has sought to justify himself, and throw out some low insinuation against his reprover,—that has tattled, lied, made mischief in the Church, and set himself up as the accuser of his superiors. I say unto you, by the Spirit of the living God, deliver such an one unto Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. If you have such a character among you, make no further exertions to save him, for you cannot do it; and if you attempt, you will only dirty your own hands. There are some who cannot be kept in proper bounds by kindness and indulgence, but must feel the rod; and what will I, if it be already raised? These latter remarks are not intended for Elder Rigdon. But if the authorities in the East find a character to whom my words are justly applicable, then know ye that that is the person intended.

Whenever you find this character, and execute my exhortation upon him, as an evidence that you have done your duty and are not mistaken, he will turn again and rend you.

Let all the Elders be true to their trust, and faithful in the discharge of their duty. Avoid every appearance of evil, and remember that the Lord is near. Respect and honor those who are over you in the Lord, who are set for the defence of the gospel. Remember that holiness of heart and purity of life are the only principles that will ensure lasting prosperity. Let the ordinances of the Church be faithfully administered; let the priests do their duty according to the covenants and articles of the Church; and let family prayer be attended to by all that have families who name the name of Christ. Let all young people walk discreetly, and remember that they are forming characters for eternity,—let them see to it; that they keep themselves unspotted from the world, and give themselves unto prayer, and unto the service of the Lord our God.

May grace, mercy, and peace be with you, dear brethren, and with all the faithful and sincere, and honest in heart, forever and ever. Amen.

Your Brother in the Everlasting Covenant,
ORSON HYDE.

Cincinnati, Sept. 24th, 1844.

To the Saints in Brooklyn;

Greeting:—Beloved Brethren and Sisters.

A short time ago I was chosen counsellor to your Presiding Elder, our beloved Brother Miles; and I have, since my mingling in your society, spent many happy hours in singing the songs of Zion, and the praises of our God. Oh! it causes my heart to leap with joy, when I think of the many blessings we have received from our heavenly father while supplicating at the throne of Grace in behalf of the citizens of Brooklyn, that they might be brought to the knowledge of the Son of God; but the time has come when Prudence compels me to resign the office that I hold amongst you. But will I be idle? no, God forbid! for my intentions are to preach the everlasting Gospel to the people who inhabit the towns and villages around New York, and there administer the ordinances of the Gospel to all I can, in order that they may become the free-born sons and daughters of the Most High; and in order that I may do this to promote the glory of God and the welfare of my fellow travellers to eternity, I crave an interest in your prayers and supplications, and and pray that God may bless my feeble exertions to roll forth the kingdom of heaven in this last dispensation.

Brethren and Sisters; be prayerfull, be watchfull, be charitable—cherish every good and noble feeling; practice liberality and benevolence; do good to all men, and pray for them that despitefully use you; let your manners and conversation be as become Saints of the Most High; abstain from the very appearance of evil; live lives of virtue and morality—love one another. Pray for Brother Miles your presiding Elders, likewise, all the officers that God has put over you as shepherds. Sisters, remember the Tract Society—Brethren, forget not the Temple; keep in mind the things I told you in your Meetings.

And cease from all light speeches,
Light-heartedness and pride.
Pray always without ceasing,
And in the truth abide.

And may the grace of our Lord Jesus Christ, and the peace of heaven be with you all, and abide with you until the revelation of the Son of God, when you will be released from all your troubles; then the tears will be wiped from your eyes, then sorrow and sighing will flee away, and you shall be crowned with glory in the presence of your Redeemer and the bright retinue that surround the throne of heaven; and if we are faithful we shall reign on the earth one thousand years, singing the songs of Redeeming love.

And may we all be found
Amongst that happy throng,
When glory echoes round
The new triumphal song;
And may we on Mount Zion stand,
And take each other by the hand

is my earnest prayer, in the name of Jesus Christ even so—Amen.

THOMAS BRAIDWOOD.

MR. EDITOR:

The advancement of Mormonism should be the first wish of our hearts, because we believe it to be the gospel of our Lord Jesus Christ. Having been rescued from the Ocean of Babylon by a Prophet whom God sent, but man has destroyed; but, (glory to Israel's God) not until the seed of righteousness has been well sown, and we have strong hope that we shall reap a harvest of an hundred fold in that day which we believe is not far distant, when Christ the great husbandman shall put in his sickle to reap for them that have faithfully served him. Caution those who feel they are called to preach the glad tidings, that they mix not the pure gospel with unlawful things, such as Paul would not utter, much less practise; let those of our Elders who hang their weakness on the liberal sayings of Paul study well the 9th chapter of Corinthians; as competent as he was to use all things with discretion he held a tight reign upon all desires that would detract from his ministry, lest after preaching to others he himself might become a castaway. There can be no contradiction to this assertion. The holy hypocrite is the most destructive serpent that can assail the happiness of the human family: under the mantel of Church power, he can work a greater mischief than all the villainy that parade society at large. Like the mole, he mines his way unseen, even to virtue's citadel; and while you (having charity) think all secure, lays your fair fabric in ruins; but you are nothing the wiser—the victim is held under bonds; fear of the world's exposure, and remorse of conscience is half stifled in the promise of a greater reward, by the false teachings of this unsanctified caitiff, in the sight of God, than her true and faithful, or betrothed husband could give her. Women, as you value your soul's salvation, your peace of mind, turn with horror and disgust from the outline of a man that would insult your ears and understanding with such indelicate teachings Shun him as you would a draft of poison distilled from the deadly night shade, or black hemlock. Aye, more; for one would only kill your body, while the other would destroy your soul. Those who have free souls, this touches not, and far be it

from me to shoot the arrow over the house, and "hit my brother," So let the "galled jade wince," our conscience is at peace. In advocating the gospel of Christ, it should be done regardless of all temporal things, fearless of men or devils.

And now let us all unite in righteousness to build up and guard the kingdom of our Christ, against the arts of the destroyer, and let those who need cleansing, purify themselves, and preach the plain Gospel, that a child may understand. Shelf the mysteries, and God will prosper your labours; and Mormonism shall soon feed the nations of the earth (with food spiritual) that they shall hunger not, as the manna of old did the Children of Israel.

T. A. L.

Mr. Editor,

I visited Suffolk Hall this morning, being informed that Elder G. J. Adams was to address the people vulgarly called Mormons, and must say, that I never heard a man handle the bible, (to my satisfaction) as he does. The bible seems to be at his tongue's end; and the way he reasons to those who preach for hire, and divine for money, is a caution to infidels (for such he terms those who do not believe in direct revelation from God, even those that say they believe in the bible, and deny the gifts of the Spirit, and say that they are non-essentials; and Elder Adams preaches it to a demonstration, that those who cry out there are non-essentials are infidels of the blackest dye. Sir, he proves it, not only by the bible, but by good reasoning and sound logic: such reason which sets the people of Boston thinking. One would think, to hear this Lion of Mormonism preach, that there was a science in the religion which the Latter Day Saints teach. Sir, I am almost persuaded to be a Mormon, and will be, if some of our learned divines don't come out and discuss this all-important subject, and make known the error, if there is any; and I never will pay them another dollar until they do.

A Boston Thinker.

Boston, Sept. 22d, 1844.

TRIAL OF ELDER RIGDON.

On Sunday the 8th inst. Elder Sidney Rigdon was tried for unchristian like conduct.—Fellowship had been previously withdrawn from him by the quorum of the Twelve, and he notified to attend and make his defence on the above day. The oldest bishop of the church at the head of twelve high priests according to the Doctrines and Covenants of said church acted as the tribunal, while the other quorums in order, and be twen six and seven thousand members, with the Twelve presiding, patiently investigated the matter for five or six hours. Elder Rigdon and his party held a private meeting in the morning, and sent word to the stand that he should not attend the trial or pay any attention to it.

After the meeting was opened by singing and prayer, Elder Young proceeded to lay the specifications against Elder Rigdon before the church both verbally and written, which plainly exposed a secret plan to divide the church, by false prophecy and false pretences: blessing the church and people while on the stand before them, but secretly cursing the authorities of the church and many other matters derogatory to men of God. Elder Hyde followed as testimony and fully substantiated the charges, and made some excellent remarks quoting the taint of the women for the child before King Solomon, wherein Rigdon said divide the child; but the "Twelve" like the true mother, exclaimed dont divide the child —let it live.

He was followed by Elder P. P. Pratt as testimony confirmatory of the same facts, and adding some new items. He was very pointed and plain giving a detailed account of Elder Rigdon's course since he came from Pittsburg and before, having known him before he was a Mormon. Elder Amasa Lyman supported the previous witnesses and gave some new items, and closed by saying that Sidney Rigdon had prophesied falsely in Kirtland, in 1832, lost his license, and was suspended three months.

Elder Phelps made a few remarks and read a revelation concerning Sidney Rigdon, given in 1833, in which it seems he was "to bow down under the yoke like unto an ass that croucheth under his burthen, but would yet rejoice on account of him that putteth forth his hand and liftoth him up out of deep mire," &c.

Elder Kimball continued the testimony, setting his face against Sidney Rigdon's false revelations, declaring them par with Gladden Bishops, adding that Joseph Smith shook him off last fall, but through the mercy of brother Hyrum, the saints agreed to try him a spell longer

Elder Young again proceeded and summed up the testimony and referred the matter to the council.

Elder Marks rose and said he felt it his duty to speak in favor of Elder Rigdon; he was patiently listened to some time, but he produced nothing to prove him clear of the charges or show his innocence.

Elder Young replied with great force and spirit.

Elder Taylor, (the editor of this paper) laid the matter open in a masterly manner, and was listened to with great attention. After a few remarks from some others, Bishop Whitney, in a very candid manner gave his decision that Elder Sidney Rigdon be cut off from the church of Jesus Christ of Latter day Saints, and the twelve high priests, sanctioned the decision by a unanimous vote. The congregation, also (excepting some few whom Sidney had ordained to be prophets, priests, and kings among the Gentiles) sanctioned these proceedings by a unanimous vote.

Fellowship was then withdrawn from his followers, especially Samuel James, Jared Carter, Samuel Bennet, Leonard Soby, George Morey, Joseph H. Newton, and John A. Forgeus, were cut off from the church.

Elder Marks was called upon for his views, &c., and he said he was willing to go by the decision of the church.

Peace.

Our voice has ever been for peace, and since the bloody tragedy at Carthrge, and the horrid riots and bloodshed at Philadelphia, public opinion, through the Newspapers and from the correspondence of our friends abroad, has sounded in loud peals against domestic violence. The tone of public feeling is deep and very fair in words towards maintaining peace, by a faithful administration of the laws of the land. The noise of murder and rebellion has died away from one end of our nation to the other, and the people are reflecting what ought to be done to insure tranquility and safety to the whole community, civilly, politically, and religiously. But while they thus meditate in solemnity upon the awful havoc and calamity that has bisgraced the fair fame of our infant republic, and calculated with great anxiety what shall be the next step to prevent the like evils in future, the rumbling echo comes back from Europe, "O democracy where are thy charms that sages have viewed in thy realm?" The freemen of the United States, in the assassination at Carthage jail, and native American slaughter, and burning churches at Philadelphia, degraded themselves below the wild Indians of the forest! Oh America thy liberty is death!

If any thing can humble the pride and foolish animosity of the American people, it is the gigantic finger of scorn, pointed at them by the crowned heads of the old world. America in the day of her boasting, has laughed at the British right of search on the high seas; at the British Orders in Council. at the Berlin and Milan decrees; at a Russian Ukase; and a bull from the Pope; but now the great horn of dilemma has changed, and the statesman, priests and people have to mourn over their own "orders of exterminntion!" And this is not all, the "little horn" is springing up in every society: the blow aimed at Mormonism, does not satisfy its votaries with the blood of its victoms: no; the Catholics are threatened next; foreigners next; and so on; for revolutions never go backward. The Presbyterians, Methodists, Baptists, Quakers, and all other denominations, when they come in the way of self-made power, must succumb or die; the government, unless in its agony it cuts the canker out by the roots must crumble to pieces:

Who then will not give his voice for peace? Who will not defend his country's rights? And who will not use all honorable means to stop the effusion of blood in future, that foreign nations may not reproach the land of liberty with crimes that might have been prevented by a timely application of law? If there are any that refuse to do these things, let them speak. for they are not for peace, and the people ought to know it.

[Nauvoo Neighbor]

ITEMS OF NEWS.

Low Water.—The water is lower in the Potomac than it has been known to be twenty years past. So much so, that Boats cannot run in the Canal.

Although the equinoxial storm of Saturday gave refreshing showers in some quarter, the dust was not laid hereabouts, and everything is now sufferiug from drought.

A Dreadful Story.—A London correspondent of the New York Commercial says that an awful system of depravity has lately been brought to light, in connection with what are called "burial societies"—a sort of subscription club, where by the payment of a small sum, weekly, an individual can insure the means of burying himself or any member of his family, in the event of death These "burial societies" are very numerous, and the horrible fact has transpired that, on the birth of a child, its parents have frequently entered its name on the books of ten or twenty different societies, and then, by allowing the poor infant to die from neglect, have realized large sums from these societies, for the apparent purpose of giving the child decent burial. It is asserted that the sum realized in this way have in some instances amounted from 40 to 50 pounds—thus literally making murder a trade, and one's own flesh and blood mere stock for the shambles.

Abner Kneeland, formerly editor and founder of the Boston investegator, died at his residence in Salubria, J. T, on the 27th ult, in the 71st years of age. His complaint was common bilious fever, and his sickness was only of eight day's duration. Lr. Kneeland was ultra in his opinions on religion, but was a man of pure moral character, and much respected by a large circle of acquaintances. The Investigator, which contains a long obitnary notice of the deceased. is clad in mourning for the event.—[Peop. Rights.]

Tight Boots.—We have no doubt that tight boots work as injuriously to health as tight stays. A young gentleman at Baltimore, who attened the concert of the Swise bell ringers, just previous to the close of the performance, was thrown into a violent convulsive fit, occasioned by the tightness of his boots. By the assistance of a number of those present, his boots were, with great difficulty, taken off, during which process he evinced the most intense agony, and elicited the deepest sympathies of all who witnessed it. He was finally restored.

The Public lands.—It is stated in an official report, that the sales of the Public Lands for the last year amounted to 1,338,674 acres; being an excess over the previous of 510,467 acres. The sales, say the commissioners, have been the greatest in Missours, Alabama, and Illinois. but, to some extent, have been very general The proceeds of the sales for the first second, and third quarters of the year, amount to $1,380,426 04. and, including a just estimate for the balance of the calendar year, will be $2,055,051 12—making an increase npon the proceeds of the preceeding year of $638,062, 06.

Signal Lantern.—Many accidents have occurred on the great rivers from steam boat collisions in consequence of having no signal lights which conld be seen or understood. We are happy to learn that Capt. Staily of St. Louis has invented a signal lantern, which promises to be useful in river navigation. It consists of one large and two small lights, the large one to be stationary in the centre, the small ones, to be used to show the course intended to be pursued by the pllot. The three lights are to be placed a short distance below the tops of the chimneys so as to be above the line of vision of the pilot, and are to be governed by the pilot himself by means of cords leading into the pilot house.

The north-easterly storm on Sunday turned to snow about noon at Utica, which continued to fall profusely for more than three hours, leaving between three and four inches of snow on the ground, and breaking down any quantity of fruit and shade trees and street awnings.

☞ The equinoctial gale on Saturday and Sunday was very severe in Lowell. It made sad havoc among the signs and awnings of the shops.

A female preacher in this city has predicted the destruction of the world on the 23d of this month.

A Guilty Conscience.—We learn from the St. Louis New Era, that while the steamboat Boreas on her passage from that city touched at one of the landings in Iowa, a man came on board with a very fine horse, and engaged deck passage for himself and horse to Keokuk, and registered his name as Jastern. Shortly after the boat had gotten under way, dinner was announced in the cabin, and almost the first person who helped himself to a seat at the table was the deck passenger. The officers of the boat, not liking the idea of a man's paying deck passage and enjoying all the privileges of the cabin, politely requested him to retire, which he did with a great deal of reluctance. His defeat at an attempt to dine in the cabin, reaching the ears of his most modest and gentlemanly fellow passengers on deck, they at once commenced tantalizing him for meanness, and among the thousand jokes cracked and questions asked at his expense, inquiry was made as to how he came inpossession of the horse which he had brought on board; this was a subject on which he appeared not disposed to say much, and it was soon discovered by his tormentors, which caused their suspicions as to his right to the horse. A plan was laid accordingly, that one of them should take him aside and tell him in a friendly manner, that if he had stolen the horse he had better be trying to make his escape: for he was suspected. and would no doubt be arrested as soon as the boat reached Hannibal. The hint was sufficient. The next thing heard was a plunge into the water, and the conscience-stricken wretch arose to the surface several yards astern of the boat, making every exertion for the shore. the boat's headway was stopped, the yawl lowered, and pursuit made, but the gallant knight of the horse succeeded in reaching the shore and hiding himself in the bushes before his pursuers had fairly gotten under way. The horse was taken to Quincy, where he was immediately recognised as belonging to a farmer in that neighborhood, who had missed him for a week or ten days.

Suicide.—Horatio Abbott, aged 23 years, son of Gardner Abbott, of North Andover, put an end to his existence on Sunday forenoon by hanging himself. Mr. A. was requested by his father to turn the cattle out of the barn, which was a few rods from the house, and started for that purpose; but nothing being heard from him for something like half an hour, the children were sent to ascertain the cause of the delay, when to their great astonishment and grief, they found their brother hanging by the neck, dead. No particular cause can be assigned for this rash act, altho' the perpetrator had betrayed slight symptoms of aberration of mind for some time.

Melancholy Suicide and Murder.—The Vicksburgh Sentinel of the 18th, says: Yesterday morning, Mrs. Vogal, the wife of a German, living in Main street, put a period to her own existence, and that of her two children, by hanging. The disheartened husband had left his home but one hour and a half, when he returned and found his wife and two children suspending from the ceiling of the room—one on each side of her She wrote several letters; one to a neighbor, alleging thtt the "green eyed monster, jealousy" was the sole cause of her rash acts. There was also a letter or piece of paper, containing a short prayer to God, praying forgiveness.

Murder at a Wedding—Marriage of the Divine Bridegroem!—Mr. W. W. Rives, of Wilcox county, Alabama, having recently won the affections of a handsome young lady residing in that vicinity, Miss Sarah Tait, daughter of Captain J. A. Tait, the necessary arrangements were completed for their union, and he proceeded to her residence to have the marriage ceremony performed, and to celebrate their nuptials in a becoming manner; but on arriving at Captain Tait's dwelling, Mr. Rives and his friends were met near the door by the Captain's son, Dr. Charles Tait, who took Mr. Rives aside for a private interview, while the friends of the latter went into the house. Young Dr. Tait immediately commenced assaulting Mr. Rives with a cane, and on the latter defending himself, drew a revolving pistol, and shot Mr. Rives through the lower part of the stomach. The murderer fled, it is supposed, to the Eastern States. The unfortunate man was taken into the house, and died on the following Monday; his affianced bride showing her love for him by having the marriage ceremony performed soon after the melancholy occurrence related above, soothing him in their deep affliction, and ministering to him to his dying moments as his wife!

A German woman, recently arrived in this country, was crushed to death on a canal boat near Massillah on Saturday week. The woman was asleep on some baggage on deck, and was crushed by coming in contact with a bridge. Blame is attached to the Captain who refused to let the woman go below deck to sleep.

Information has been received in Philadelphia that the towns of Bassaterre, in Guadaloupe, has been destroyed by fire, and that the loss is one million of dollars.

The Patent Office.—Upwards of eighty-five applications have been made at the Patent Office, Washington, within the past month for patents embracing every variety of articles from a coffee mill to a steam engine; besides twenty-five 'caveats'—one hundred and ten in all. The receipts were about $2,600. All from citizens of the United States.

Steamers Aground.—The recent droughts seriously affected ihe navigation of Western rivers, The following boats were aground in the Ohio last week, below the falls:—At Three Mile Bar—The Swallow, Walnut Hills and Little Ben Franklin. At Scuffletown Bar—The Belle Air, National, and Mail. At Lewisport Bar—The Little Ben. At Flint Island—The Gen. Warren, Uncle Sam, Guide, Ocean, Judge McLean, Florence, Herschel, Importer, Clermont, Brunette, Lighter, and five others. The Lighter is sunk directly in the channel. There are 32 inches water on Flint Island, and 33 at Scuffletown.

Important Discovery.—The Cincinnati Commercial says that a gentleman in that city has made an important discovery in making a new species of light, surpassing, it is said, the Bude or Drummond. As soon as a patent can be obtained, it will be put in use in Cincinnati; one lamp at the height of 200 feet will light the whole city. The brilliancy is said to be equal to the sun at noon, and the material cheaper than that used for any other light. It is said $300 will light the city, as above, one year.

WHAT LONDON IS.

It is a point of intercommunication between colonies which stretch almost from the north pole—from Canada to the Cape of Good Hope—and which brings the indigo of India, and the wood of Australia from the antipodes, to enrich the manufactures of Leeds. It is the seat of a commerce that would seem fabulous to the merchants of Venice, Tyre and Carthage in the olden times! You have a population which has doubled since 1801; it was then 888,000 souls—it is now, by the census of 1841, 1,832,000. You have a town which is five miles and a half long, take it where you will, but if you measure it from Blackwell to Chelsea, it is seven and a half miles, It reaches, from north to south, three and a half miles. it is a perfect German principality—a Coburg if you please, or a Hesse Hamburg in brick. You have spent five millions sterling, on your bridges alone. You have docks to hold all the ships of the world The London Docks alone cover 100 acres of ground, and the vaults hold 65,000 pipes of wine. The West India Docks cover 290 acres, and can hold 500 merchantmen with ease. The commercial dock covers 49 acres, and is, I believe, exclusively confined to the Baltic trade, There are 2950 ships of the port of London alone, of 581. 000 tons total burden, and manned by 32,000 seamen.

The vessels engaged in the colonial, Irish, and coasting trades, including the colliers, and also 360 British vessels, were 2335. The tonnage of the foreign vessels which entered this port in 1840 from Russia, Sweden, Germany, France, the Mediterranean, China, and the U. States, amounted to 4, 167, 174 tons. Upon an average of the last ten years, London alone has paid L11,000, 000 in custom duties, out of the 23,500,000 which the whole revenue of that department amounts to. There are 2000 merchants and brokers within half a mile of the Exchange. You have 100, 000 houses of business, probably half of which have shops attached to them. All the details connected with London are upon the same gigantic scale. The water companies supply 237,000, 000 hogsheads every year, and the gas companies furnish 10,000,000 cubic feet of gas every twenty-four hours. In Smithfield market there were 180,780 head of cattle, and 1,500,000 sheep, in round numbers, sold in the year 1839. Your very paving and sewer rates amount to L630, 000 a year. The London newspapers consume 10,000,000 of stamps annually. The steamboats carry 10,000 passengers every day.—There are 1000 miles of railway stretching from London into every part of the kingdom, and bringing its population into contact with all the great cities of the country, completed at an expense of nearly L 5,000,000 sterling. There are 59 canals, which cost 45,000,000! The monthly business conducted by the London bankers alone averages 75, 000,000, and has amounted to 87,000,000 in one month.

Motives of gratitude.—Man so fearfully and so wonderfully made, was not left unprotectd and unprovided for, an outcast upon the earth. On the contrary, by day and by night alike, an eye has watched for his happiness that never slumbers; an arm has been stretched out for his defence that never tires. It is that arm that sustains him during the helplessness of childhood—that shields him amid the perils of youth, and props his enfeebled constitution when sinking beneath the infirmities of age. To none are mercies conveyed by accident. It was God that kindled that sun that lights the laborer by day, and planted those stars that guide the wanderer by night. His are those showers that bring forward the harvest, and His those dews that ripen the vintage. The good and the bad alike experience His care and subsist upon His bounty. Not even the veriest wretch can deny that God has fed and clothed him—that he has nourished and brought him up.

And are there no motives in these considerations, to induce rebellious man to return to his allegiance? Is God, then a friend that may be forgotten? His mercies, too. deserve they no acquittal? Ah! shall this earth of ours be cursed forever with the crime of cold ingratitude? and yonder Heavens which have witnessed God's goodness, always hear him say, in reference to the race and abode of man; "There is that ungrateful word, I have nourished and brought up children, and they have rebelled against me."

To be always contented—consider that you never will in this life be free from annoyances, and that you may as well bear them patiently as fret about them.

Lines composed on the death of his wife, Maria Sirrine, who died August 24th, 1844, by Elder M. Sirrine.

Fare thee well, my dear companion,
Death, to thee, was so sweet!
Thou wilt await that bless'd morn,
When thy bliss will be complete.

Eleven years we lived together,
In sweet peace and harmony;
She shared my toils and travels
Tont "glorious day" to see.

But she's gone; her troubles ended,
And in Death's cold arms she sleeps
To await that blessed morning,
When the saints will all meet.

Oh, then she'll shine with angels
Around the sparkling throne of God.
Then she'll share in that redemption,
Purchased by a Saviour's blood.

May I live in such a manner
As to meet her in that day,
When the wicked burn as stubble,
And all the nations pass away.

And if now, I still must linger
In this wilderness of woe,
It will be to publish the Gospel
To a lost and ruined world.

And I know if I prove faithful
To the cause I've espoused,
I will meet her in that morn,
When the saints will be aroused.

Then we'll meet saints and angels,
Never, never more to part,
And we'll share in that redemption
Which the Son of God has brought.

Whoever is honest, generous, courteous, honorable, and candid, is a true gentleman, whether learned or uelearned, rich or poor.

A Yankee down east advertises that he will mend clock, tune pianos, lecture on phrenology, milk cows on shares, play the bass drum at militia trainings, and act as delegate to all political conventions. During his leisure, will have no objections to edit a newspaper in the bargain.

Never tell of the pang of falsehood to the slanderer. Nothing is so agonizing to the fine skin of vanity as the application of a rough truth.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder John Hardy, presiding. Residence, 91 Commercial st.

The Church of Jesus Christ of Latter Day Saints, hold meetings every Sabbath, at Marion Temperance Hall, 183 Canal st. N. Y.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

All traveling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorized to act as agent for the Prophet.

Hon. Burton Sperry is requested to act as agent for the Prophet at Stratsville, Conn.

Elder Jos. Hart of Cambria, N. Y. is authorized to act as agent for the Prophet.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus G. Moore is authorised to act as agent for the Prophet.

Elder J. B. Meyneil is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst, for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAlister is authorised to act as agent for the Prophet.

Albert & ——, Lutz are authorised to act as genera agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorized to procure subscribers and receive monies for the Prophet.

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

Elder Darius Lougee is authorised to receive monies due by the Sinking Fund Association at Lowell, and remit the same.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklesstown, New Jersey, s requested to act as agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June] 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.]
my25:e]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goods suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets;
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &c. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz.—

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes;
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpacas; Moiceskine and Cords
Velvet and velveteens; red paddings—3-4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 98 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

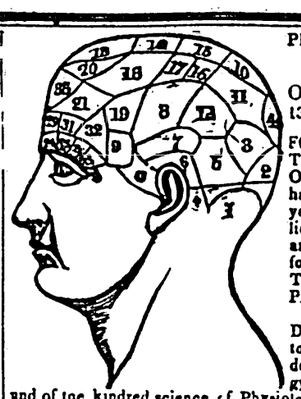
Braids of all kinds for sale by the piece.
Hats cleaned and altered.
[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 552 Pearl st near Broadway. je—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, anywhere to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVEMENT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their off-prings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist can treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.]

NATURAL RELIGION:

Or, The NATURAL THEOFY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics. It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE,

TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S R. WELLS, whose publick doubte test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pinest, back office, over the Bank Coffee House.

PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.)

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Sthph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T. Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
160 Pine street, New York.

Gives drafts in sums to suit applicants ON THE PROVINCIAL BANK OF IRELAND,

PAYABLE AT

Cork,	Bainbridge,
Limerick,	Ballymena,
Clonmel,	Parsontown,
Londonderry,	Downapatick,
Sligo,	Cavan,
Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Bandon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.
SPOONER, ATWOOD & Co, Bankers, London.
Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey,
UNCAS, "

daily, Sundays excepted, from Battery Place, pier No. 1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

—Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

New-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft, 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H. Cook, Buffalo, N Y.
H. Fitzhugh & Co., Oswego, N. Y.
m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHERN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE, VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M. Arrive in Philadelphia at 3 P.M.
Leave Phila. at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M. arrive in Wel. N C. at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the same day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A M. arrive in Baltimore at 2 P M
Leave Balt. at 4 P.M. arrive in Washington at 6 P M
Leave Wash. at 6 A M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO, VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

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m18:c]

WILSON'S REAL ESTATE AND LOAN OFFICE.

For the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N Y.

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FOR SALE AT THE PROPHET OFFICE NO. 7, SPRUCE ST.

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Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

A TREATISE ON THE FULNESS OF THE EVER LASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. B Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood.
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.
Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina.* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: of which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O. Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

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The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

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TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World By P. P. Pratt Published at Manchester, England. For Sale at the Prophet Office.

EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

being a divinely inspired record, written by the FORE-FATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

GENTILES WHO INHABIT AMERICA.

BY CHAS. THOMPSON,

Minister of the Gospel.

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JOHN GOOCH.

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Is prepared to do every kind of Book, Job, Card, and Fancy Printing, in a superior style, and our terms as low as any other establishment in the city. The office contains every specimen of type that is useful and fanciful, and additions are constantly being made to keep pace with the improvements of the times.

Show Bills, Handbills, Circulars, &c. struck off at the shortest possible notice, on Ruggles' Power Press, with four times the speed of the common press, and at prices to correspond.

The public are invited to call and examine specimens whether in want of printing or not. Sept. 3d, 1844.

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county Illinois. Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

THE TIMES AND SEASONS,

Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No. 7 Spruce street, New-York.

WHO WANTS BOOTS AND SHOES!—The greatest reduction in price ever known. Only think of gentlemen's fine dress Calf stitched boots, of the most fashionable shape, $2 75 to $3 Also, dress pegged boots, $1 50 to $2 and $2 50 per pair. Ladies' fancy colored, city made gaiters, $1 50 to 1 75 a pair; and, from fashions for 1844, for gentlemen, ladies and children from thirty to forty per cent cheaper than ever, 179 Hall th corner of Canal. STEWART & SAUL. je—

BRUSH FACTORY.

WM. H MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

BRUSH FACTORY.—WM. J. DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Allotas Hair Brushes. The above articles he has on hand for sale at the lowest prices. 118 Nassau st. [je—1:4w.

THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN & CO. PUB. Surely the Lord God will do nothing, but he reveaieth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED

VOL. I.—NO. XXII. NEW-YORK, SATURDAY MORNING, OCT. 12, 1844. $1 PER AN. SINGLE COPIES 3 CTS.

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Subscribers' names, with the State and Post Office, should be distinctly given when money is forwarded, to avoid mistakes, as there are often several towns of the same name, or several Post Offices in the same township.

Postmasters and Traveling Elders are requested to act as Agents.

POETRY.

PARTING WORDS.

Away, away—my fading home,
I bid adieu to thee—
The sunny glades and rifted rocks,
And blue streams dancing free;
I go where other scenes than thine
By other skies are spanned,
Where eyes less kind will meet my own
Than in my native land

The gale that bears my vessel on,
And sweeps across the sea;
Bears me away from hearts I love,
And hearts that throb for me;
Alas! that breeze with which my brow
So coolingly is fanned,
But stoops to kiss while hurrying me
Far from my native land.

The Sun is in his deep sea grave,
Far down beneath the West,
And twilight marshalls up her shades
Along the ocean's breast;
Still with unwearied, straining eye,
Upon the deck I stand,
And fix my gaze upon the mist
That shrouds my native land.

Dim twilight fades—and Evening leads
Her Spirit up the sky,
Lit by the gleam that gilds the wave
From yon star's beaming eye;—
That star—it has the same sweet glance—
Its smiles as bless'd and bland,
Shine on this sweltering waste of waves
As on my native land.

Dear hearts are beating warm and high,
That I have left behind,
Whose deep affections with my own,
Are like young tendrils twined;
But we have breathed the last sad word
And pressed the parting hand;
And they are happy round their hearths
In my dear native land.

Swiftly the gathering shades of night
Sweep o'er the ocean's brow,
And thus around my lonely heart
Sad thoughts are crowding now;
But still through clouds upon my sky,
I see Hope radiant stand,
To cheer my soul, although I part
From thee, my native land.

Yet one more sigh before I break
From all I yet hold dear—
The winds have caught it, and the wave
Has drunk my burning tear,
Away—I cannot catch a glimpse
Of the receding strand;—
One look across the foam-wreathed waste—
Farewell my native land.

[COHOTA.

SPIRITUALIZING THE SCRIPTURE.

The idea of spiritualizing the writings of the prophets and apostles, and considering them the same in amount as allegories, or so highly figurative that none but the learned can understand them, is certainly repugnant to the word of God; and has involved communities in darkness, and led thousands of precious souls who had but a common education astray, and caused them to say, "great is the mystery of the scriptures, and who can understand them except the learned." They peruse the scriptures, but in vain, for tradition and popular opinions have established the above mentioned system of interpretation, and they never dreamed that the contents of the bible were to be as literally understood, as those of any other book.

Some mistify the whole of the sacred volume, others such part as does not suit their particular tenets. Indeed, I must confess that this system above mentioned, which has been carried into effect, and practised for the last several hundred years, has been the most effectual scheme for the propagation of the modern systems of religion, that has ever been invented. For who would have ever thought that the church of Christ in this age of the world was to be organized different from what it was in the days of the apostles, had it not been for the spiritualizing system? Who would have dreamed this when the scriptures are so plain on this subject if all had believed them as they read? This evil practice which the clergy are guilty of has thrown a mist of darkness over the plain and simple truths that are in the bible: and they have also used it as a cloak for their iniquities. It also has given the wild and enthusiastic too much latitude for their enthusiasms: it has caused splits in societies, and has been the means of many controversies. Again, there are thousands of individuals to this day who believe they cannot understand the scriptures when they read them, because they do not believe they mean what they say. Therefore books of commentaries have been written interpreting the scriptures, and indeed bending them to suit their different religious tenets instead of arranging their tenets to agree with the scriptures. I do not pretend to say that parables are to be considered any thing else but parables; but the explanations that Christ gave of his parables are to be taken literally. Neither do I pretend to say but what there are figurative expressions in the bible, as well as in any other book. We often express our views by figurative expressions, and we often illustrate subjects by comparisons; but who ever thought of mistifying our literal relation of facts. When we read other works we do not think that the author said one thing and meant another, and why should we have such a conjecture with regard to the scriptures. I leave the reader to answer this question for himself. Again, it is a very singular thing and a very unreasonable one too, that God should make known his will, and cause it to be written to the human family and command all to obey it, and at the same time, in so mysterious a way that none but the learned can understand it. Christ chose illiterate men for his apostles, and Paul says, "not many wise men were called, but God had chosen the weak things of the world to confound the wisdom of the wise:" and it is a strange thing that they have preached the law of God, and written the same for future generations, and that none but the wise of this world can comprehend it. Furthermore, admitting the scriptures are to be spiritualized, it is unreasonable to suppose that uninspired men are capable to interpret them, and give the true meaning; for it most certainly will require the same spirit of inspiration to interpret, that dictated the writer to write them.

Peter says, "we have also a more sure word of prophecy, whereupon ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of scripture is of any private interpretation." 2 Peter i. 19,20. A light in a dark place is an excellent thing, to enable any person to guide his footsteps in the right path: so are the scriptures a sure guide in the path of holiness when we read and apply them according to Peter's rule of interpretation: "no prophecy of the scripture is of any private interpretation." We shall now examine the literal fulfilment of prophecy that is already fulfilled, that the reader may see the propriety and necessity of adopting the above rule for the application and interpretation of prophecy yet future. We will commence with the Lord's prophecy to Noah.

In the days of Noah the inhabitants of the earth were very wicked, and the Lord in his just wrath resolved to destroy them, if they would not repent and forsake their evil ways. Therefore, He prophecied to Noah that He would bring a flood of waters upon the earth, and destroy all flesh: He also commanded Noah to build an ark for the saving of himself and family. Now if Noah had considered this any thing else than a literal relation of facts, and considered it the figure of some spiritual event, and the ark a spiritual one, he most certainly would have perished with the antediluvians. He had no knowledge of the modern spiritualizing system, therefore he moved forward and prepared the ark to the saving of himself and family. The next prediction we will notice is the Lord's to Abraham, telling him that his seed shall remain in bondage four hundred years. (See Gen. xv. 13,14.) Moses says, the children of Israel were in bondage four hundred years. (See Ex. xii. 40.) Indeed, Joseph's interpretation of Pharaoh's dream, and prediction of the seven years' famine; and Moses' predictions to the children of Israel in the wilderness, were all literally fulfilled. Isaiah's prophecy to Hezekiah that his days should be lengthened fifteen years, and also his prophecy concerning the destruction of Babylon were literally fulfilled. Also Jeremiah's prophecy that the Jews should be taken to Babylon and there remain in bondage seventy years, which was literally fulfilled. We might cite the reader to passages of this kind and their literal fulfilment, till he would be weary reading them; but we forbear knowing that the honest in heart are willing to accept of a few as a sample of the literal fulfilment of prophecy. It sufficeth to say that all true prophecies when the prophets said thus and thus saith the Lord, were literally fulfilled. For instance, the predictions concerning the first coming of Christ, and the important events connected with the history of his life, were all fulfilled to the very letter: and the fact that the apostles, wherever they quoted a prophecy from the Old Testament, applied it as a literal relation of facts without making any comments upon it whatever, is sufficient proof that the predictions of the prophets generally, were designed as literal relations of facts not to be spiritualized. I always take it for granted when I hear any person spiritualizing the scriptures, that he is an unbeliever, and is trying to modify or convert them unto something else to suit his notions or tenets. At the same time he professes to be a believer; but when we sum up the whole of his spiritualizing, we discover that he disbelieves what the prophets and apostles said, but believes what they meant. The infidels would be willing to believe the bible if they could have the privilege of manufacturing it over to suit themselves. And I conclude by saying that it is time that this evil practice of spiritualizing the scriptures, which is so closely connected with priestcraft, was done away, that the noble and the ignoble, the learned and the unlearned, may read the sacred book and understand it, and no longer trust to others to interpret for them. "Cursed is he that putteth his trust in man or maketh flesh his arm." PAUL.

"Jemmy, what is a member of Congress?" "A member of Congress is a personal pronoun, agreeing with self-interest, and is governed by eight dollars a day, understood."

From Chamber's Edinburgh Journal.

THE LAW OF KINDNESS ILLUSTRATED.

A work has lately been published exemplifying the superiority of the benevolent over the coercive and severe principle, as a means of effecting good ends amongst our fellow-creatures; and such reasoning as the book contains is animated by all the earnestness of an amiable and trusting nature.

In the chapter on the disarming force of kindness, we have a story that never can be too often told. "It is well known that Quakers or Friends, have adopted the non-resistance principle, or the law, 'overcome evil with good.' The founder of Philadelphia, Wm. Penn, was completely armed with the spirit of this principle. When he visited this country, he came without cannon or sword, and with a determination to meet the Indians with truth and kindness. He bought their land and paid them; he made a treaty with them, and observed it; and he always treated them as men.—As a specimen of the manner in which he met the Indians, the following instance is very striking. There were some fertile and exellent lands which in 1698, Penn ascertained were excluded from his first purchase; and as he was very desirous of obtaining them, he made the proposal to the Indians that he would buy those lands if they were willing. They returned for answer, that they had no desire to sell the spot where their fathers were deposited; but to please their father Onas, as they named Penn, they said that he should have some of the lands. This being decided, they concluded the bargain, that Penn might have as much land as a young man could travel round in one day, beginning at the great river Cosquanco, now Kensington, and ending at the great river Kallapingo, now Bristol; and, as an equivalent, they were to receive a certain amount of English goods. Though this plan of measuring the land was of their own selection, yet they were greatly dissatisfied with it after it had been tried; for the young Englishman chosen to walk off the tract of land walked so fast and far, as greatly to astonish and mortify them. The governor observed this dissatisfaction, and asked the cause. 'The walker cheat us,' said the Indians. 'Ah, how can it be?' said Penn, 'did you not choose yourselves to have the land measured in that way?' 'True,' replied the Indians; 'but white brother make big walk.' Some of Penn's commissioners, waxing warm, said the bargain was a fair one, and insisted that the Indians ought to abide by it, and if not, should be compelled to it. 'Compelled!' exclaimed Penn, 'how can you compel them without bloodshed? Don't you see this looks to murder?' Then turning with a benignant smile to the Indians, he said, 'Well, brothers, if you have given us too much land for the goods first agreed on, how much more will satisfy you?' This proposal gratified them; and they mentioned the quantity of cloth and number of fish-hooks with which they would be satisfied.—These were cheerfully given; and the Indians, shaking hands with Penn, went away smiling. After they were gon the governor, looking round on his friends, exclaimed, "O how sweet and cheap a thing is charity! Some of you spoke just now of compelling these poor creatures to stick to their bargain, that is, in plain English, to fight and kill them, and all about a little piece of land."

"For this kind conduct, manifested in all his actions to the indians, he was nobly rewarded. The untamed savage of the forest become the warm friend of the white stranger; towards Penn and his followers they buried the war-hatchet, and ever evinced the strongest respect for them. And when the colony of Pennsylvania was pressed for provisions, and none could be obtained from other settlements—which scarcity arose from the increasing number of inhabitants not having time to raise the necessary food—the Indians cheerfully came forward, and assisted the colony by the fruits of their labors in hunting. This kindness they practiced with pleasure, because they considered it as an accommodation to "their good father Onas" and his friends. And though Penn has long been dead, yet he is not forgotten by the red men; for many of the Indians possess a knowledge of his peacable disposition, and speak of him with a tone and feeling very different from what they manifest when speaking of those whites who came with words of treachery on their tongues, and kegs of 'fire water' in their hands, and oppressed in their actions."

This anecdote comes before us with peculiar force at the present moment, when New Zealand is tottering as a settlement, in consequence of the English following a different principle with the natives. How strange does it sound to hear men talking with ridicule of philanthropic policy, as something unfitted for human nature, when the fact is glaring, that it is the contrary policy that does not succeed, its invariable consequences being the destruction and obstruction of all that is good. The true visionaries in this case are those who dream that a large barbarian force is to be made agreeable in one's neighborhood by raising in it the spirit of blind revenge. The true practical man is he who acts justly and kindly by his untutored neighbors, expecting they will thereby be kept on friendly terms with him.

In a chapter on insanity, the effect of the mild system of treatment now practised, in comparison with the former cruel methods, is illlustrated by numerous examples collected from different sources. The next section displays the effect of kindness as an element in the means of reforming criminals. We pass from these as subjects which have already been treated in our paper, and come to an anecdote in which the efficacy of the gentler principle, in circumstances where the other could not have availed, is powerfully evinced. It appeared originally in De Lamartine's translation of "A Residence among the Arab's of the Great Desert." "In the tribe of Nedgde there was a mare of great reputation for beauty and swiftness, which a member of another tribe, named Daher, vehemehtly desired to possess. Having failed to obtain her by offering all he was worth, he proceeded to effect his object by stratagem. He disguised himself as a lame beggar, and waitnd by the side of a road, knowing that Nabee, the owner of the mare, would soon pass. As soon as Nabee appeared, Daher cried in a feeble voice. 'I am a poor stranger, for three days I have been unable to stir from this to get food; help me, and God will reward you.'—Nabee offered to carry him home, but Daher said, 'I am not able to rise; I have not strength."—Nabee then generously dismounted, brought his mare near, and helped the beggar to mount her. The moment he was mounted, Daher touched her with his heel and started, saying, 'it is I, Daher, who have got her, and am carrying her off."—Nabee called upon him to stop, which Daher did. Nabee then said, 'thou hast my mare; since it pleases God, I wish thee success; but I conjure thee tell no one how thou hast obtained her.'—'Why not?' said Daher. 'Because some one really ill might remain without aid; you would be the cause why no one would perform an act of charity more, from the fear of being duped as I have been.' This discriminating kindness subdued Daher; he immediately dismounted, and returned the mare to Nabee; and when they parted, they parted sworn friends."

Let a single act of revenge, a cold, unfeeling instance of retaliation, be known in our communities, and it excites horror, and even the deepest tones of indignation. On the contrary, let a broad act of benevolence, a noble and dignified instance of the forgiveness of enemies be exhibited, and it is at once admired and commended in the warmest terms. So true it is that the human heart dislikes the principle, "hate your enemies," and approves the practice of the law, "love your enemies."

Nothing, we think, could more powerfully enforce this doctrines than the effect of such anecdotes as the following, which we fully believe could not be read to the most debased of our species, without raising such emotions as to form an ample proof of the superiority of genius over revengeful feeling. The brothers Cheerible of the novelist are, as is well known, scarcely overcharged portraits of two real English merchants, one of whom, we regret to know, is now no more.—Of these men the following story was originally told in a Manchester paper. "The elder brother of this house of merchant princes amply revenged himself upon a libeller who had made himself merry with the peculiarities of the amiable fraternity. This man published a pamphlet, in which one of the brothers (D.) was designated as "Billy Button," and represented as talking largely of their foreign trades, having travellers who regularly visit Chowbent, Bullock Smithy, and other foreign parts. Some "kind friend" had told W. of this pamphlet, and W. had said that the man would live to repent of its publication. This saying was kindly conveyed to the libeller, who said that he should take care never to be in their debt. But the man in business does not always know who shall be his creditor. The author of the pamphlet became bankrupt, and the brothers held an acceptance of his which had been endorsed by the drawer, who had also become bankrupt. The wantonly-libelled men had thus become creditors of the libeller. They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt laws, except one.

"It seemed folly to hope that the firm of brothers would supply the deficiency. What! they who had cruelly been made the laughing-stock of the public forgot the wrong, and favor the wrong-doer? He despaired; but the claims of wife and children forced him at last to make the application. Humbled by misery, he presented himself at the counting-room of the wronged. W. was there alone, and his first words to the delinquent were, "Shut the door, sir!" sternly uttered. The door was shut, and the libeller stood trembling before the libelled. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant.

"You wrote a pamphlet against us once!" exclaimed W. The supplicant expected to see his parchment thrown into the fire; but this was not its destination. W. took a pen, and writing something on the document, handed it back to the bankrupt. He, poor wretch, expected to see there "rogue, scoundrel, libeller," inscribed; but there was, in fair round characters, the signature of the firm! "We make it a rule," said W., "never to refuse signing the certificate of an honest tradesman, and we have never heard that you were anything else." The tears started into the poor man's eyes.

"Ah!" said W., "my saying was true. I said you would live to repent writing that pamphlet. I did not mean it as a threat; I only meant that some day you would know us better, and would repent you had tried to injure us. I see you repent of it now." "I do, I do," said the grateful man. "Well, well, my dear fellow," said W., "you know us now. How do you get on? What are you going to do?" The poor man said that he had friends who could assist him when his certificate was obtained. "But how are you off in the mean time?" And the answer was, that, having given up every thing to his creditors, he had been compelled to stint his family of even the common necessaries, that he might be enabled to pay the cost of his certificate.

'My dear fellow," said W. 'this will never do—your family must not suffer. Be kind enough to take this ten pound note to your wife from me. There, there, my dear fellow—nay, don't cry—It will be all well with you yet. Keep up your spirits, set to work like a man, and you will raise your head yet.' The overpowered man endeavored in vain to express his thanks—the swelling in his throat forbade words; he put his handkerchief to his face, and went out of the door crying like a child.

"I am almost convinced," says the author "that there never yet was an instance in which kindness has been fairly exercised, but that it has subdued the enmity opposed to it. Its first effort may not succeed, any more than one shower of rain can reclaim the burning desert; but let it repeatedly shed the dew of its holy influence upon the revengeful soul, and it will soon become beautiful with every flower of tenderness. Let any person put the question to his soul, whether, under any circumstances, he can deliberately resist continued kindness? And a voice of affection will answer, that good is omnipotent in overcoming evil If the angry and revengeful person would only govern his passions, and light the lamp of affection in his heart, that it might stream out in his features and actions, he would soon discover a wide difference in his communion with the world. The gentle would no longer avoid him; friends would not approach him with a frown; the weak would no longer meet him with dread; children would no longer shrink from him with fear; he would find that his kindness wins all by a smile, giving them confidence, and securing their friendship."

TACT AND TALENT. Talent is something but Tact is everything. Talent is serious, sober, grave and respectable: Tact is all that, and more too. It is not a seventh sense, but it is the life of all five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch. It is the interpreter of all riddles: the surmounter of all difficulties; the remover of all obstacles. It is useful in all places, and in all times. It is useful in solitude, for it shows a man his way into the world. It is useful in society, for it shows him his way through the world. Talent is power: Tact is skill. Talent is weight: Tact is momentum. Talent knows what to do, Tact knows how to do it. Talent makes a man respectable: Tact will make a man respected. Talent is wealth: Tact is ready money. For all the practical purposes of life, Tact carries it against Talent, ten to one. Take them to the theatre, and Talent shall produce you a tragedy that will live scarcely long enough to be condemned, while Tact keeps the house in a roar night after night with its successful farces.—Take them to the bar, Talent speaks learnedly and logically: Tact triumphantly. Talent makes the world wonder that it gets on no faster: Tact excites astonishment that it gets on so fast; and the secret is, that it has no weight to carry: it makes no false steps; it hits the right nail on the head: it loses no time: it takes all hints and by keeping its eye on the weather-cock, is ready to take advantage of every wind that blows. Take them into the church, Talent may obtain a living: Tact will make one. Talent gets a good name: Tact a great one. Talent convinces: Tact converts. Talent is an honor to the profession: Tact gains honor from the profession. Take them to the court, Talent feels its weight: Tact finds its way. Talent commands: Tact is obeyed. Talent is honored with approbation; Tact is blessed with preferment. Place them in the Senate. Talent has the rear of the house: Tact wins its heart and its votes. Talent is fit for employment: Tact is fitted for it. It has a knack of slipping into place with a sweet silence and glibness of movement, as a biliard ball insinuates itself into the pockets. It seems to know every thing without learning anything. Talent is certainly a fine thing to talk about, a very good thing to be proud of, a very glorious eminence to look down from, but Tact is useful, portable, applicable: It is the Talent of Talents, the availableness of resources, the applicability of power, the eye of discrimination, the right hand of intellect. [Voice of Truth]

QUEER THEORY OF THE FORMER DESTRUCTION OF THE WORLD

The Aztecs, a tribe of which inhabit that part of Mexico, supposed that four successive revolutions had at different epochs destroyed mankind. The first was called the Age of the Earth, which took place 5206 after the creation of the first sun, in whiich the giants, who had then dominion over the earth, were then destroyed by famine, and those who escaped from this sad scourge were devoured by tigers. The second was called the Age of Fire, and happened 4084 years after the preceding age. At this epoch, the world was destroyed by fire; and as the birds only could escape the general conflagration, men were changed into birds. A man and woman were however saved in a cave. The third epoch, called the Age of Wind, took place 4010 years after the Age of Fire. In this revolution the world was destroyed by violent hurricanes, and the few men who had escaped were changed into apes. The fourth epoch, the Age of Water, happened 4008 after the preceding one, a universal deluge occurred, in which all men were changed into fishes, except a man and a woman. This priviledged pair was saved in the hollow of a tree: the children of this couple were all born dumb and were taught to speak by a dove; but every child learned a different language.

Do justice; love mercy; practice humility.—Do nothing you would wish to conceal.

MOTHER.—A writer beautifully remarks that man's mother is the representative of his maker. Misfortune, and even crime, set up no barrier between her and her son. While his mother lives he will have one friend on earth who will not listen when he is slandered; who will not desert him when he suffers; who will solace him in his sorrows and speak to him of hope when he is ready to despair. Her affection knows no ebbing tide. It flows on from a pure fountain, spreading happiness through all his vale of tears, and ceases only at the ocean of eternity.

EDUCATION.

To be educated is to know how to reason, compare and decide accurately. By the process of education this faculty is acquired, and this is termed in this "practical age," a practical education; in connection with real labor it makes a practical man, and is more fully carried out and illustrated by manual labor, which gives title to the proud cognomen of every true-hearted American who bears it, of the "working man."

Some suppose every learned man is an educated man. No such thing. That man is educated who knows himself, and who takes accurate common-sense views of men and things around him. Some very learned men are the greatest fools in the world—the reason is, they are not educated men. Learning is only the means, not the end; its value consists of giving the means of acquiring in the discipline which, when properly managed, it gives the mind. Some of the greatest men in the world were not overstocked with learning, but they were thoroughly educated. Washington, Franklin, and Sherman were of this class; and similar, though less striking instances, may be found in all countries. A man may study metaphysics till he is grey, and languages, till he is a walking polyglot, and if he is nothing more, he is an uneducated man.

CHRISTIANITY.—Christianity, like a child, goes wandering over the world. Fearless, in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood-stained warrior sheaths his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and, like the heart-smitten disciple, goes out and weeps bitterly. It brings liberty to the captive, joy to the mourner, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint-hearted, and assurance to the dying. It enters the hut of the poor man, and sits down with him and his children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities, amid all their pomp and splendor—their imaginable pride and their unutterable misery—a purifying, ennobling, correcting and redeeming angel. It is alike the beautiful companion of childhood and the comfortable associate of age. It ennobles the noble; gives wisdom to the wise; and new grace to the lovely, The patriot, the priest, the poet and the eloquent man, all derive their sublime power from its influence. [Mary Howitt.

A MISER'S EVENING PRAYER.—O Lord, thou knopest that I have nine houses in the city of London' and likewise that I have lately purchased an estate in fee simple, in the county of Essex: Therefore I beseech the to preseove the two counties of Essex and Middlesex from fire and earthquakes. And, as I have a mertgage in Hartfordshire. I beg of a likewise to have an eye of compassion on that county: and for the rest of the countries, thou mayest deal with them as thou art pleased.

O, enable the bank to answer all their bills, and make all my debtors good men. Give a prosperous voyage and return to the Mermaid sloop which I have insured. And, as thou hast said that the days of the wicked shall be short, I trust in the that thou wilt not forget thy promis, having purchased an estate in revertion of Sir J. C. a profligate young man.

I also pray the to keep ouu friends from sinking and, if it be thy will, let thare be no sinking funds.

Keep my son Caleb out of evil company and gaming houses; and sanctify this night to me by preserving me from thieves and fire, and make my servants honest and cateful—whilst I, thy faithful servent, lie down in perce. So be it.

A judge in Alabama has decided that the acquiring of husbands, by the young ladies, through the instrumentality of bustles, is obtaining goods under false pretences.

BETTER THAN NONE.—A married woman was one day telling a single lady on the wrong side of forty, of some domestic troubles which she attributed to the irreguities of her husband.

'Well, said the old maid, 'you have brought these troubles on yourself; I told you not to marry him. I was sure he would not make you a good husband.'

'He is not a good one, to be sure,' replied the woman, 'but he is a great deal better than none,'

To the Saints Scattered Abroad,

Greeting—Brethren; Our paper was established for the express purpose of keeping you informed of the progress of the great work of God in this last dispensation of his power to the children of men; and as servants of the living God our only object is the dissemination of principles of eternal truth and not any pecuniary advantage; hence we have put our paper down at the very lowest price, and furthermore, call upon all who wish the prosperity of Zion, to send in their names, whether they are able to remit now the price of subscription or not, and we will send them the paper—and we would request the Elders throughout the country to send us in the names of all who wish our paper. We wish all to understand, that we do not expect to make money out of it—but intend to devote every dollar above the actual expences of the paper, to the dissemination of our Religious views and the propagation of Mormonism. The Saints already begin to appreciate the utility of an organ, published in the great centre of information in the East, and we feel flattered by the many commendations we receive from honest Gentiles, who are in search of Truth, and feel fully repaid for all our labors, in the good fruits that are daily made manifest in the regions where our paper circulates. We will keep you informed of every important movement in the Church, and would advise you not to give ear to the many flying rumors and lying newspaper stories respecting our people.

We have some valuable works to publish and as soon as our subscription list will warrant it, intend to dispense with our advertisements, and devote the whole of our paper to interesting subjects. So send in your names without delay. We subscribe ourselves, the servants of God, and your friends.

THE PROPHET.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, OCT., 12 1844.

"Hang out our banners on the outward wall,
The cry is still they come."

The enthusiasm is getting higher and higher from almost every quarter; we hear that the Democratic cause is greatly gaining ground, and if we keep on as we have done until the election. Victory is sure to crown our efforts, and that too, by an overwhelming majority. Indeed, we scarcely know how to judge of our strength, so great are the numbers coming in continually; and it gives us great pleasure to think that our Brethren are so unanimous in the opinion of our late brother J. Smith, as to be willing to sustain every measure which he advocated. This is "proof as strong as holy writ," that we are united in the great work before us. It will not do for us to withhold our efforts in this coming election for any small and trifling cause; we cannot expect to have every thing as we would wish—that would be impossible. We are to look at the general good of all, and not mind "trifles which are as light as air, compared to great and leading principles. It is on the side of Democracy that we have anything to hope for, and we know many prominent individuals that this country may be proud to own that will see that we shall have justice administered to us equal with any other denomination, and they are attending to it at this time as honest men. Governor Ford is doing his best to ferret out the perpetrators of that horrid butchery of the Smiths against a host of enemies, and those too who will try and make him as unpopular as they can. Shall we not do all we can to uphold him in the bold and fearless stand, which he has taken in our behalf? He is gaining an undying name in the cause of philanthropy in defending the innocent populace that are not able to help themselves, when mobs are continually threatening them from every quarter. Go on, Governor Ford, and you shall be a terror to evil-doers; but a praise to them that do well," and no matter what your faith may be (religiously) the Spirit of Elijah's God shall rest upon you in doing all the good you can at this time—and you shall be remembered by a grateful people.

To Correspondents.

L. F. shall be attended to; B's communication will be attended to—he may rest assured that all is right. The printed certificate has not been received which will account for the omission of S's articles this week—the one addressed to W. H. M. cannot appear until an understanding is had, we will be in Boston on Sunday next. G. B. W. is too personal, and its insertion would lead to recrimination, as we would be obliged to allow our columns for the answer of the accused—we think the matter may be settled by a more pacific course. G. B. W's or any one's influence, we do not wish at the expense of our principles. "A Boston Thinker" is unintelligible.

To our friends on the East side.—For the accommodation of those who reside on the East River side of the city, our indefatigable young friend, Elder Braidwood, has taken a hall for meetings. It is the Long Room, over Wright's Temperance Home, at the junction of Houston and First street. Meetings will be held every Sunday morning and afternoon at the usual hours.

Great Events in Prospect.

Nothing is more clearly foretold by the prophets of the Old Testament, than the complete restoration of the Jews, and their triumphant establishment in their native Jerusalem. The present aspect of Europe and Palestine is very favorable to such an issue. We shall have, this month, an oration from M. M. Noah, on the subject. The number of Jews, in and about Jerusalem, is said to be now 40,000! Until recently there were but 5,000; and the number is constantly increasing. while all Europe appears to be moving in behalf of this long oppressed people.

In the meantime, it is a singular fact that the Mormons prophecied this state of things long before any excitement had existed among the Jews on the subject. These things are taking place at the exact time foretold by the Mormons.

The death of Joe Smith and his brother seems to have discouraged some of the Mormons at Nauvoo; but it is a literal fulfilment of scripture.

* * * * *

The Mormon book says that Christ appeared on this continent, and was rejected here also, as well as at Jerusalem, and that the inhabitants with their cities were destroyed in consequence of it.

The fact that numbers of the Mormons have become dissatisfied and gone away from Nauvoo since the death of their two chief men, has also been foretold by all their preachers, who have often declared that there were many unsound members in the church; and that before the consummation, events would take place which would serve to sift out the wheat from the chaff, and that none but sound believers would be left behind.

So much for this singular people to whom we are disposed to do justice, as well as to all other denominations—especially when they are slandered, persecuted and murdered without just cause.

Whether the Mormon prophecies were genuine, or whether they were all impositions and mere guess-work, we leave to every one to decide for himself; but the events now taking place among the Jews are in singular accordance with the prophecies of 'the golden bible,' and all the Mormon preachers.

The above is from the "Boston Uncle Sam," and we give place to it in order to show how little the prophecies that concern this generation are heeded—that although we live and have daily evidence of the fulfilment of them, yet we are so blinded by our traditions and prejudices, as not to notice them, and even go so far as to kill those who make known these truths.

It has always been the case.—The Jews would not believe the prophecy of the Saviour respecting the destruction of Jerusalem; nor did they give him credit for it, when Titus laid the city low in fulfilment of the prophecy, and though they are to this time scattered among every nation, kindred and people, they will not admit that it is in fulfilment of the words of Jesus Christ—and while professing Christians notice the literal fulfilment of prophecies in ages that have past—they heed not the words of God to them, or if they do, "they make them void through the traditions of their fathers."

The Late Results in Philadelphia.

In Philadelphia County, at the Election held this last week, the Coons (Whigs) and Church Burners (Natives) amalgamated and carried the County. The Whigs, dropping their candidates and voting for the Church Burning candidates, in order to obtain their suffrage for Clay at the Presidential Election. However false the policy of "Natives" may be as a party, we candidly believe there are many honest individuals attached to that party by the deceptive cry of "Native Americans, versus, foreign influence," that will never consent to vote for the policy that tends to exalt the monopolist at the expense of the laboring classes, and consequently, the coalition will not have the effect of lessening the vote for Polk, but when understood, will increase his majority in old Democratic Pennsylvania—but a word on the subject of the principles of these two parties. Is this not a verification of the old adage, "Like seeks like?" and is there not a unity of spirit in Whiggery and Church Burning?

More Proof of the Book of Mormon.

Antiquities of South America.—New and Interesting Discoveries. The National Intelligencer contains a long letter from Mr. Pickett, at Lima, commenting upon discoveries of very extraordinary ruins, said to have been fonud by Judge Neito in the Province of Chachapoyas, while on an exploring expedition. As Judge Neito is represented to be of good standing, both personally and officially, we are bound to repose full faith in his declarations otherwise great doubts would be thrown over his statements. Judge Neito writes to the Prefect of the department, that in making a survey of the country he found at Ceulap a building of a most extraordinary character, which he describes as a wall of hewn stone 500 feet in width, 3600 feet in length, and 150 feet high. This edifice being solid in the interior for the whole space contained within 5, 376,000 feet of circumference' which it has, to the before mentioned height of 150 feet, is solid and levelled; and upon it there is another wall of 300,000 feet in circumference in this form, the feet in length, and 500 feet in breadth, with 900 same elevation (120 feet) of the lower wall, and like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall, are a great many habitations or rooms of the same hewn stone, 18 feet long and 15 wide, and in these rooms as well as between the dividing walls of the great wall, are found neatly constructed niches a yard or two-thirds in length, and a half-yard broad and deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of very firm texture, though coarse, and all worked with borders of different colors. If this description is authentic—and we have no reason to doubt it—this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description it must have been a vast tomb, but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided; yet the Judge says that the ingenious and highly wrought specimens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone; the elegant articles of gold and silver, and the curiously wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation which declined in the same manner as others, more modern, as Babylon, Balbec, and the cities of Syria, and this he says is evidently the work of people from the old world as the Indians had no instruments of iron to work with.

We consider it the duty of liberal governments to appoint Commissioners, properly organized to explore all the continent of South America, and in particular to penetrate the vallies in the Cordillerras.—Great discoveries are yet to be made there.

We have just received a fresh supply of the Book of Mormon, and Evidences in proof of the Book of Mormon.

VOICE OF WARNING.

A few copies of the new edition of this excellent work may be had at the Prophet Office price 3s.

EVIDENCES IN PROOF OF THE BOOK OF MORMON.—A fresh supply just received—Price 37 1-2 cts.

More Sectarian Fruits.

"By their fruits ye shall know them"

Preachers Arrested for Stealing, Counterfeiting, &c.—The Cincinnati Bulletin relates the case of two preachers, named Coffee and White, who were arrested at Mount Sterling, Ky., on the charge of stealing and counterfeiting. They were preaching when they were arrested, at a camp meeting, and some of the stolen goods were recognized as forming a part of the dress of Mr. Coffee's daughter, who was present. Coffee was required to give bail in $500 to answer at Court. Subsequently he was required to add $1000 bail, making $1500 in all, a disclosure having been made, implicating him deeply with a set of villains who infect that country, and live in the caves, &c., so numerous in those parts. On the day following the arrest of Coffee, the Rev. Mr. White was taken from the pulpit at the same place, charged with being particeps criminis. a large amount of counterfeit money was found udon him.

The Planters' Banner, of Miss., warns, the public against the Rev. W. R. Allen, who lately decamped from the parish of St. Mary, La., under very suspicious circumstances. His church arraigned him for lying, trading in horses, getting into debt, selling church pews, &c. He went to Louisiana from Mississippi, where it is said he was engaged as a Methodist Minister, but was dismissed for misconduct.

Great indeed must be the depravity of that man who can make a trade of religion and assume the ministerial robe, as a cloak for infamy and imposture.

The above is a sample of the conduct of those who are continually charging upon the oppressed people of God the commission of the vocy crimes of which they stand convicted.

These are not MORMONS but METHODISTS.—Perhaps the Boston Olive Branch will copy the above.

THE MORMON WAR.—ATTEMPT TO ARREST THE MURDERERS OF THE PROPHET.—Governor Ford, of Illinois, ordered a detachment of troops under Gen. J J Harden to encamp near Carthage on the 26th ult, intending to aid the civil authorities in the arrest of the murderers of Joe and Hiram Smith. The country will applaud this determination of the Governor to sustain the law. The lawless enemies of the Mormons had planned an attack on Nauvoo for the massacre of the Mormons on the 26th and 27th ult, their forces to be collected under the pretence of joining in a wolf hunt, but Governor Ford, by a judicious arrangment of his troops, disconcerted their arrangements and it was supposed they would not attempt to carry out the wicked project. The Governor was at Carthage. Writs were issued and placed in the hands of the Sheriff for arrest of Thomas C. Sharp, editor of the Warsaw Signal, and for Col Williams, of the same, both charged with participating in the murder of the Smiths. The Sheriff came to Warsaw and attempted to arrest Sharp, but he refused to surrender himself, and in this resolution was sustained by the infamous part of the population of Warsaw. The Sheriff returned and reported his inability to arrest him, when three hundred of the troops were ordered to march to Warsaw. The troops had not arrived at Warsaw before the last steamer left, but Sharp and Williams had escaped to the Missouri side of the river, where they will find a hord of sympathising spirits. Sharpe has issued an address.

He says:—

"I did not help to kill Joe Smith, for I did not go to the jail, with those who killed him. If my influence helped to produce the state of feeling that resulted in his death, why I am, in common with some hundreds of others, guilty, not of murder, but of an extra judicial execution. I have the most satisfactory proof that Joe Smith threatned my life and sought to take it; if I had, therefore, killed him I should only have acted in self-defence."

He acknowledges himself, then, an accessory to the murder before the fact, and should be held accountable to the law.—SUN.

BOSTON OCT. 3rd. 1844.

MR. EDITOR.—The modern Athenians have had the pleasure for the last fortnight of listening to that eloquent minister of the church of "Latter Day Saints" Elder G. A. Adams. The crowded state of the hall in which we worship, has been a forcible comment as well on his popularity, as on the unprecedented anxiety of the public generally, to hear the doctrines of the "Mormons" without misrepresentation. If we had procured the largest church in the city, I have no doubt it would have been well filled. Beside the intrinsic worth of our doctrines, there is much benefit derived, I conceive from the manner in which they are proclaimed.—

Sensitiveness is the great secret of excellence as it is in forensic eloquence;—this gift Elder A. possesses in an admirable degree. There is nothing dull, monotonous or prosy about him; he is all fire all feeling; the very antipodes of that icy, formal style of preaching, which is as cold as the unquarried rocks of the mountain.

The majority of those who attend our meetings, frequent them rather to gratify their fancy, than to have their judgment convinced; they come ascritics, not that their feelings may be roused, or that seige may be laid to their hearts; but Br A. has feeling enough to throw his *whole soul into his* subject, and embodies his very being with it, making the blood leap with excitement; such a man they will follow through every turn with enthusiasm, when one of your sleepy, calculating preachers, might as well attempt to start into life the stones of the street. Though vehement in his style, yet he does not exaggerate, (which is the common fault with speakers of this class) but frames all his remarks by cogent and irrefragable arguments.

When he bursts out sometimes in his peculiar manner clearly portraying the varied scenes of biblical history, he reminds one of the old Greeks who thundered in the best days of the republic; of Cicero hurling the hot living fire of his patriotic wrath upon their heads who conspired to overthrow his much loved Rome; there is no half way work about him; his habit is to come to the point, to drive his remarks well home. The ability to preach as Br A does, is given unto few. Without doubt that ability would in any other church command in a short time an ample fortune. And though he may often be embarrassed pecuniarily, jaded in body and mind it must be a source of great and heartfelt gratification to a man of his generous feelings to reflect upon the signal success which has been showered upon him even from the first. From Br A's remarks, manner and appearance, I drew the inference that nature had been rather liberal to him of intellectual endowments. Another inference was, that his disposition was remarkably amiable. I find I was right in these my "first impressions" Though very zealous, there is nothing austere about him, on the contrary there is frequently a view of good humour running through his remarks, calculated to disturb the risible muscles of his audience despite the immovibility which they may be determined to preserve. Wherever Br A may travel hereafter, at however great distance he may be removed from Boston I hope he will occasionally think of one among many in this place who with a full heart thanks his God that he ever heard him proclaim the everlasting gospel. It has been said in relation to the "Mormons," The secret of their success is unknown," What is the secret of our success? I know not unless it be the possession of the truth, and the disposition to proclaim it which the Apostles had. By constant preaching, great self-denial and hard labor, they by the blessing of God, convince thousands of the reality of their religion, who before laughed superciliously at their pretensions. No people ever had severer things said about them, yet no people ever were more distinguished for their sincerity and kindness of intention, or desire to do all the good in their power.—Where the Latter Day Saints are known their possession of these qualities is recognised and readily acknowledged. Previous to my acquaintance with them my prejudices had been at issue with this belief. I judged them by the language of the papers respecting them; I regret heartily that I did so, and God being my helper, I will make amends for it in future, as far as I possibly can.—

I can scarcely read an article in relation to us in any paper, in which I do not meet as vile language as ever issued from that sink of verbal pollution, an Athenian fish-woman's mouth. I protest against the course the papers and ministers have pursued against us. Most assuredly they have acted like madmen—their attacks upon us have been outrageous and savage beyond endurance. They have been ferocious and maniac in their assaults.

If they cannot defend their cause without using poisonous weapons, let them renounce it. But these unpleasant occurrences we must expect. We will be liable to hard rubs for a few years more, and then perhaps the travelling will be more smooth and pleasant.

If God's people are only conscious of their own powers, and what He will effect with them, and determined not to be discouraged by the gloom that may be shrouding them for a brief space, all will be well. For my own part I look with high hopes to the future provided we can retain our ambition and energies and are willing to do what God requires for the sake of keeping the stand we have taken. Proceed upon that principle, and as sure as day follows night, so sure will prosperity be ours shortly.—It must be, it will be so.

Respectfully
John A. Eaton

Elder Adams will hold a discussion next week with Origen Bachelor on Mormonism; the usual result will follow I suppose viz. an addition of many to our number.

MY VOTE—it may save the State.

We are constant as the Northern Star,
Unchang'd in peace—the same in war.

Sixteen years ago I gave my first vote with all that fire of devotion which the love of country inspires in the breast of every true American, to that good old sage and hero, ANDREW JACKSON; who, at New Orleans, cotton'd the enemies of "Beauty and Booty." I had been making more than one nation ship's forecastle my domicile on the wild ocean—and many a port a temporary home; where, to the words of "open your ports and fire away, General Jackson gain'd the day," I have helped to disgorge and stevedore away many a good ship's cargo, that have enriched your aristocratic Whigs, at the expense of the health and life of many a jolly and adventurous tar.—I had just shaken hands with the tip of the dandy man-rope of the side-ladder, when apparently a strange craft luft athwart my hause with a friendly hail of welcome home, in time for the election; 'you vote the Whig ticket?' 'Hard a-starboard!' says I, 'vice versa!' 'You can't vote,' says my dapper cousin, with the goose quil stuck through his scented hair of oakum, like a sailor's fid in the eyes of rigging at grub time,—'you must be ashore six month's before you can have a freeman's privilege;' knowing my nearness for 'Old Hickory,' he followed me to the polls, my vote was disputed—the day was fast merging into night, when I recollected that I was the owner of bricks and mortar, and had been a tax payer all my life; so after boxing and filling from one part of Southwalk to another, I made prize of the right authority, and gave my vote for the man that made nations fear and respect abroad, while at home, millions of freeman revered and loved.

I am no man worshipper, except when God sends his great spirits like a Washington, Franklin, and Jackson, to this little far-away planet from his glory, to correct, and rightly adjust temporal affairs and until the great Ruler shall establish a government, where we shall require no Bank, no Tariff, but in their stead, simple and wholesome laws, and He in person to rule in righteousness; I shall continue to be an humble but firm soldier in the Democratic Legion. My respected ex-Presidents, Gen. Andrew Jackson and Martin Van Buren, have transferred me to Polk and Dallas, with my fullest and freeest consent; so hurra for the Blue Jackets, the same for the Farmers and hard-fisted mechanics—

Let Texas come in, and Oregon too;
We can't have too many, but may have too few.

May the whole continent of America be overshadowed by the wings of the Eagle—protected by the unity of the Stars and Stripes, the best bit of bunting that fans the seas. Then let us like a mighty host of brothers, live in amity and peace.

And may all bitter feelings pass away
When Polk and Dallas gain the day;
Which is close at hand I understand the signs of the times.

The other day a person not remarkable for his piety, remarkable in controversy, that his opponent had armed a death-blow at religeon. A wag who overheard him, replied,—"The man is a good marksman who can hit yours."

[For the Prophet.]

Dear Brother,

It has been with no small degree of interest I have been viewing men and things connected with the peace and prosperity of the church of God in the present trying times. Indeed, I can truly say it has been with joy mingled with sorrow, that I have witnessed the determined and dignified stand taken by the "Twelve," and the noble manner they have been sustained by every true hearted Saint and servant of God. But my mind has been clouded with sorrow when I view the course taken by Elder Rigdon and others—but prophecy must be fulfilled, and men do as it is prophesied concerning them; but woe to them by whom offences come. Elder Rigdon is doing just what Joseph prophesied he would do. Let the brethren put their trust in God and fear nothing—let them rally around the "Twelve" and abide their council, send in their means to help to finish the Temple, that they may see the salvation of God concerning this people. Do these things and you will not fall or be led astray.

I now wish to speak of another individual, and warn the church against him. I mean Benjamin Winchester, who has recently been making quite a stir in Philadelphia in taking a stand against Brother Joseph and Brother Hyrum, most of the Twelve, and myself, under the pretext of certain things, which he says has been taught him by the heads of the Church, and because he would not believe these things, he says, they have persecuted him, and suspended him from time to time. But when he says so, he tells a falsehood; for let the Church and the world know that he was suspended, and his license taken from him. for disobeying council, before these things were talked of, and before Bennet's Book of Lies left its native hell and found its way before the world; which book, all men know, was what first gave rise to all the talk on this subject. And the church and world should know, that this giant of an Anti-Mormon commenced disobeying council as long ago as 1840, when Brother Joseph was in Philadelphia; he disobeyed the council af the Twelve, in England; he disobeyed Brother Hyrum's council after he returned from England, and has disobeyed the council of all the authorities of the church at various times since. I was in a council, a year ago last spring, at Nauvoo, at which Winchester was present, and was charged by Brother Joseph with lying, and traducing the character of an innocent female, and for this and for other things he was suspended, and his license taken from him: did he then make any pretence that there were things taught in the Church he could not believe? No; he knows he did not, as will all bear witness, who were present in the council.

What is it then that instigates him? It is sheer malice. He takes advantage of the present persecution and lying reports, to do what he has long contemplated—turn against the Church. But why he should pour out the vials of his wrath so particularly on President Young, William Smith, and myself, I am at a loss to know. He never had three better friends than we were; and the hypocritical falsifier should remember that we have injured ourselvs in trying to save him. While some of us were pleading for him Joseph told us he was a lying serpent, and would turn and sting us the first opportunity: Joseph told him that he was an ungrateful lying hypocrite. When he came from the West, without a license, in a destitute situation, who then took him by the hand and gave him a license? Bro. William Smith was the man, and he has been paid by ingratitude and falsehood. As to myself I don't consider Winchester's tongue any slander, for I consider him one of the greatest liars and hypocrites on the earth. It is high time he was unmasked; he has lied about me, and slandered me in various statements he has made in public, which lying statements he must publicly retract, or I will see what virtue there is in the "Laws of Pennsylvania." Just before the assassination of Brothers Joseph and Hyrum, we had some conversation concerning Winchester, in which Joseph and Hyrum said that W. was rotten at heart, would apostatize. and injure the church as much as he could. Thus you see the fulfilment of this prophecy.

His course for the last four years has been one of rebellion and disobedience to Council—I know nothing better to compare him to than a crow—it likes something filthy much better than that which is well cured. So with Winchester; he is always hunting up all the stinking, lying rumors he can find against faithful men of God, and let him tell the story, there never was a pure man in the Church but himself—the Prophet was a bad man—the Patriarch was a bad man—the Twelve are bad men, and I suppose Jesus Christ is a bad man for calling such bad men to stand at the head of the church in the last days—and as he says it is the Church of Christ, and, I suppose, will say so until he can dispose of a lot of old books he has on hand. Poor man! he is rendering himself a laughing stock for fools. I should suppose he would join Sidney Rigdon, and help him to fight some of his "visionary battles" if he was not such a consummate coward, as well as a hypocrite and slanderer. Poor Benny! he will blow off the steam with which he is charged at present (if he does not burst like a toad when it swells too large) and then he will wilt down and die like a corn stalk, not even leaving a stone to tell where slumbers the ashes of this fallen hero!

The work of the Lord in the east is rolling on in majesty and power, on every side. There are a few discontented spirits here, and I think, if Benny could cone on, he could find a few crows to quack with him, but they are very few indeed. By the tenor of one or two of your last week's correspondents, I should think they thought your readers were very wicked, especially the Elders. Now, I have never known any of the authorities of this church to teach any thing but virtue, truth and righteousness, and when I hear men making such an ado about virtue, I always think "there is some thing rotten in Denmark." God forbid that I should shoot over the castle and hit my brother. Those whose souls are free, have nothing to fear—more anon. As ever I remain your friend and brother in the new and everlasting Covenant.

G. J. ADAMS

A notorious toper used to mourn about not having a regular pair of eyes; one being black and the other light hazel. 'It is very lucky for you, replied his friend,' for if your eyes had been matches, your nose would have set them on fire long ago.'

Boston, October 8th, 1844.

Mr. Editor.

I take the liberty, although a stranger, to address a few lines to you expressive of my feelings as touching those principles which are being advocated by your valuable and interesting papder.

At the close of the protracted meeting held by Elders Smith and Adams at the Suffolk Hall Boston (from which it is hoped much good has been done in the advancement of your faith and doctrine). Elder Brannan was announced to address the assembly on the coming sabbath which led me to the curiosity to attend, and enquire weat more of principle could be adduced dy this young Lion of Mormonism, than had been brought forth in defence of your faith, or as a people believing that Joseph Smith is a prophet of God, and that the Book of Mormon is of divine origin. To our utter astonishment we cant say that we were astounded at the arguments hurled forth from this youth from half past ten o' clock in the morning untrll nine in the evening. From this rising witness of Mormonism(for such we would suppose him to be from personal appearance, giving evibence of not more than twenty three years of age) we were truly led to exclaim, that God evidently had commenced a marvellous work and a wonder. He rook up the authenticity of the Book of Mormon' and the claim it has on us for faith and confidence; taking the Bible for a rule of evidence, he shewed plainly therefrom (ever and anon favoring us with new iders of occult and mysterious psrs of scripture entirely unknown before, evincing his origcnality, and familiarity with the rcriptures) that God led a people from the continent of Africa to the continent of America who are the literal descendants of Ephriam and Manassah, and that they received the revelations of God, which were left upon aecord and finally deposited in the earth, to come forth to a gentile nation in the fulness of time. His evcniug discourse was more particularly on the beauty glory, and grandeur of Zion which were connected with, and would come following the Book of Mormon; it was han ingeniously, and delivered with that force of argument, language and power, that none could gainsay or resist.

As a man he is decidecly origcna, possessing a style of address entirely his own, evincing qualities which unber further improvement will shine with meridian splendor. May God go with him in the developement of those principles which in themselves are only calculated to redeem the inhabitants of the earth from the traditions of men, already we can say, angels do attend him, and guard him on hes way.

I am with respect a friend ot truth,

I. Drew

FOREIGN NEWS.

FIFTEEN DAYS LATER FROM EUROPE—ARRIVAL OF THE ROYAL MAIL STEAMER CALEDONIA.

The fast and elegant steamship Caledonia, Captain E. G. Lott, was telegraphed on Thursday morning at 8 o'clock, about 30 miles outside the Boston Light, and arrrived at her wharf in East Boston at half past ten o'clock. She made her passage in thiirteen and a half days.

We make our summary from from Wilmer & Smith's European Times.

The state of trade in the manufactoring districts of England is satisfactory. With the exception of printing cloth which is in dull request, nearly all descriptions of Manchester goods have experienced an improved demand within the last two or three days, and in some instances prices have advanced. The amendment has not, however, extended to the staple, which, owing to the large supply on the market, has receded somewhat in value.

The British Parliament was prorogued by commissions appointed to represent her Majesty, on Thursday, the 5th ulto, to the 10th of Oct. The Queen made a speech—but there was nothing in it.

A war steamer, constructed of mahogony, and intended to be the largest in the world, is on the stocks, and will probably be launched in April next. She is to be called the Terrible.

A clerk in the Bank of England, and another in the Customs, have obtained a fraudulent transfer of 8,090 pound consols, with which they have absconded.

France, like England, is suffering from rural conflagration. The National de l' Guest of the 31st August, reports many fires and destruction of much property, while the inhabitants are greatly alarmed by the prevalence of incendiarism.—Forty houses have been burnt by one fire at Crach.

The Queen has signified her intention to open the new Royal Exchange in the course of the last fortnight of the month of October. His Royal Highness Prince Albert will accompany her Majesty.

On the 9th inst, Havre was visited by an awful thunder storm.

Fanny Ellsler is now dancing with great success in Liverpool. The house is crowded nightly.

Mr. Charles Kemble has been delivering his Shakspearean Readings in Manchester, and is now engaged in delivering them in Liverpool.

The Queen's Visit to Scotland.—The Queen and Prince Albert left London on Monday the 9th inst. for Dundee, in the steam yacht Prince Albert, accompanied by the leading members of the Court, where they arrived on Wednesday, and immediately proceeded to Blair Athol! The Queen received a hearty cheer when she left the Thames, and an equally hearty greeting on her landing in Scotland.

England and France.—It is gratifying to announce that all apprehension of a collision between us and our neighbor is at an end. The Tahiti question has been settled after a fashion; the wounded feeling of the Missionary Consul, Mr. Pritchard, is to be healed by a present of francs, and the French officer who maltreated him is censured, but hardly disgraced.

The mode of settling the quarrel is not palatable to many fiery persons on either side of the straits of Dover; but sensible persons of both countries will regard it as a practical mode of getting rid of a trumpery quarrel.

Christening of the Young Prince.—Lofty was the ceremonial, splendid the feast, in Windsor Castle, on the 6th instent, when Queen Victoria's second son was christened, "Alfred Ernest Albert." Royal visitors began to arrive early in the afternoon.

Louis Philippe's Visit.—The Morning Chronicle gives some particulars of Louis Philippe's intended visit to this country—"His Majesty will leave Treport on the 7th or 9th, by evening tide, so as to disembark the following day, before midday, at Southampton, and the same evening to dine at Windsor Castle. The two of his ministers who will accompany King Louis Philippe are, M. Guizot, the Minister of Foreign Affairs, and Admiral Mackau, the Minister of the Marine.

New Traffic with Africa.—Several vessels have left Liverpool for the Western coast of Africa, with sealed instructions, to be opened in a certain latitude; and each carrying an experienced practical chemist, furnished with tests for ascertaining the real qualities and composition of ores and salts. The destination of these vessels probably the pioneers of a new traffic, is understood to lie between the 20th and 30th degrees of latitude on the Western coast; and their object, the discovery of certain suspected veins of copper, lead, iron, or gold, stated to exist about forty miles from the sea coast. and in a rich and fertile country.

Reversal of the Judgment.—Few events have caused greater excitement. Upon the people, whose leader Mr. O'Connell is, the effect has been astounding. The proceedings connected with the monster trial, from their first commencement to their final close by the decision of the highest court of judicature in the empire, will figure in the page of history as the most singular in their character, and the most unfortunate in their results, ever instituted by a Government.

This attempt to vindicate what is called the "majesty of the law," is little calculated to inspire respect for the public tribunals, or for the talents of those who figure in them.

O'Connor and O'Connell have both triumphed over them; the first in England, the last in Ireland. To cope with the leader of the Chartists, or the idol of the Repealers, is, it seems, beyond their ability.

The Fees of her Majesty's Accoucheurs.—The fee presented to Dr. Locock, first physician accoucheur to the Queen, is, it is understood, upon the birth of a royal infant, £1000. Dr Ferguson receives £500, and Sir James Clark the same amount. Mrs. Lilly, the Queen's monthly nurse, receives "for the month" £300. This amount is generally swelled to upwards of £600, the extras being derived from the handsome presents the nurse reeeives from each guest invited to the christening. The wet nurse is said to receive £100 per month for her services, besides the gratifying prospect of some portion of her family being provided for, either in the army or navy, or some of the public offices.

France.

After long denying the fact, the Paris papers admit that the Tahiti question between the French and English governments is settled.

The times announces the settlement of the Tahiti question between England and France: this is the pith of the statement—"M. D'Aubigny has been moved from Tahiti; his conduct has been made the subject of apology; and satisfaction will, we are told, be made to Mr. Pritchard for the ill-treatment he has received.

France and Morocco.

The war between France and Morocco is at an end. The Sultan has given way, and dreading the power he has provoked, sues for terms.—The telegraphic despatches transmitted by the Prince de Joinville from Tangier to the 10th ult., states that—

The Moorish government has demanded peace. The fleet arrived at Tangier this day.—The governor of the town came on board to renew his demand. Our conditions have been signified and accepted, and the treaty signed. During the day the Consulate General has been re-established, and its flag saluted by the town.—Orders to cease all hostility, and to leave the island of Mogadore, will be despatched this afternoon."

Spain.

Spain, according to some accounts, is threatened with another revolution. In one of the most important towns of Spain there is a regiment of 1800 men, and in the province of which that town is the capital there are two battalions ready to turn their arms to Espartero's use.

Egypt.

A letter from Alexandria, dated the 8th of August, states the result of Mehemet Ali's late escapade, which now appears to have been by no means made for nothing. His Highness sent down instructions to Artin Boy, at Alexandria, to inform the five Consuls-General of his perfect re-establishment in health, his renouncement of going to Mecca, and his determination to direct affairs himself as hitherto.

Turkey.

We have received accounts from Constantinople to the 29th of August. Conferences have taken place between the Reis Affiendi and the Ambassadors of the Great Powers respecting the indemnity to be given to the Maronites, and to the administration of Lebanon, and also to determine, if any modification should be made in the resolution adopted in accordance with the Ambassadors of the Five Powers, on the 7th of December, 1842. France demanded some modification, and especially the reinstatement of the Shebad family. Austria wished for a change, but did not insist on the reinstatement of the Shebad family. England, Russia, and Prussia wished matters to remain as they are. The Porte has supported the views of England and Russia.

The defenceless state in which the Mediterranean is left by the English, while it is crowded with French ships of war, has created a great deal of uneasiness in the Levant.

The concessions made to the English and French a mbassadors by the Porte, relative to Musselmen becoming Christians, has not been without its effect.

A young Greek who embraced the faith of Mahomet, after some time, thought proper lately to alter his opinions, and became once more a Christian. He was immediately thrown into prison, but the Turkish government immediately ordered his release, and informed the Caid that a renegade might return to Christianity without incurring any punishment. Similar instances frequently occur.

India.

The Indian Mail of the 2Ist July from Marseilles, brings letters and papers from Bombay to that date.

The 64th Regiment of Bengal Native Infantry which was notorious for insubordination when oreered to march for Scinde some months back, has again signalized itself by an open mutiny on the 20th and 21st of June, at Shikarpore, where it was stationed.

China.

The news from China is to the 21st of June. Sir Henry Pottenger left Hong Kong that day in her Majesty's steamer Driver, touched at Singapore, Trincomalee and Galle, whence she sailed for Bombay, 23d of July. The quantity of adulterated opium, particularly the Malwa qualities, on the coast and at Hong Kong was immense. The Hong Kong Gazette states that the necessity of a reduction of the duty on teas is daily becoming more evident.

It is said the negotiation with the American and French missions will be at Macao, where his Excellency Mr. Cushing has been residing for a few months.

We give the following items from the Hong Kong Gazette of various dates, received by the Overland Mail. They will doubtless interest most of our readers:—

"The authorities at Canton are far from being satisfied by the arrival of the United States frigate Brandywine, at Whampoa. The Imperial Commissioner is absent, but the Mandarins have intimated to Commodore Parker that it woule be desirable that he should leave the river.

Nothing has yet transpired officially of the probable success of Mr. Cushing's Mission. If his Excellency insists upon going North, he will be stoutly opposed, so far as mere passive hostility goes, and every obstacle short of actual warfare thrown in his way. The report of Keeying's having been appointed to negotiate with the American and French missions is a very probable one.

From the Gazette of May 22d.—"The United States frigate Brandywine, Commodore Parker, has gone over to Macao, where she expects shortly to be joined by the sloop of war Saint Louis and the brig Perry. During the short time the Brandywine has been in this harbor, there has been a mutual exchange of civilities between her officers and the officers of the British ships of war on the station; the greatest harmony and the most friendly feeling existing between those who respectively belong to the gallant navies of England and America. It is to be hoped that this good feeling will always characterise the intercourse of Britons and Americans, civil, military, and naval. Whatever questions of national interest may arise to cause disputes between the two governments, they are national disputes; and in the private friendships of individuals should have no influence.

The Brandywine is a very fine specimen of naval architecture, and during her stay has been visited by his Excellency the Governor, and elite of the colony, many of whom have shared Commodore Parker's hospitality.

Little Things.—"Each little thing despised too much finds methods of revenge." So says Lessing, but, oh! how many beside the the German, have found that some littleover sight—some enemy too small to be regarded—some little temptation not porth resisting, has been the cause of wide misery and ruin.

RELIGIOUS NOTICES.

NEW YORK MEETINGS.

East River side—at the Long Room over Wright's Temperance Home, at the junction of *Houston* and First Sts.—Morning at half-past ten o'clock—afternoon at three o' clock.

North River side—at Marion Temperance Hall, 182 Canal st., at the usual hours, morning, afternoon, and evening.

Elder G. T, Leach, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market. Elder J. T. Ball presiding.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet.

Hon. Burton Sperry is requested to act as agent for the Prophet at Suraitsville, Conn.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as general agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet.

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agent for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorised to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.

☞ Elder John Hardy is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Gordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

Elder Darius Lougee is authorised to receive monies due by the Sinking Fund Association at Lowell, and remit the same.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklesstown, New Jersey, is requested to act as agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVER LASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. B Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Au hor for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood.
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally; ot which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. Eor Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection: by P P. PRATT. Price 25 cents each or 12 dollars per hundred. To be had at the Prophet office.

TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ. SAMUEL DOWNES.

EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

being a divinely inspired record, written by the FORE-FATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

GENTILES WHO INHABIT AMERICA

NEW YORK HAVRE PACKETS.

UNION LINE—to sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.		From Havre.	
ARGO, C. Anthony, Jr.,	March	8	April	24
	July	8	Aug.	24
	Nov.	8	Dec.	24
FRANCOIS 1st, Ainsworth,	March	16	May	1
	July	16	Sept.	1
	Nov.	16	Jan.	1
BURGUNDY, D. Lines,	March	24	May	8
	July	24	Sept.	8
	Nov.	24	Jan.	8
EMERALD, Howe,	April	8	May	24
	Aug.	8	Sept.	24
	Dec.	8	Jan.	24
RHONE, J. A. Wotton,	April	16	June	1
	Aug.	16	Oct.	1
	Dec.	16	Feb.	1
VILLE DE LYON, C. Stoddard,	April	24	June	8
	Aug.	24	Oct.	8
	Dec.	24	Feb.	8
ALBANY, Watson,	May	8	June	24
	Sept.	8	Oct.	24
	Jan.	8	Feb.	24
SYLVE DE GRASSE, L. Weiderholdt,	May	16	July	1
	Sept.	16	Nov.	1
	Jan.	16	Narch	1
LOUIS PHILLIPPE, J. Castoff,	May	24	July	8
	Sept.	24	Nov.	8
	Jan.	24	March	8
DUCHESS D'ORLEANS, A. Richardson,	June	8	July	24
	Oct.	8	Nov.	24
	Feb.	8	March	24
SULLY, W. C. Thompson,	June	16	August	1
	Oct.	16	Dec.	1
	Feb.	16	April	1
IOWA, W. W. Pell,	June	24	Aug.	1
	Oct.	24	Dec.	8
	Feb.	24	April	8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 255 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goods suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets

Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on carefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c, that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. & Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz.—

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusone's and several American makes
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moleskine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities

Silk and cotton pocket Hdkfs—linen and imitation; L C Hdkfs—Blankets; Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

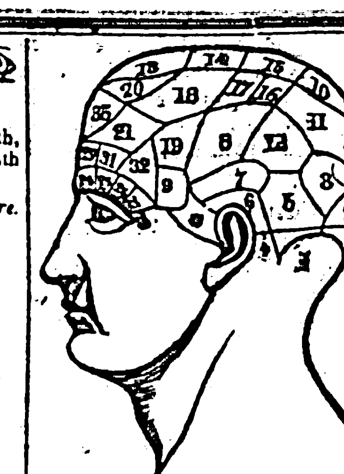
[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 562 Pearl st near Broadway je—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU-ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVEMENT, PHYSICAL, MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intellectual and Moral, from parents to their off-prings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathematics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts. including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P GOOD, 138 Fulton-Street. More about this Work elsewhere

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FARMS FOR SALE.—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st., back office, over the Bank Coffee House.

PIAN FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.)

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.					
G. Washington	Burrows,	June	7	Oct.	7	Feb.	8
United States	Britton,	Aug.	1	Dec.	1	April	1
Gerrick	Skiddy.	"	13	"	13	"	13
Patrick Henry,	Delano,	"	25	"	25	"	25
Sheffield,	Allen,	Sept.	1	Jan.	1	May	1
Roscius,	Collins,	"	13	"	13	"	13
Independence,	Nye,	"	25	"	25	"	25
Virginian,	Allen,	Oct.	1	Feb.	1	June	1
Siddons,	E. Cobb,	"	13	"	13	"	13
Ashburton,	Hurtleston,	"	25	"	55	"	25
Sthph'n Whitney	Thompson,	Nov.	1	Mar.	1	July	1
Sheridan,	Depeyster,	"	13	"	13	"	13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the obove banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq.
In Toronto, U C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S—Free passage can also be secured from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
160 Pine street, New York.

Gives drafts in sums to suit applicants ON THE PROVINCIAL BANK OF IRELAND PAYABLE AT

Cork,	Bainbridge,
Limerick.	Ballymena,
Clonmel,	Parsontown,
Londonderry,	Downpatick,
Sligo,	Cavan,
Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Bandon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.

SPOONER, ATWOOD & Co., Bankers, London. Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey
MOHEGAN,

daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 10, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—g

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month:

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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LOVING AND FORGIVING.

Oh, loving and forgiving—
Ye angel-words of earth,
Years were not worth the living
If ye too had not birth!
Oh, loving and forbearing—
How sweet your mission here;
The grief that ye are sharing
Hath blessings in its tear.

Oh, stern and unforgiving—
Ye evil words of life,
That mock the means of living
With never-ending strife.
Oh, harsh and unrepenting—
How would ye meet the grave,
If Heaven, as unrelenting,
Forbore not nor forgave!

Oh, loving and forgiving—
Sweet sisters of the soul,
In whose celestial living
The passions find control!
Still breathe your influence o'er us
Whene'er by passion crost,
And, angel-like, restore us
The paradise we lost.

THE WIFE.

A wife, domestic, good and pure,
Like snail should keep within her door;
But not like snail in silver track,
Place all her wealth upon her back.

A wife should be like echo, true,
Not speak but when she's spoken to;
Yet not like echo, still be heard;
Contending for the final word.

Like a town clock a wife should be,
Keep time and regularity;
But not like clock, harangue so clear,
That all the town her voice may hear.

THE KINGDOM OF GOD.

OR THE STONE CUT OUT OF THE MOUNTAIN WITHOUT HANDS.

"In the days of these kings shall the God of Heaven set up a kingdom which shall not be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—*Dan.* ii c 44 v.

Nebuchadnezzar, king of Babylon, by the aid of a dream and a prophet, was enabled to trace the course of empire, from his own time down through all succeeding ages, until the empires of the world should shake to their centre, the thrones of kings crumble to atoms, the sceptres of rulers become as broken reeds, and the last vestige of regal power in the hands of corrupt man should dissolve in air, and disappear as the morning cloud. Gazing still over the ruined world, the wide spread chaos of desolation and death, he caught a glimpse of a new Empire, rising from obscurity, like a small stone from the mountain quarry, but enlarging at every motion, until it become a great mountain and filled the whole earth.

It is not our intention to review the four great monarchies of Babylon, Persia, Greece, and Rome, which in turn, rose in power and crumbled to decay; nor yet the kingdoms of modern Europe, which in their divided state, are remarkably portrayed by the feet and toes of the image, composed part of iron and part of clay; for these things have been so often dwelt upon, that we trust our readers understand them. Suffice it to say, the Great Image was a representation of the forms of government and institutions, both civil and religious, from the days of Daniel down to the present time, including the four great Monarchies, and all the modern kingdoms, forms of government, and civil and religious institutions which have been perpetuated by, or handed down, or borrowed from the Roman Empire. Not only the Catholics, but the Protestants of every sect and name constitute parts of this image, as they derived their priesthood and ordinances either directly or indirectly from popery. All these corrupt and tyrannical, civil and religious institutions and organizations are fast hastening to ruin, and are doomed to sure and certain destruction,—they must soon pass away as the "chaff of the summer threshing floor, and be found no more."

With these considerations we turn away from the image and abandon it to its fate; and will now commence our review of the kingdom of God, which is to rise over the ruins of fallen empires, and control the world.

This kingdom is represented by a stone cut out of a mountain without hands. By this we understand that it does not originate from any part of the image. It neither springs from the head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, nor the feet and toes of iron and clay; but it originates as it were, in a distant mountain, which was not included in these dominions—was never subjugated by them, and which never derived its institutions, its laws, its ordinances, its priesthood, its oracles or records, either directly or indirectly from Rome, or from any of the powers of the image.

A land seperated, a country secluded, a nation by itself. Its laws, institutions, revelations, and oracles peculiarly its own, preserved in purity from the contaminating influences of falsehood and corruption, and brought forth by the direct command of the Almighty; thus giving rise to a government, a civil, a political, and religious organization under his immediate directions, at once a theocracy. Such is the nature of that kingdom which the God of Heaven would set up, and which should never be destroyed, or left to other people, but which would break in pieces all these kingdoms and stand forever.

But where shall we find such a country, such oracles, and institutions, and such a people? In answer to these inquiries, we assert that America is such a country, the Book of Mormon contains and is connected with such oracles and institutions, and the Latter day Saints are such a people.

The most ancient records in the Book of Mormon are from the Jaredites, who came to America from the tower of Babel, before the days of Nebuchadnezzar; consequently, the image of which he was the head did not exist, until these Jaredites had removed beyond the bounds of that continent, whece afterwards rose the Babylonian empire.

Therefore it follows that the oracles of the Jaredites contained in the Book of Mormon, never were connected with, or handed down by any of the governments represented by the image. Secondly, the other oracles contained in the said book, as revealed to the Nephites, and written by them, were enjoyed by a people who left Jerusalem eleven years before the Babylonish captivity, and while there was a king in Judea; and they were all written after they had gone into the wilderness as a free people, or after they had arrived in America, and had become entirely distinct and separate from all the forms of government represented by the image. Therefore the oracles, the institutions, laws, government, ordinances and revelations in the Book of Mormon, together with the Urim and Thummim connected with it, have been perpetuated, preserved, and handed forth to this generation as entirely independent of, and separate from, all the institutions and forms of the governments of the image, as the moon is separate from the earth; or rather, as the western continent is separate from the eastern. They have come forth from Mount Cumorah without hands; that is, by the immediote interposition of the Almighty and his angels—so much for the oracles.

We now come to speak of the country where, or the mountain from which this kingdom should originate. That which modern historians call the history of the world, is but the history of half of it. Man may turn over the pages of the past, and contemplate the rise and fall of nations and empires, from the great Babel down through the Medes, Persians, Egyptians, Greeks, and Romans—he may extend his researches through all the kingdoms of the world, as they are called, down to the fourteenth century of the christian era, and still there is a "world" untouched, a land afar, a continent unconnected, and nations as unconcerned with any of these matters, as if they lived on some other planet.

Revolution might succeed revolution—cities might rise and flourish and return to dust—heroes might fight, and patriots bleed and die—tyrants might conquer and subdue, and reign amid the tears, and sweat, and groans of enslaved millions—the trump of war might call its myriads to the field—armies might rush to battle, and arms on armor clash, while the engines of death, sounding dismal in the distance, might rend the earth and make the mountains tremble. A long succession of kings might rule in turn and pass to the shades. Empires might rise and flourish and pass away—thrones might crash amid the wreck of thrones, nations clash against nations, and in turn devour and be devoured, and still the western world reposed in security from all the commotions of the eastern hemisphere; its wall of waters secured it from foreign invasion, and bid defiance to their fleets and armies, and engines of war.

Such was the land held in reserve from the dominion of the image, and destined to give rise to the kingdom of the "stone." Such the holy mountain where God's purposes lay concealed, and from whence they were to originate in the latter day.

We might further add that in the covenants and oracles given to the Jaredites, the western continent is called a chosen land of the Lord, "choice above all others;" that it was destined by the God of heaven and held in reserve for a righteous people, a land of liberty that all nations who should dwell thereon should be free from bondage and from all other nations under heaven, if they would serve the true God; but if not, they should be destroyed when they were ripe in iniquity. No tyrannical government, such as is so fearfully pourtrayed in the beasts and images of the book of Daniel, should prevail, or long maintain its dominion in the "land of the free and the home of the brave."

When our fathers first discovered and peopled America in modern times, the first colonists were refugees from oppression, who fled from England and elsewhere for the sake of liberty of conscience. These colonists, in process of time, threw off the yoke of oppression imposed on them by the mother country, and laid the foundation of a free and independent government, and of free institutions. A Washington and others were raised up and inspired by the spirit of freedom (which is the spirit of God) to form the constitution, and to organize and defend a country and government as different from the tyrannical and oppressive governments of the old world as light differs from darkness or as heaven is higher than the earth. The hand of Providence was manifest in all these events in order to prepare the way for His church and kingdom to be re-established as in days of old, and to come forth out of the wilderness as a bride adorned for her husband. Scarcely had this free government become established upon a solid basis, when, lo! the heavens were opened and angels were commissioned to bear glad tidings of great joy to the people of that favored land—tidings which have resulted in introducing the kingdom of God, and organizing a people under the commandments and institutions of the Almighty—a people every way governed by direct revelation from the King of heaven and earth, the Lord Jesus Christ.

This people, thus organized and governed, must grow in numbers and in power, and in favor with God and with all good men; they must maintain the freedom of their country and the cause of God, and spread their dominion and power by the dissemination of truth, until the great image which has so long held men in bondage, and caused the earth to be troubled, shall disappear; and then shall the government of Jesus Christ, under the administration of his sains, extend its dominion so as to form a universal kingdom over the whole earth. So much for the kingdom of the "stone."

"He that hath ears to hear, let him hear what the Spirit saith unto the churches."

MARRIED MEN.

BY ONE WHO KNOWS THEM.

A man is born a Betty, although he may be born a genius, mechanician, musician, poet or financier. The Betty may adore his wife and children, be an honourable man of business, and acquit himself of all those duties which society imposes, but his home will be disagreeable.

Breakfast is served. The wife takes up the morning paper, while she sips her coffee, and our domestic gentleman amuses himself by making toast. For a few moments he is absorbed in silent contemplation of the glowing embers, but in a short time he calls the attention of his wife, and says, "did you put a stick of wood on the fire last evening, after I went out?"

"A stick of wood, my dear! What did you say?"

"I was not talking Hebrew, I believe. When I went out last evening, at nine o'clock, there were two sticks on the fire, a large and small one—enough to last till bed time. I don't want to prevent your having as much fire as you please, but I want to keep an exact account; for this morning I found three brands. Now, how could there be three brands if you did not burn the third stick."

"Ah! my dear, how vexatious you are, sometimes I may or may not have put on more wood. I am trying to read an article which interests me, and you must needs interrupt me about a paltry stick of wood!"

The domestic gentleman is silent, and contents himself with whistling to himself in a low tone, a thing which he is in the habit of doing when he is dissatisfied with a reply.

At breakfast the butter arrests his attention.

"How much did you pay for this butter?" he asks.

"I don't know, I'm sure."

"Don't know! good heavens! what do you mean?"

"The servant purchased it."

"You learned the price from her, of course?"

"Yes, yes—I remember, it was thirty-six cents, I believe."

"You believe! Here! Sally! Sally!"

The servant makes her appearance and is arraigned before the domestic man.

"How much was this butter, Sally?"

"Thirty-six cents, sir."

"Thirty-six cents a pound?"

"Of course—it wasn't thirty-six cents a firkin." replies the young lady, with a disdained and rather darling curl of the lip; and as she leaves the room she indulges herself with the housemaid's luxury of slamming the door behind her.

"Thirty-six cents a pound!" repeats the domestic man. "Thirty-six cents! It is truly frightful to think of. I ate some capital butter at Bilson's the other morning, and he only paid thirty-two cents. Bilson's butter was the best of the two."

When the housemaid commences the daily task of sweeping the room—a task which would seem to carry its reward with it, to judge by the cheerful zeal with which it is commonly performed—the domestic husband is always before the broom, peering into every corner, solicitous to detect cobwebs, and pushing his scrutiny into every hole and corner. Some time before the dinner hour he is accustomed to make a solemn tour of the kitchen. He is an habitual lifter of pot lids, and inquisitor of tin kitchens and reflecting bakers. If the old fashion of roasting meat is still honored in his family, he draws his stool to the chimney corner, and bakes the crown of his head as he bends over the fire, and whips up the turn-spit into a full gallop. He hovers over an unknown dish, in a doubt a while, and then summons the cook.

"What have you here?"

"Fricassed chickens, sir."

"Have you put in any mushrooms!"

"Certainly, sir."

"It is very singular—I can't find any. Ah! here I have one—yes, yes, it's all right. Do we have soup to-day?"

"Don't you see the pot on the fire?"

"Very true. But let me tell you, you spoil your soups by putting too many vegetables in them. Now how many carrots did you put in?"

"I'm sure I don't remember. Must I count them now?"

"It will be as well. Stop, I'll do it for you. I shouldn't be surprised if there were half a dozen."

And the gentleman commences a painful search for the orange colored vegetables, in the course of which he receives sundry splashes from the unctious and savory soup, and finally in tasting a spoonful of the compound rather prematurely, he scalds his mouth severely, without, however, receiving the least sympathy from the cook, to whom such an occurrence seems to give peculiar satisfaction. An accident of this kind usually puts an end to his quest, and he leaves the kitchen with diminished dignity. The Betty is the peculiar aversion of the cook. Indeed your cook seldom remains long in the service of your domestic man—she soon demands her wages and quits his roof, but the lady of the house is debarred the enjoyment of the servant's privilege—for such the scandalous world asserts that she considers it.

A Trifle Determines Life.

The late M. Lafitte first went to Paris in 1778: and his most ambitious hope then was that he might attain some humble situation in a banking-house. He waited on Perregaux, the eminent banker, to whom he had a letter of recommendation. He was ushered into the banker's private room, and his request was made known. "It is impossible to find a situation for you in my establishment," said M. Perregaux. "at least for the present. My offices are full. At some future period, should I have occasion for any one, I will see what I can do; but in the mean time, I would have you look for an engagement elsewhere, for it may be a long time before I have a vacancy." Thus repulsed, the young applicant withdrew. Crossing the courtyard, sad and downcast, he stopped to pick up a pin from the ground, which he carefully placed in the sleeve of his coat. Little did he suspect an act so insignificant would decide his future fame. It was, however, seen from the window by M. Perregaux who was one of those who knew the value of little things and formed his judgement of men from observing minute details, which the vulgar would regard as unimportant. What he had seen was to him a pledge of order and economy, it assured him that the young man possessed qualities which would render him valuable. He who had picked up the pin became an excellent clerk, gained the confidence of his employer, and eventually reached the highest prosperity. That same evening he received a note from M. Perregaux to this effect; "There is a situation for you in my house: you can enter upon it to-morrow morning.

ROMANCE IN REALITY.—It is not every youthful pair wed unto each other that have the opportunity for so early an illustration of their determination to abide the "for better or for worse" part of the contract, (especially the latter) as is given in the following. The facts are gathered from a letter lately received from a friend of the parties, by a relative in this town, and therefore be relied on as undeniable.

"A romantic and thrilling adventure lately happened to a bridal party, visiting the Mammoth Cave, Kentucky. This party consisted of the bride and groom, the bridesmaid, the brother of the groom, and a guide. After entering the cave and traversing that portion most frequented, a violent storm arose, accompanied by heavy showers of rain. There are several rivers in the cave which rise rapidly and overflow, and they unaware of this circumstance, got into a boat for the purpose of crossing one of the rivers. By some accident, the boat was upset and they precipitated into the stream: and as if to render their situation more terrifying the torches were extinguished, and the matches wet. Surely nothing but the interposition of Divine Providence could have extricated them from a situation of such imminent peril. The groom proved himself a hero. The thought of parting with his wife, to whom he had only been that morning united, nerved him to exertion. Action and enterprise flag if there be no object dear to the heart to which they are directed. He succeeded in rescuing his bride and her bridesmaid from deep water, and then stood on a tottering rock, holding with one hand to a projection above to steady himself, and supporting his wife with his other arm. He had in the meanwhile consigned her companion to the care of his brother. The groom remained in this painful position some time, with the water rising upon them. The guide (a colored man) deserves much credit for his exertions. He reached the opposite bank, righted the boat and rowed across to them steered by their voices, and thus man aged to land them safely on dry ground. They had not yet, however, escaped all dangers, but were cold, wet and shivering, with the prospect of remaining in this situation. It was impossible they could find their way out of this intricate labyrinth without lights and they had no reason to expect assistance from without, it being customary for parties to remain a day within the cave. Fortunately for them, the people at the hotel situated at the mouth of the cave knowing the danger of the rivers rising and fearful of imprudence on their part sent additional guides with torches. This aid arrived most opportunely, for their suffering and fear had induced them to persuade the guide to find the way out in the dark, by creeping slowly on the ground while they followed in the line holding on to each other. When the lights reached them they were discovered approaching a precipice, and but a few yards distant from it. The fortitude of the bride is worthy of commendation, and doubtless she was consoled by the reflection, that if she were doomed to perish, it would be with him to whom she had devoted herself and her affections for life. How much there is in a woman of decision and strength of character, which only requires time and opportunity for developement! With the exception of fatigue and hoarseness they all escaped unhurt.

Love is a heavenly feast, of which none but the sincere and honest partake. It is as impossible for a dishonest man truly to love as for a hypocrite to go to heaven.

SCIENCE.—"But it is not sufficient to have applied the mind to one science; the more widely different among themselves are the ideas which the intellect acquires, and concerning which it reasons, the more expanded becomes its intelligence. In the mathematical sciences, by a well ordered exercise, the above mentioned faculties are improved. But there is required, moreover, that these same faculties should be exercised upon ideas, now of one kind, now of another, and different from mathematical. Those who are habituated to the consideration of ideas of a single class, however skillful they may be in the handling of these, reason absurdly upon other matters. A pliant genius ought to be acquired; and this is only to be compassed by applying the mind to a plurality of studies, wholly different from each other. We ought to be peculiarly attentive to this—that the mind be inured to abstract consideration. Where ideas are to be compared, things are never more clearly illustrated than when we examine these ideas seperately from all others. In such an exercise of mind, the study of metaphysics is peculiarly useful, provided that all confused ideas be removed, and the others expounded in a natural order.

MECHANICS' WIVES.—Speaking of the middle ranks of life, a good writer observes: 'There we behold woman in all her glory, not a doll to carry silks and jewels, not a puppet to be flattered by profane adorations, reverenced to day, discarded to-morrow, always jostled out of the place which nature and society would assign her, by sensuality or by contempt; admired, but not respected; desired, but not esteemed; ruling by passion, not affection; impairing her weakness, not her constancy to the sex she would exalt; the source and mirror of vanity: we see her a wife partaking the cares and cheering the anxiety of a husband, dividing his toils by her domestic diligence, spreading cheerfulness around her for his sake, sharing the decent refinements of the world without being vain of them, placing all her joys and happiness in the man she loves. As a mother, we find the affectionate, the ardent instructress of the children whom she has tended from their infancy, training them up to thought and virtue, to piety and benevolence; addressing them as rational beings, and preparing them to become men and women in their turn. Mechanics' daughters make the best wives in the world.

NEWSPAPERS.—A child beginning to read becomes delighted with a newspaper because he reads of names and things which are very familiar, and he will make a progress accordingly. A newspaper in one year (says Mr. Weeks) is worth a quarters schooling to a child, and every father must consider that substantial information is connected with this advancement.—The mother of a family being one of its heads and having a more immediate charge of children, she should herself be instructed. A mind occupied becomes fortified against the ills of life, and is braced for any emergency. Children amused by reading or study, are of course considerate and more easily governed. How many thoughtless young men have spent their earnings in a tavern or grog-shop, who ought to have been reading! How many parents who never spent twenty dollars for books for their families, would gladly have given thousands to reclaim a son or daughter who had ignorantly and thoughtlessly fallen into temptation.

FEMALE MODESTY.—Remember, that the least false step in the life of a female, is seldom, if ever forgotten; therefore conduct yourself at all times and in all places, with modest propriety, considering a heart free from pollution and crime of more value than the richest gems of Peru. Let your motto be PURITY and religion; your guide, the Holy Bible; your associates those, and only those, who regard both the laws of God and man, always letting DUTY govern your conduct rather than pleasure. Shun the libertine; however pleasing may be his appearance, or great is earthly possession, regard him as a deadly foe; and ever worship at the shrine of innocence and truth, although it may be clad in the garments of penury and want.

When honest industry raises a family to opulence and honors, its very original lowness sheds a lustre on its elevation—but all its glory fades when it has given a wound and denies a balsam to a man as humble and as honest as its ancestor.

PURSUIT OF TRUTH.—The mind that is open for conviction, and determined to pursue truth wherever she may guide, will derive lessons, even from its own mistakes, which may prove salutary to itself and to the world. Oh! how grand is that character that can rise superior to selfishness, and cling to the glory of immutable truth!

YOUTH AND DEATH.—Truly did the ancients say, "Those whom the Gods love, die young!" The flowers fall from the hand unwithered; the eyes close in sunshine; they go down to the grave as if it were an altar, in their hour of hope and of beauty; they are spared life's longest agony—that of endurance, and endurance without expectation.

A smart young student of anatomy remarked in the hearing of his sister, that the reason there were so many old maids in the word is owing to their tight lacing, which so hardened their hearts as to make them impenetrable to the shafts of cupid. And the reason there are so many old batchelors, retorted the sisters, is because of their tight lacing—they cannot get on their knee, to declare their passions.

Gentleness is a sort of mild atmosphere, and it enters into a child's soul, like the sunshine into a rose bud, slowly but surely expanding it into beauty and vigor

THE PROPHET.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, OCT., 19 1844.

Elder Brannan has returned in good health and spirits, and will deliver a lecture next Sunday afternoon, at the Log Cabin in Brooklyn.

Elder Woodruff has gone to Portland (Me.) for his family.

Elder Orson Hyde is on his way to the east, and is soon expected in Philadelphia.

Elder Page is in Beaver (Penn.) holdiag forth to the world, as usual with him, the everlasting Truth.

Brother Taylor of Nauvoo, who was wounded in the Carthage massacre, is recovering rapidly. We are glad to hear it.

Elder Smith addresses the Saints in New Bedford, on to-morrow.

Elder Adams closes his discussion with O. Bachelor Esq., in New Bedford, this evening.

"Is there no balm in Gilead? Is there no physician there?"

We answer you by carrying this election: we have reason to hope for better times. Let not the Saints be too easily discouraged in not having a government that we can depend upon. Our candidate, Col. Polk, has always been a friend to the oppressed. He knows himself what it is to suffer for righteousness' sake, and can feel for us. We have been laboring and toiling for the last fifteen years, to disseminate the Truth, religiously and politically; and never have we known of a time when it was more necessary that we, one and all, should put away all manner of prejudice, and show to the world that we are contending for Liberty! and if we act like patriots, we will not, at this time, stand still careless of consequences, when the Annexation of Texas would be of such vital importance to us, by having the means all in our own hands; for if England should claim her, the United States would be filled with smuggled goods, in spite of all that we could do: we should lay ourselves open to an enemy in case of an invasion to an alarming extent, we should continually feel the want of protection: but by having her with us we feel secure against all attacks of the enemy. It will then, with the help of Oregon, be to us like a walled city—protection from every quarter—and as our advantages would be for greater than they now are, by being able to export greater quantities of cotton, &c. to a foreign market, and instead of having our money carried out of the country in large quantities (as we have been in the habit of doing), we shall be able to have an abundance at home. So that every workman shall have a compensation for his labor in hard money, and not be obliged to receive any thing different for his services, and that too, in much larger amounts; for then we can afford it—the whole country will be rich—and in a few years, we shall not feel the effects of poverty, for every man will have the means in his own hand. Perhaps we are looking a little farther into "matters and things" than the Saints generally do, but when we urge it upon them to vote, this Election, the Democratic ticket, we do it because we understand that which is but calculated to advance us and give more importance to all our movements. We do not do this, not knowing what we are about in this matter—the Saints will please to be dictated nominally by us, because we have weapons to work with. Even the Saints know but little of it, and if there shall be any that have partly made up their minds not to vote at the Election, we hope they will immediately abandon all such notions, and put forth all of their energies in behalf of Polk and Dallas, for by so doing, we are benefiting ourselves, and providing for our families; it will have lasting and beneficial effect upon us hereafter.—A word to the wise is sufficient.

We would say to our correspondent from New Bedford, that the sentiment in the last "Prophet" with regard to his influence, was not from the Editor, as he was absent; we hope he will take no offence, no more such articles will appear in the Prophet;

In our last number, there were many typographical errors which we hope our correspondents in particular will overlook. Our Boston Correspondent (J. Drew) went to press without being proved, stating that the tribe of Ephraim was led from the continent of Africa instead of Asia, and many other errors which destroyed, more or less, the true meaning of the writer; the article is personal or we would insert it again.

It will be seen in our list of agents, that J T. Ball is appointed our general agent in Boston—J. Hardy resigned.

We would say to the Saints and Churches, (as we have received several communications touching this matter for advice) that the Churches throughout the United States, will soon be re-organized and divided into districts, and an Elder or High-Priest appointed to take charge of each district, which course was announced to us by Elder Woodruff from Nauvoo, who is on his way to Great Brittain, there to direct the affairs of the kingdom of our God and his Christ.

We have received a letter stating that Elder S. Lane's family are very sick, and wish him to return home as soon as possible.

Elder Grant of Philadelphia will please to settle with our former agent, if he can collect us any funds—forward it on.

W. Woodruff.

We had the privilege last Sabbath while in Boston of listening to the teachings that fell from the lips of our beloved brother in the Gospel, Elder Woodruff (one of the Twelve) from Nauvoo, on an appointed mission to England for five years. As is usual the, house held scripture measure; he held forth the order of the Kingdom of God, and the Gospel of the same, in a style peculiar to himself showing the neecssity of obedience by the glorious blessings which were to follow. He will be in New York in about ten days, from whence he will take his departure for England. God speed him.

The Consequence of one Vote.

We have been somewhat surprised to hear some of our friends say there is no use in their vote, as it will not effect the result. Numerous instances might be cited where a single vote has decided the policy of large sections of our common country; and one instance in particular, where Gov. Morton after running seventeen years without success, was elected Governor of Massachusetts by one vote. As this campaign is one of much interest to every Latter day Saint, we would urge them one and all to vote, that we may enable those who would deal out justice to us as a people to do it. You ask, what have we to expect in the success of Democracy—we would answer, our priviliges as citizens of the United States:—what would be the result should Whiggery obtain the ascendancy? why, repititions of the scenes in Missouri and Carthage jail, for already have they united with the party whose greatest deed has been the destruction of Catholic churches, and already have they, in Philadelphia, elected to Congress a man who stands accused before a Grand Jury for riot and treason. Brethren, will you give countenance to such an unholy alliance? if not, vote for Jas. K. Polk and Geo. M. Dallas.

Prospects in Connecticut.

We have received intelligence from Elders E. Ward Pell and Selah Lane of rather encouraging nature; the work of God is onward in this State, through the ministry of these faithful servants of God. Many are believing the glorious truths of Christianity, and being baptized for the remission of their sins. We say to these brethren, go on in the good course you have commenced, and God will bless you.

We would say to our readers, and to the Saints in general, that the article that appeared in the 21st number of the Prophet signed T. A. L., rebuking the elders and Church in general, or assuming the responsibility of dictation in warning against and ferreting out iniquity, which we understand to be the duty of the head, and not the feet; was admitted in the paper during our absence—we trust our readers will be kind enough to overlook it, and our future course will be more watchful.

Great Discussion

During our visit in Boston, we had the pleasure of attending the discussion held at the Marlboro Chapel, on the subject of Mormonism, between Elder Geo. J. Adams on the part affirmative, and Origin Bachelor the negative the affirmative opened the discussion by laying down his positions, well supported by scriptural arguments, which none could gainsay or resist; which was met on the part of the negative by "Mormonism unveiled," and a long routine of lies and slanders that have been issued from the press for the last fourteen years in fulfilment of Isaiah 28:15 "we have made lies our refuge, and under falsehood have we hid ourselves," but the soul-stirring language of Paul, where he says, "through patience and comfort of the scriptures we have hope," leads us on to the hope of the fulfilment of the 17th verse of the same chapter, "Judgment will I lay to the line, and righteousness to the plumet; and hail shall sweep away the refuge of lies." On Sunday evening last, the great and all-important subject of the "restitution of matter and spirit," was brought before the assembly and handled on the part of the affirmative (G. J. Adams) in a masterly manner, showing the beauty, glory, and grandeur incoporated in such a heaven-born system, which must have led every one present in his heart to exclaim, great is Israel's God. The negative falling so far short of sustaining his "endless misery" and "brimstone punishment," that he could not command the attention of the audience on his closing half hour, but they rose en massé to leave the house, until there could not have been over a hundred and fifty left.

We would say to our readers, that this discussion will be published in the Prophet, commencing next week.

Yet Another.

A Methodist preacher, named Fairbank, was lately arrested in Lexington, Ky, on the charge of abducting three slaves, the property of Messrs. Brain, Grant and Baxter. The papers say that his object was, to get possession of the slaves, and then sell them for his own advantage. It is further stated that he had induced a young lady of Lexington to become a partner in the transaction, by a pretence of a matrimonial connection with her, to be consummated in Aberdeen, Ohio.

A Mistake.

We make the following extracts from a Boston Correspondent of the New York Herald of Monday last, which is a sample of the ignorance of the writer.

Mormonism is again flourishing, and the disciples of this fanatical creed fully expected that the dissolution of the world would transpire last night. "A celebrated ruling elder" by the name of Adams, occasionally holds forth. He is a shrewd disciple of Father Miller, ever retaining in the midst of his rhapsodies an eye to the main chance. Lights, printing, and room rent, are ever paramount in his mind, and he never fails to remind his congregation of the same in the following like phrases:—"Pass round the hat, brother! Be generous in the good cause!" &c.

* * * *

P. S. The Mormons are still assembled in their Hall in Howard street. Their are some hundreds of them. One of them has just announced that a messenger has just arrived from Heaven to say the Messiah will be with them at 3 P M. If he has not arrived before the mail closes, I will inform you. N. B. He has delayed his visit till 10 this evening.

The writer has purposely or through ignorance mixed up the name of the Mormons and of their Elders, with the absurd doctrines of the Millerites. It is well known to all intelligent people that the Mormons and Millerites are as unlike as light and darkness; also, that the Mormons do not worship in Howard St.—but on the contrary, the hall used by the Millerites is there situated. From the evidence we have, this Boston correspondent is either a "knave or a fool."

A Fat Pastor wanted.

Being in want of a Pastor, in the Eighty-first Presbyterian Church, in the city of Utica, we have thought proper to make your widely circulated and valuable paper, the vehicle through which to make known our wants. No clergyman, however, need apply for the situation, unless he can conform to the following rules, viz:—

He must not preach against lying, as muny of us are doctors, lawyers, and merchants, and cannot well dispence with that article, or perquisite in the line of our business.

He must never take any of the commandments for his text, especially the seventh. lest it affect some of the fathers in the church, or their children.

He must never preach against extortion or usury; as many of the members of this church are rich, and want to lend their money to the best possible advantage.

He must pass over all the fashionable follies and vices of the day, and preach to us smooth things.

He must not visit the poor, sick or well, nor supply their wants, either temporal or spiritual.

He must confine his visits to the wealthy part of the congregation, and never speak against dancing, but attend all fashionable parties of pleasure.

He must confine himself to preach on the sabbath only, and not hold two or three evening meetings a week. thereby drawing our clerks and servants from our employment.

The above is from a correspondent of the New York Herald, and as the class alluded to are numerous, we think the vacancy will soon be filled; especially as there is an offer of a good salary and the "various pickings," which are the parquisites of a Presbyterian minister in this age of "Preaching for hire, and divining for money."

To the Saints Scattered Abroad,

Greeting—Brethren; Our paper was established for the express purpose of keeping you informed of the progress of the great work of God in this last dispensation of his power to the children of men; and as servants of the living God our only object is the dissemination of principles of eternal truth and not any pecuniary advantage; hence we have put our paper down at the very lowest price, and furthermore, call upon all who wish the prosperity of Zion, to send in their names, whether they are able to remit now the price of subscription or not, and we will send them the paper—and we would request the Elders throughout the country to send us in the names of all who wish our paper. We wish all to understand, that we do not expect to make money out of it—but intend to devote every dollar above the actual expences of the paper, to the dissemination of our Religious views and the propagation of Mormonism. The Saints already begin to appreciate the utility of an organ, published in the great centre of information in the East, and we feel flattered by the many commendations we receive from honest Gentiles, who are in search of Truth, and feel fully repaid for all our labors, in the good fruits that are daily made manifest in the regions where our paper circulates. We will keep you informed of every important movement in the Church, and would advise you not to give ear to the many flying rumors and lying newspaper stories respecting our people.

We have some valuable works to publish and as soon as our subscription list will warrant it, intend to dispense with our advertisements, and devote the whole of our paper to interesting subjects. So send in your names without delay. We subscribe ourselves, the servants of God, and your friends.

The following we copy from the Beaver Argus, from Pennsylvania.

THE MORMON.

This is to say to all my friends, and the friends of the 'Everlasting Gospel' of Jesus Christ, that I am at leisure to wait on them, in any place, in the ministry of the gospel, where there is the greatest door open for doing the most good in my capacity, this one thing considered, I must settle my family in that part of the country that becomes the field of my labor. All communications addressed to me—in Brighton, Beaver Co., Pa., Post paid—will be duly attended to.

Respectfully, JOHN E. PAGE.

We would be pleased to see some of our eastern Churches interest themselves in securing his labors in the eastern country; what a support he would be to the city of New York.

A "COON'S" HEAD ANATOMISED.

——Tribus Anticyres caput insanabile,
A head no helleboro can cure.—Juv.

Mr. Editor,

Our friend, Elder G. J. Adams, has, in a very concise and satisfactory manner, given us the why and the wherefore a "Clay-coon" was not fitted to preside over this "great country." His ucledian logic is unanswerable, and will, I trust, be responded to by these staunch Democrats, whom the Coons, in the plenitude of their forbearance, call by the gentle cognomen of "Mormon humbugs.

Now sir, as our editorial "coons" have anatomized the Mormons, particularly our friend Elder Adams, whose "circumambient whiskers" have felt the keen edge of an English coon's dissecting-knife; permit me being versed in the science of anatomy, and being an ex-Mormon, to unfold an anatomical revelation I had a few nights since.—I was engaged in an assembly of virtuosos, when one of them produced many curious sections made in the anatomy of a coon. Another of the company communicated to us several wonderful discoveries, which he had also made, by the help of very fine glasses. This gave birth to a great variety of uncommon remarks, and furnished discourse for the remaining part of the day. The different opinions which were started on this occasion, presented so many new ideas to my imagination, that by mixing with those which were already there, they employed my fancy one night, and composed a very wild and extavagant dream, or (as the Mornons would have it) revelation.

I was invited methought to the dissection of an editorial coon's head, which was laid on the table before us. I asked an imaginary person near me to name the identical coon who gloried in the possession of that head which was now before us for dissection. He said it was the head of a well known English mail (male) coon, known by the name of Billy, and father of the departed "Rosanna Meddowes," of National Theatre memory. Silence being called for, an imaginary operator opened it with a great deal of nicety, which upon a cursory and superficial view, appeared like the head of a man; but upon applying our glasses to it, we made a very odd discovery, namely, that what we looked upon as brains, were not such in reality; but a heap of strange materials wound up in that shape and texture, and packed together with wonderful art in the several cavities of the skull. For, as Homer tells us, that the blood of the gods is no real blood, but only something like it; so we found that the brain of a coon is not real brain, but only something like it.

We observed a large antrum or cavity in the sinciput, that was filled with patchwork tales wrought together in a most curious piece of composition the original parts of which were likewise imperceptible to the naked eye. Another of these antrums or cavities was stuffed with piratical paragraphs, criticisms Mormon troubles, and other trumpery of the same nature. In another we found a kind of powder, which set the whole company a sneezing, and by the scent discovered itself to be right Sprnish. The several other cells were stored with commodities of the same kind, of which it would be tedious to give the reader an exact inventory.

There was a large cavity on each side of the head, which I must not, omit, that on the right side was filled with fictions, flatteries and falsehoods; vows, promises, and protestations, that on the with oaths and imprecations. There issued out a duet from each of these cells, which ran into the root of the tongue, were both joined together, and passed forward in one common duet to the tip of it. We discovered several little roads or canals running from the ear into the brain, and took particular care to trace them out through their several passages. One of them extended itself to a bundle of sonnets (called Clay melodies) and several little musical instruments. Others ended in several bladders, which were filled either with wind or froth (in the shape of promises, called "two dollars per day and roast beef," protection, tariff, national bank, and a thousand such superficial nonentities too frothy to mention). But the large canal entered into a great cavity of the skull, from whence there went another canal into the tongue. This great cavity was filled with a kind of spongy substance, which the French anatomists call galimatias; and the English, nonsense, fudge, or humbug.

The skins of the forehead were exreemly tough and thick, and what very much surprised us, they had not in them any single blood-vessel that we were able to discover, either with or without glasses; from whence we concluded, that the party when alive must have been entirely deprived of the faculty of blushing. The os cribriforme was exceedingly stuffed, and in some places damaged with snuff. We could not but take notice in particular of that small muscle which is not often discovered in dissections, and which draws the nose upwards, when it expresses the contempt which the owner of it has, upon seeing any thing he does not like, or hearing anything he does not understand, such as Mormon "circumambient whiskers," "Lectures on Love," Democratic processions to Chelsea by torch light and sound democratic logic, demonstrated by a Maine victory. I need not tell my learned reader this is that muscle which performs the motion so often mentioned by Latin poets, when they talk of a man's cocking his nese, or playing the rhinoceros. We did not find any thing very remarkable in the eye, saving, only that the musculi amitorii, or as we may translate it into English, he ogling muscles, were very much worn and decayed with use; whereas on the contrary, the elevation or muscle which turns the eye towards Heaven did not appear to be used at all.

I have only mentioned in this dissection such new discoveries as we were able to make, and have not taken any notice of those parts which are to be met with in common heads. As for the skull, the face, and indeed the whole outward shape of the head, we could not discover any difference from what we observe in the heads of other men.

We were informed, that the person to whom the head belonged, had passed for a man about five and thirty years; during which time he eat and drank like other people, dressed well and talked loud, laughed frequently, and on particular occasions (his own "peculiar benefit") had acquitted himself tolerably at a ball or an assembly to which one of the company added; that a certain knot of ladies took him for a wit, a great author, or some great "I am". He was cut off in the flower of his age, by the blow of a "young hickory" handle of a paring shovel, having been surprised by an eminent citizen, as he was tendering ome civilities to his wife.

When we had thoroughly examined this head with all its apartments and its several kinds of furniture, we put up the brain, such as it was, into its proper place, and laid it aside under a broad piece of scarlet cloth, in order to be prepared, and kept in a great repository of dissection, called the Boston Museum, where we hoped soon to place by its side a skull filled with much more stuff, bigotry, and anti-mormonism, than the one now before us; we alluded to a coononical (canonical) genius called "C" or Coghrane of "Olive Branch" memory, that was now on his "last legs," having during the period of his sub-dictatorship bedeviled the Mormons, and your humble revelator, with his ungodly ribaldry.

Our operator observed that several of the little tubes which ran through the brain were already filled with a kind of mercurial substance, which we looked upon to be true quick-silver, the head therefore would be easily prepared for preservation.

I thought at this moment there was a great hallooing noise. "A change came o'r the spirit of my dream." I awoke and found it to be Coon Convention day, and myself no less a personage than ARCHITECTONIC.

We would say to our friends S. and A., that we have had some talk with T. A. L., in which he expressed sorrow that there should be any supposition on your part, that he was directing a blow at those whom God has called, or even the church at large. He declares he had no personal allusion to any one, but thought himself doing God's service, and if he erred, it was of the mind, not of the heart.

Boston, October 15th 1844.

Mr Editor,

I yesterday visited the "Penny and Sewing Society" Suffolk Hall, aud in justice to them must make some remarks on their progress in their praiseworthy object The society consists of the female members of the Church of Latter day Saints, and their object is to throw in their mite towards finishing the temple, assisting poor elders &c. When I entered the Hall I found them as busy as bees, some quilting, some knitting, others making shirts, dickies, collars &c.—all alive and happy. They deserve encouragement in their work of charity: and it is to be hoped they will be patronized. Let those who want a shirt neatly made. or a pair of socks knit in a superior manner send them in. yours,

A. McALLISTER.

SOCRATES to his JUDGES.

"Nemo vir magnus sine aliquo afflatu divino unquam fuit."
"All great men are in some degree inspired."
TULL.

Mr. Editor.—We know the highest pleasure our minds are capable of enjoying with composure when we read sublime thoughts communicated to us by men of great genius and eloquence. Such is the entertainment we meet with in the philosophic part of Cicero's writings; Truth and good sense have there so charming a dress, that they could hardly be more agreeably represented with the addition of poetical fiction, and the power of numbers. This ancient author has fallen into my hands within these few days—whilst detained in this city on professional business—and left upon me strong impressions. If I had a mind to it, I could not at present talk of any thing else; therefore, I shall translate a passage of Cicero for the speculation of "this day and generation." He tells us that Plato reports Socrates, upon receiving his sentence, to have spoken to his judges in the following manner:—"I have great hopes, O! my judges, that it is infinitely to my advantage that I am sent to death; for it must be of necessity that one of these two things must be the consequence. Death must take away all these senses, or convey me to another life. If all sense is to be taken away, and death is no more than that profound sleep without dreams, in which we are sometimes buried, O Heavens, how desirable it is to die!—how many days do we know in life preferable to such a state?—But if it be true that death is but a passage to places which they who lived before us do now inhabit, how much still happier is it, to go from those who call themselves judges, to appear before those that really are such; before Minos, Rhadamanthus, Æacus, and Triptolemus, and to meet men who have lived with justice and truth! Is this, do you think, no happy journey? do you think it nothing to speak with Orpheus, Nusæus, Homer, and Hesiod? I would indeed suffer many deaths to enjoy these things. With what particular delight should I talk to Palamedes, Ajax, and others, who like me, have suffered by the iniquity of their judges; I should examine the wisdom of the great prince who carried such mighty forces against Troy; and argue with Ulysses and Sisyphus upon difficult points, as I have in conversation here, without being condemned. But let not those among you who have pronounced me an innocent man, be afraid of death—no harm can arrive at a good man, whether dead or living, his affairs are always under the direction of the gods; nor will I believe the fate which is allotted to me myself this day, to have arrived by chance; nor have I ought to say either against my judges or accusers, but that they thought they did me an injury.—But I detain you too long, it is time that I retire to death, and you to your affairs of life; which of us has the better is known to the gods, but no mortal man."

The divine Socrates is here represented in a figure worthy of the greatest man that ever breathed. O! how glorious is the old age of that man, who has spent his time in such contemplations as have made this being, what only it should be, for a glorious hereafter.

ARCHITECTONIC.

POETRY.

[For the Prophet.]

SONG.

Air, "Fly away pretty moth"

Like ivy, oh! haste to entwine dearest girl,
Round the heart that beats wildly for you;
Many hearts may profess to adore thee, dear maid,
But few you'll find faithful and true:
Like the full orb of night
When unclouded and bright—
Yet how soon it will fade and decay,
Or like the false meteors of night, dearest maid,
Only glimmer to lead thee astray.*

'Tis thou art the sun of my heart, dearest girl,
For its motions are governed by thee—
Thy eyes are the fount of its light, lovely maid,
Whilst yet they shine sweetly on me;
As the bright orb of day
Chase the night shades away,
So thy smiles lovely girl are to me;
For should care o'er my path fling a cloud, lovely maid,
Back 'tis driven by one thought of thee.

ARCHITECTONIC.

* The ignus fatuus, or a small bluish light often seen over marshy places, called by the Irish peasentry "Jack o' the lanthorn," and is supposed by them to be an evil spirit to decoy them into danger.

[For the Prophet.]

Salem, Oct 11th, 1844.

To the Church of Jesus Christ of Latter Day Saints, Greeting:—

I deem it to be a duty which I owe to God and his Church to express my feelings and bear my testimony unto you, concerning certain things that are presented to you for your consideration; especially, the claims of Elder Sidney Rigdon to the exclusive right to lead and govern the church of Latter Day Saints. I have carefully examined the trial which Elder Rigdon has had before the authorities of the church in Nauvoo, as given in the Times and Seasons, Vol. v. No. 17, and I am satisfied that a righteous decision has been given in his case. I do not make these remarks without my reasons: and I will hereby give those reasons.

I will commence by asking where has Elder Rigdon been since he made his flaming speech in "Far West," which had a tendency to bring persecution upon the whole church especially the head of it? Has he stood by the side of the Prophet and Patriarch as a true friend, to assist in carrying them through their trials, tribulations and persecutions? Has he walked up into his place as a man of God, and stood beside the Prophet as his counsellor? Has he, in any way, been a pillar or support to the church from that day until this? Has he sustained the cause and used an influence to spread the work abroad since the persecution in Far West? Has he in any way sustained the priesthood with dignity and honor, for the last five years of his life? Or, has the Prophet, in any point of view, leaned upon him as a counsellor, a staff, or support, for the last five years? Or has the Prophet Joseph found Elder Rigdon in his councils when he organised the Quorum of the Twelve a few months before his death, to prepare them for the endowment? And when they received their endowment, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "upon your shoulders the kingdom rests, and you must round up your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." I say, has this been the case with Elder Rigdon, in any wise. No, no, verily no; but the reverse, until he had become like a millstone upon the back of Joseph Smith, the Prophet. Seer and Revelator. And I hereby bear my testimony that I heard the said Joseph Smith declare that Elder Rigdon had become like a millstone upon his back—a dead weight—and he had carried him long enough, and must throw him off. And in my hearing requested one of the Quorum of the Twelve to bring him up before the Church that he might be dealt with according to the law of the Church, that he might be cut off as a dead branch, and no longer encumber the tree, as there was sufficient testimony against him. But through the pleadings of Brother Hiram Smith and others, he has been spared. Elder Brigham Young has been his friend—spoke in his favor, in consequence of his age and former standing, hoping that he might reform, get the spirit of the work, and magnify his calling. Upon this principle he has been sustained long, until the branch became twice dead, and necessary to be severed from the tree. Elder Rigdon, for the last five years of his life, has mostly been shut up in the post-office; confined himself mostly to his own temporal affairs, manifesting but little interest in the affairs of the church; and when any alarm or report was in circulation unfavorable to the cause if we could judge at all from the course he pursued it had a tendency to increase trouble and disturbance, instead of decreasing it. It is true, that Elder Rigdon attended some of the councils that president Smith held with the Twelve and others, before his death, while giving them instructions; but I heard President Smith say, that he came in without his wish or invitation, as he had no confidence in him. Elder Rigdon and his friends would now claim, before the church and the world, that he holds the keys of the kingdom of God of the last dispensation, above the Twelve, the Church, &c. I am ready to admit before the whole church and the world, that he does hold one key beyond the Twelve; one, that they do not hold—one, that God never held, nor Jesus Christ, nor any true prophet, patriarch, or apostle: Joseph and Hiram Smith were utter strangers to it. And if we can judge from his own mouth, according to the testimony given on his trial, we would suppose that Lucifer, who made war in Heaven, was its author; and that it had been handed down unto the present day, and with it Elder Rigdon has unlocked his heart, and pourtrayed before our eyes what was in it. What is it? Hear it, all ye Latter Day Saints! Listen, O Earth! and judge the fruits of this Key. He threatens to turn traitor, publish against the church in public journals, intimating that he would bring a mob upon the church, stir up the world against the Saints, and bring distress upon them, &c. Times and Seasons Vol. v. p. 650–653. This ought to be a sufficient reason for any true hearted Latter Day Saint to turn away from him with disgust, and treat all such men and principles according to their desert, which is, to let them entirely alone; for there is not a more despicable principle ever existed in Heaven, Earth, or Hell; than to prove a traitor to our God, our cause, and our friends, and bring distress upon the innocent, and that too by turning against the very cause that a man has spent a portion of his life to build up, and declared, while in the faith, that it was true and righteous; for in all such cases there is entirely a misrepresentation of truth and facts, in order to accomplish the intended evil, while a true statement of facts would advance the cause. This same principle was manifest in the case of Lucifer, Judas, Arnold, and many apostates in this church, who, when they could not get their own ends answered, would threaten to bring mobs upon the church, and in some instances, have done so. I would ask, has Joseph or Hiram Smith ever held such a key as this, or manifested such a spirit as this? No, never; but have despised it in their hearts. President Smith seemed to be sensible that such fruit was growing in the breast of Elder Rigdon; and if he had accomplished what duty appeared to present to his mind upon that subject, that branch would have been severed from the tree before his death; but through mercy it was spared until it has produced fruit which is evil in its tendency, and dangerous to the welfare and prosperity of the Church and Kingdom of God.

I would again ask, has Elder Brigham Young ever manifested any knowledge of the key above spoken of, or any spirit or disposition to turn against the church in any time of trial or persecution from its commencement? Has he ever deserted Joseph, Hiram, his brethren, or the cause, in one instance, since the foundation of this church? No, never, in one instance. He has always been ready to go and come at the bidding of the Lord. He has not said so; but he has always said come. He has set the example and led the way, until he has traversed sea and land, at home and abroad, native and foreign countries, until he has borne off the Keys of the Kingdom of God in connection with the Twelve, with honor and dignity, since they were committed to his charge. He has followed President Smith's footsteps closely for the last twelve years of his life, and especially the last five years; while Elder Rigdon has, at the same time, been confined to the Post-office, apparently manifesting no interest in the welfare of the church and building up of the cause. The spirit of wisdom and counsel has manifested itself in the course and deliberations of Elder Young. He has not only had much experience with President Smith, but he has proved himself true and faithful in all things committed to his charge, until he was called to hold the keys of the Kingdom of God in all the world, in connection with the Twelve; was the first to receive his endowment, from under the hands of the Prophet and Patriarch, who have leaned upon him in connection with the Twelve, for years, to bear off this Kingdom in all the world. And they have done it with honor, laboring both day and night, making every sacrifice required of them; leaving their homes, families and country, to establish the work of God, and lay the foundation for the deliverance and redemption of Israel. And I can say with every sentiment of my heart and feeling of my soul, as has President Young, "that if there are but ten men left who hang on to the truth, to Joseph and the Temple, and are willing to do right in all things, let me be one of that number." If it cost me my life to defend the truth of the everlasting Gospel of the Son of God, and to build upon the great and mighty foundation which God has laid in this last dispensation and fulness of times, through the instrumentality of his servant Joseph, the Prophet, Seer and Revelator, for the pruning of the vineyard once more, for the last time, for the warning of the Gentiles, for the salvation of the honest in heart and meek of the earth, the building up of Zion, the establishment of Jerusalem, the final deliverance of Israel, and to prepare the Saints for the hour of Judgment which is to come, and to secure unto the righteous and exaltation of glory beyond the veil—I say, if it cost me my life, let it go; I want to be among the number; I am ready to follow the example of those who have gone before me—when my work is done, I am ready to be offered, if necessary. I had rather see ten men seal a righteous testimony with their blood, than to see one man turn traitor, shed innocent blood, and damn his own soul—for the object in living and laboring in the cause of God is to secure a part in the first resurrection, eternal life, and immortal glory. A religion that is not worth maintaining at the expense of life, is not worth having, "for he that will seek to save his life shall lose it, and he that will lose his life for my sake, the same shall find it." And again, I will prove you, whether you will abide in my covenant, even unto death, saith the Lord." Many of the patriarchs, prophets, Jesus, the apostles, David, Joseph, and Hiram, and many others, have sealed their testimony with their blood.

Shall we then, as Elders of Israel, or Latter Day Saints, back out, fear and tremble, or give up the work, because Elder Rigdon threatens to turn traitor or bring mobs upon us, because he cannot make the church bow to his notion of things? No, God forbid. It shows very clearly that he has not the spirit of Christ, for the Lord nor one of his followers ever did such a thing; and it is sufficient to open the mind of every Saint to see where he stands. As far as my faith, prayers, influence and labor, will effect any thing, they will go to sustain president Young, and in connection with him, the Quorum of the Twelve, in holding the keys of the Kingdom of God, as they have been delivered unto them by the Revelation of Jesus Christ, and in the endowments they have received under the hands of the Prophet Joseph, and also all the quorums of the church as they have been set in order in the church and Kingdom of God in these last days through the voice of the Prophet, Seer, and Revelator, who has been raised up and laid the foundation, and sealed his testimony with his blood.

And I wish to say to all the Elders of Israel, and Saints of God, that the time has come, when we need a double portion of the spirit of Joseph's God to rest upon us, we should gird up the loins of our minds. Watch and be sober, maintain the priesthood with dignity, have the cause of God fully at heart, labor faithfully for its promotion while the day lasts, for night will soon come when no man can work. We should practice virtue and holiness before the Lord, and shun the very appearance of evil. We should enter into our closets, and call upon God for wisdom to direct us in every duty in life. Our object should be to preach the Gospel of Jesus Christ to this generation, and present those principles that will save the souls of men.

If there is any man in this church that does wrong, that breaks the law of God, it mattereth not what his standing may be, whether among the Twelve, the High Priests, Seventies, or Elders, or in any other standing, there is a tribunal that will reach their case in process of time, there is authority before whom they can be tried. Therefore let no one turn against the cause of God, and stop in the road to destruction, on the plea that somebody has done wrong: it is no excuse for you or I to do wrong because another does; the soul that sins alone must bear it. Should I step aside from the path of duty it would not destroy the Gospel of Jesus Christ, or even one principle of eternal truth, they would remain the same. Neither would it be any excuse for you to commit sin; but I should have to bear my own sins, and not the sins of others—so with all men.

Therefore, let me exhort all ye Elders of Israel and Saints of God to rise up in the majesty and dignity of your calling, make full proof of your ministry and covenant. Sustain by your works the authorities, keys, and priesthood of God in all its bearings and appendages, through this last dispensation, for the eyes of God, angels and men, are over you, and when the work is finished, you will receive your just recompense of reward.

W. WOODRUFF.

NOTICE.

This is to notify the Saints to be on their guard against any apostates or persons who have been cut off from the church of Jesus Christ of Latter Day Saints, offering lands for sale on other property in the city of Nauvoo, lest you buy property of persons, that they do not own or pay. Your money for lands upon which already rests more mortgages and attachments than the value of the lands. A trial has been made among the western clerks to palm off this game; and the same may be offered in the east.—Deal not with bloody hands—be on your guard. A word to the wise is sufficient.

W. WOODRUFF.

Mr. Editor.—Sources eastward inform me there is much complaint of an article of mine having such phrases as "caitif, galled jade wince," and "shooting the arrow over the house to hit my brother" has excited an unpleasant feeling against me. I would inform your readers that I wrote that article for the purpose of doing good, as wholesome advice, that the world might take in the spirit of kind admonition; not with the intention of injuring any one.

Yours respectfully.

T. A. L.

Boston, Oct. 15th 1844.

Mr Editor.—I want to say a word to Eastern Travellers.

If you should find your way as far to the eastward as Calais, Me.—by the way, a most enterprising and stirrring little seaport—do not fail to call on Doct. Jas. Noble, and ask him to introduce you to his Bathing Establishment. This is a luxury no where else to be found in that region of country; it is fittad up in good style, and will vie with many in New York or Boston, and in addition, you will be sure to receive the most gentlemanly attention from the worthy doctor.

Yours, &c.

A. McALLISTER.

From the Nauvoo Neighbour.

ANNEXATION OF TEXAS.

This seems to be the most important question now before the American people. Mr. Clay is opposed to her admission and raises, what he is pleased to term constitutional objections: but the objection urged as strenuously as any other, is that of Mexico's opposition to the formation of a treaty. In the event of Texas being received into the Union, he urges that Mexico will assume the character of a belligerant nation—that the United States would be involved in a bloody war with her, &c. Well, suppose Texas is annexed, Mexico takes exceptions, and war is the consequence. This would be an unhappy occurrence; but should this nation be awed by Mexican menaces, and yield in menial obedience to the dictum of Santa Anna? What right has Mexico to interfere and intercept a treaty between us and Texas? Is not Texas an independant power, and has not her declaration of independence been ratified by all nations, even Mexico herself? Then by what right does she obtrude herself to thwart the wishes of the American people? Surely she does it without reference to honorable precedent and unsustned by the sanction of international law. Texas owes no allegiance to Mexico—they have been belligarent powers for some time—and the gallantry with which the sons of that young republic defended themselves against their invaders, makes it certain that the flag of the lone star can ever float—unconquered by Mexico—upon the fertile banks of the Sabine. Then, if she is an independent and sovereign power—if she possesses wisdom to legislate for herself, and sagacity to wield the helm of Government aright—then can we treat or negotiate with her without the intermeddling of other powers: but if it should be found that she is not endowed with these qualities—if she is imbecile and idiotic—then would we respectfully suggest, for the benefit of Texas, that this would-be national comptroller, be appointed the magnanimous guardian of Texas, until she recovers her sanity and perfect convalescence!

We have borne too much already from the arbitrary bent of Santa Anna. He has heaped indignities and abuse upon American prisoners—subjecting them to the lingering torture of starvation—reducing them to almost literal nakedness, wretchedness and shame; and shall we now be gravely told that Texas ought not to be annexed because, forsooth Mexico will not consent? Where is the independence of men and the dignity of senators? Spirit of seventy-six,

Where's thy light, the brightness of thy taper!

The democracy we advocate is justice between man and man, between State and State, between nation and nation. It is morality. It is giving to every man his due. It is doing to others as we would have them do unto us. It advocates the banishment of falsehood, fraud and violence, from the affairs of men. It is the moral code of true philosophy; it is a fundamental doctrine of Him 'who spake as never man spake.' It is the perfection of reason, and the law of God.

From the Nauvoo Neighbor.

To my brethren of the Church of Jesus Christ of Latter Day Saints.

Inasmuch as it has been understood by them that I have fallen in with the views of president Rigdon; that at this time my mind is fully opened to understand by the organization of the church and the revelations given through the Prophet Joseph that the keys of the kingdom and the power of the priesthood remains with the church and cannot be divided nor taken away by any one man so as to divide the common interest of the body of Christ. And inasmuch as I have in the least deviated from this course I retract with a full determination to go with the church, live as they live, and am willing to suffer with them and I trust and hope that the saints will forgive me and be willing that I should share with them in their blessings. JARED CARTER.

Sidney Rigdon Esq.

We ask pardon for again obtruding the name of Sidney Rigdon before the public. A letter of his, in the "Peoples Organ" of the 16th inst merits a passing notice. He states in that, that he and others, "were cut off from the church,—all for the crime of wishing to go to Pittsburgh and live."

As Elder Hyde said in his reply, in the same paper of the 18th, this statement, with the rest of the letter, "is false."

If any person wishes to know what Sidney Rigdon was cut off for, let him read the Neighbor of September 11th, and the Times and Seasons of Sept. 15th, and the coming number of October 1st., where the facts of his spiritual wickedness, and ordaining men to fight a great and bloody battle near Pittsburgh, among the Gentiles, will show the old man as he is! We are really sorry for any man, who is so short sighted and decayed in virtue, as to try to palm off a tissue of lies for the truth, when 6 or 7000 witnesses were within 200 miles to prove that they all voted for Rigdon to go to Pittsburg in peace. The old man never learnt Christ that way, and his right hand had better forget its cunning than for him to belie the saints.

Know Thyself.—"You must not smoke here sir," said a captain of a North River steamboat to a man who was smoking among the ladies on the forward deck. "I mustn't! ha!—why not?" replied the fellow, opening his capacious mouth, and allowing the smoke to escape slowly. "Didn't you see the sign? 'Gentlemen are requested not to smoke abaft the engine.'" "Bless your soul! that don't mean me—I'm no gentleman—never pretended to be—you can't make a gentleman of me, no how you can fix it." So saying, he puffed away and took the responsibility [N. York Mercury.

☞ The difference of opinions should never destroy Friendship, nor sour social intercourse.

Truth.—Truth ir naturally so acceptable to man, so charming in herself, that to make falshood be received; we are compelled to dress it up in the snow-white robes of truth; as in passing base coin, it must have the impress of the good ere it will pass current. Deception, hypocrisy, and dissimulation, are, when practised, direct compliments to the power of Truth; and the common custom of passing off Truth's counterfeit for herself, strong testimony in behalf of her intrinsic beauty and excellence.—[Book of Symbols.

A Recommendation.—Some gentleman advertises in the New York Evening Post, for a wife. The editors state that the advertisement was accompanied by a polite note requesting that they would direct attention to it, and dwelling more at length upon the writer's various qualifications for the distinguished honor to which he aspires. They add, as a recommeudation, that he paid for his advertisement in advance.

Names.—The Jack Tars in New York have christened the new Gov. Sailors' Wrights. They have before named the Presidential candidates Polk and Dallas.—There is some humor in this kakography, 'Pork and Dollars and Sailors' Wrights.

The attempt to put down bustles has proved a signal failure. They stick triumphantly out, and defy the world!

No character will please long, who is uniform—To be always jocose, is buffoonery; pathetic, silly; always wise, sententious; always grave, tiresome.

Good Advice.—Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year.

Regulate your thoughts when not at study. A man is thinking even while at work. Why may he not be thinking about something useful?

Resolve in your mind what you have been last reading.

To a Mother.—A child is born. Now take the germ and make it a bud of moral beauty.—Let the dews of knowledge and the light of virtue, wake it in the richest fragrence and in purest hues—and, above all, see that you kee face and frock clean.

RELIGIOUS NOTICES.

NEW YORK MEETINGS.

East River side—at the Long Room over Wright's Temperance Home, at the junction of Houston and First Sts.—Morning at half-past ten o'clock—afternoon at three o'clock.

North River side—at Marion Temperance Hall, 182 Canal st., at the usual hours, morning, afternoon, and evening.

Elder G. T, Leach, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

LIST OF AGENTS.

☞ Elder J. T Ball is our General Agent at Boston, those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet.

Hon. Burton Sperry is requested to act as agent for the Prophet at Straitsville, Conn.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet.

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agent for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

Elder Darius Lougee is authorised to receive monies due by the Sinking Fund Association at Lowell, and remit the same.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklesstown, New Jersey, is requested to act as agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

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Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.

BOSTON, Oct 19th, 1844.

BOOK OF MORMON.

A few copies for sale at this office price $1,25

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th; and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 255 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Enga, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goods suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety!
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges]
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances

---

S. T. JONES & CO. 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz.—

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moleskine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities

Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffil's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitys—Fancy check stripe and plain muslins—Petticoats, tops and skirts—English and American long Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

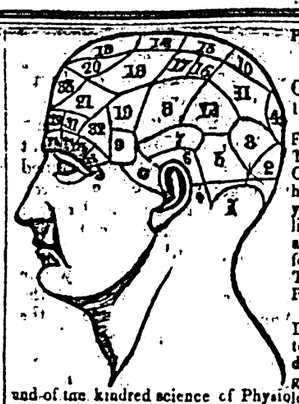
[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires

JACOB DRAKE, President.
Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 352 Pearl st near Broadway je—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU-ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intellectual, and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM. Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL;

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Goon, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

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FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island

They will be sold for cash or a part bond and mortgage, and some in exchange for unipcumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIAN FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

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BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor)

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844; for the purpose of bringing out Cabin second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 25	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell; Rich Welsh, Esq.
In Albany, T. Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S.—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
160 Pine street, New York.

Gives drafts in sums to suit applicants ON THE PROVINCIAL BANK OF IRELAND PAYABLE AT

Cork,	Bainbridge,
Limerick.	Ballymena,
Clonmel,	Parsontown,
Londonderry,	Downpatick,
Sligo,	Cavan,
Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Bandon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.
SPOONER, ATWOOD & Co., Bankers, London
Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey
MOHEGAN, "

daily, Sundays excepted, from Battery Place, pier No. 1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml Devesy, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount.

New-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—c

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TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington,
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada. East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft, 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H. Cook, Buffalo, N Y.
H. Fitzhugh & Co., Oswego, N. Y.

m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHERN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S. C., DIRECT TO NEW ORLEANS

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M	Arrive in Philadelphia at 3 P.M.
Leave Phila. at 4 P M.	arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M.	arrive in Washington at 5 A M.
Leave Wash. at 6 A M.	arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M.	arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M.	arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M.	arrive in Wel. N.C. at 1½ P.M.
Leave Weldon at 2 A.M.	arrive in Wil, N.C. at 2 P.M.
Leave Wil., at 2 P.M.	arrive in Charleston, S.C. at 8 A.M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M
Leave Balt. at 4 P M. arrive in Washington at 6 P M
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats

m18] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO, VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

PROPRIETORS AND AGENTS.

BRONSON & CROCKER, } OSWEGO.
DOOLITTLE, MILLS, & CO. }
FARWELL & HARRINGTON, UTICA.
ROSSITER & RHEPPERD; TROY.
W. S. ROSSITER, 23 Coenties Slip, N. Y.

WESTERN AGENTS.

PEASE & ALLEN, Cleveland, Ohio,
CHA'S HOWARD & Co. Toledo, O & Detroit, Mich.
THERON PARDEE, Chicago, Ill.
HUTCHINSON, WHEELER, & Co. Southport, Wisc'n.

m18:c]

WILSON'S REAL ESTATE AND LOAN OFFICE.

For the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c: For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N Y.

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterized that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. B Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

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DISCUSSION

BETWEEN

Elder G. J. ADAMS,

and

ORIGEN BACHELOR' Esq.

AT THE

Marlboro Chapel, Boston,

OCTOBER. 8th,

At the Marlboro' Chapel, Boston, between Origin Bachelor Esq, and G. J. Adams. Mr. Adams on behalf of the Mormons, against the orthodox world; and Mr. Bachelor, against the Mormons, in favor of orthodox christianity.

Mr. Adams arose, and said it had fallen to his part to open the debate; and after briefly remarking on the arrangements made with regard to the manner of conducting the discussion, he proceeded in substance as follows:—

I stand before the audience, this evening, as an advocate for what is generally supposed to be a new order of things. And you are all aware that when any new dispensation or order of things, from time immemorial down to the present day, has ever been introduced into our world, it has invariably met with opposition. This will hold good as well with regard to religion as to every thing else. Traditions and preconceived notions have started up in battle array against what they thought innovations upon their established theories and systems. When our world had grown old in iniquity, and God was about to bring in a new order of things; he called Noah, and through him brought about a new dispensation. Such was the opposition he met with, and with so much contempt was his preaching received that the world (save eight souls) perished in the universal destruction. Look at the opposition displayed in the days of Moses, when that dispensation was ushered in; and follow down until the days of our Saviour. He had to contend with the Scribes and Pharisees, Sadducees and Assignees, with the long robed priests, and all the learning, affluence, popularity, and influence, of that age; in fact the whole world was (as it were) arrayed against him. Look, too, at the different reformers since the days of our Saviour, Luther, Calvin, Knox, Wesley and others, have all met with the most decided opposition, and with more than Herculean strength, contended with the world of opinion arrayed against them, down to the time of the ushering in of the present dispensation. Even the dispensation of the fulness of the times, when the church of Christ has been again re-organized with apostles, prophets &c.—when the priesthood of God has been restored, together with all the gifts and blessings anciently enjoyed—we have now all the world arrayed against us, from the pulpit to the plough, from the senator to the mechanic, from rich to poor, priests and editors, reporters and drunkards—all join in the universal cry against this new doctrine, as they would feign make it appear.

I shall now lay down certain positions which I shall endeavor to support by reason, sound argument, and scripture.

My positions are these:—

1st. That the church of Jesus Christ is the same in every age—the same faith, the same officers, and the same gifts and blessings.

2d. That every dispensation God has ever given to man has been under the influence of a priesthood (not priestcraft.)

3d. Of this priesthood there are two kinds, Melchisedeck and Aaronic.

4th. A Gospel church is always governed by the Melchisedeck priesthood, which priesthood always holds the power of ministering and conferring blessings by the laying on of hands.

5th. It was by the authority of this priesthood that Enoch knew God—that Abraham had the Gospel preached to him—and by which Moses administered the Gospel to the children of Israel; after which they lost their faith, rejected the Gospel, when God gave them the lesser or Aaronic priesthood with the law as a school-master, to bring them to Christ, when the higher or Melchisedeck priesthood was taken away.

6th. This priesthood was restored in the days of Christ and the apostles, and continued on the earth until the church fled into the wilderness, when it was caught up to God and his throne; after which there was a universal apostacy from the faith once delivered to the saints.

7th. That through the loss of this priesthood and the principle of revelation, the church became divided into names, sects and parties, and form at present the "Mystic Babylon" spoken of in the Bible.

8th. That this priesthood will be restored in the last days with the re-organizing of the church of Christ with the same officers, and the same gifts, ordinances and faith of the church in the days of the apostles; and the Latter Day Saints are said church.

[Mr. Adams, in connection with this 8th article, briefly recited the faith and doctrine of the Latter Day Saints, in substance as follows:—"The first principle of theology, as held by this church, is faith in God the Father and in his Son Jesus Christ, who verily was crucified for the sins of the world, and who rose from the dead on the third day, and is now seated at the right hand of God as a Mediator, and in the Holy Ghost who bears record of them, the same to-day as yesterday and forever. The second principle is repentance towards God; that is, all men who believe in the Father, Son, and Holy Ghost, are required to turn away from their sins, to cease from their evil deeds, and to come humbly before the throne of grace with a broken heart and contrite spirit. The third principle is baptism by immersion in water in the name of the Father, Son and Holy Ghost, for remission of sins with the promise of the Holy Ghost to all who believe and obey the Gospel. The fourth principle is the laying on of hands in the name of Jesus Christ for the gift of the Holy Ghost. This ordinance is to be administered by the apostles or elders of the church upon all who are to be baptized into this church. Through these several steps of faith and obedience man is made partaker of the Holy Ghost and numbered with the children of God. Through this process man is adopted into the church and kingdom of God as one of his saints, his name as those enrolled in the Book of the names of the righteous, and it then becomes his duty to watch, to pray, to deal justly, and to meet together with the Saints as oft as circumstances will permit, and with them to partake of bread and wine, in remembrance of the broken body and shed blood of Jesus Christ; and, in short, to continue faithful unto the end in all the duties which are enjoined by the law of Christ. Fifth, it is the duty and privilege of the Saints thus organized upon the everlasting Gospel, to believe in and enjoy all the gifts, powers and blessings, which flow from the Holy Spirit, such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by laying on of hands in the name of Jesus, and, in short, all the gifts as mentioned in scripture, or as enjoyed by the ancients. And further, we believe in the doctrine of Baptism for the dead, and preaching to the spirits in prison.]

9th. That connected with the work of the last days, there was or is to come forth a record containing a history of a part of the house of Israel, who were a long time separated from their brethren.

10th. That the book called the book of Mormon, translated by Joseph Smith, is said record.

11th. That this book was to come forth just before the commencement of the restoration of the Jews.

12th. That the Bible does not contain all the revelations God has given, or will give to man; and it is impossible for the scriptures to be fulfilled without more revelations.

Now, having laid down these several positions, it is to be taken for granted that I believe them, and it will be incumbent on me to prove them, and after commenting on them, my opponent will take them up severally, and either admit or rebut as the correctness or incorrectness of my positions may appear to his judgment right. This will make the discussion interesting, truth will be elicited, and much good will be done. So far as doctrine is concerned, the scriptures of the old and new Testament is to be the standard and rule of evidence. Mr. Bachelor is at full liberty to make use of any and all of our books as evidence against us, that have been written by our elders while in the church, and not writings of apostates, nor books of Miller, Himes, Bachelor, &c. I shall make use of no newspaper stories, nor will I admit them in evidence against the side I have espoused. What I may say against orthodoxy will be against its principles, faith, doctrine, &c.; and the great question with me shall be whether the influence of our doctrine is not calculated to make us better men, better neighbors, better citizens, better christians, better prepared to die and stand the test before the great bar of God Almighty when he shall sit in judgment on the world.

I ask the prayerful attention of the audience both on behalf of Mr. B and myself. This is a matter of vital importance to the world. Our cause is rapidly progressing, and if it be erroneous it is high time it was checked. And I now say before God and the congregation, that if it can be made apparent to me that I am in error, I will renounce it at once, and embrace the truth as soon as it is shown me. Will my opponent say as much?

Mr. Bachelor then arose and said, Ladies and gentlemen, I owe the public an apology for appearing before them in my present position. It may be asked who I am and what are my pretensions. I answer, I am no Reverend, no Honorable, no great man, that I should obtrude myself upon your notice. But having become acquainted, perhaps more than any other man, with the peculiar doctrines of the Mormons, and having had five public discussions with them, I am, perhaps, better qualified than most men for the task. And although they are generally considered unworthy of notice, as much so as was Mahomet (who commenced in quite as respectable a manner as these.) Yet as these people are flooding the world with proselytes and going on with rapid strides in deceiving the world, it becomes a matter worthy to be taken hold of and reputed.

Here Mr. Adams again read over his sacred positions, which, for sake of brevity, we will merely number, that the reader may refer to them and insert briefly Mr. Bachelor's answer to each, viz.

Position 1. This Mr. Bachelor denies.

2. Also denies.

3 Acknowledges this, but denies that both existed at the same time.

4. Denies any order of priesthood in Christian church.

5. Knows nothing about it. Denies that by the Melchisedeck priesthood the Gospel was preached to the Children of Israel. Knows nothing about the priesthood being taken from the earth, or of a general apostacy.

7. Denies.

8. Also denies. But as regards the connection believes in God, and in the first principles of theology, i.e., faith, repentance and baptism for the remission of sins, but denies the miraculous gift of the Holy Ghost by laying on of hands, and the privilege to enjoy the gifts and blessings promised in the scriptures. He also denies the doctrine of preaching to spirits in prison, and baptism for the dead, and pronounced it a rank heresy.

9th, 10th, and 11th. He also denies.

12 He neither denies nor affirms.

This having been gone through with, Mr. Bachelor proceeded:—I have seen proper to answer my opponent's questions clearly and distinctly, that there may be no misunderstanding; and I shall now proceed to show that Mr. Adams has not brought forth all the principles of Mormonism, nor the most objectionable parts of it. Mr. B. here produced the Book of Mormon, and read the title page, and contended that in the first edition, Joseph Smith's name appeared as author and publisher; he also read the testimony of three witnesses contained in said book, who state that the plates from which this book was translated, was shewn to them by the power of God; and also read the testimony of eight witnesses, much to the same effect, and contended that these witnesses were not to be believed until it was made apparent that they were men of credibility; that neither the Book of Mormon nor book of Doctrine & Covenants should be received until the credibility of the witnesses thereto should be established either by testimony or by the working of some great miracles, and concluded by saying that he was fully prepared to prove to the world that not one of the witnesses to those books would be allowed to testify in any Court of Justice.

Adams, in reply to this, contended that God never had a credible witness, that he never sent a man that was credible, according to the world's acceptation of the word credibility; God always chose the weak things of this world,—He chose the poor and ignorant fishermen of Gallilee—men, subject to like passions as other men; ask the Jews—the long robed, long faced sanctimonious priests, who Jesus Christ was, and they tell you he was a wine bibber, a glutton, a friend of publicans and sinners, that he plucked corn on the sabbath day, &c. &c., and it is just such characters that slander the servants of God in the present day, they cannot support their rotten and corrupt systems in any other way; but what did, and what will all their testimony amount to?—did it destroy the testimony of Christ? or was Peter's testimony of any the less value on the day of Pentecost? although it was proved that he had denied Christ, and had affirmed it with oaths and curses. Again, God never had, nor never can have a disinterested witness, for the moment he embraces the doctrine of Christ, he is most deeply interested for time and eternity.

Mr. Bachelor contended that there was a great difference between the witnesses found in the bible, and those who testify to the Book of Mormon, as in the case of Peter, he was in a passion when he made a false statement and swore to it, and his life was in danger; not so the wicked wretches whose course of life had been one contiuued round of iniquity, and who would fain palm off the Book of Mormon on the world; God never inspired the Book of Mormon, if he had authorized man to translate it, he would have inspired him to tell the truth, and not assert that he was author at one time and deny it at another. I repeat that if I do not prove the witnesses to this book are men of infamous character, I will yield the point.

Here I would remark, that throughout the whole discussion it appeared to be the full purpose of Mr. Adams to come to the points of doctrine at issue, to discuss them, and ascertain if they were in accordance with the scripture, while on the part of Mr. Bachelor, there was a fixed determination to evade every thing of this kind, and to attack character instead of doctrine, and to try and prove the whole Mormon phalanx to be a set of abandoned villains.

Adams.—I will now bring forward my first position, viz: That the Church of Jesus Christ is the same in every age. This Mr. B. denies.—Let me ask him, or any other intelligent man, if the American Government is not the same in all ages so long as it exists. In its first foundation, a president, vice president, &c. &c. were chosen, they exist now, and the Government would not stand, and could not exist without them. Suppose it was to fall, be split up and subdivided, and the office of president done away; would it any longer be the same American Government? I answer, no!—And if in one hundred or two hundred years from this time, it should be thought advisable to re-organize it, how would it be done? I answer, by electing a new president, and other officers, and establishing a new Congress, Senate, &c. and organize exactly as in the first instance.

In answer to this, Mr. B. contended that as the Constitution of the United States provided for alterations to be made, and no alterations would destroy the Government, just so with the Church alterations and innovations may be made, and although the Church is similar now to its former organization, yet it is not the same in every particular. Mr. B then returned to his favorite theme of the destruction of the private character of the Mormon leaders and witnesses, and read from a pamphlet purporting to be a congressional document, a statement said to have been copied from Court Records in Missouri, and professing to be the language of eighty four Mormons, in which, Oliver Cowdery and David Whitmer are called all manner of hard names, and concluded by remarking that Judas Iscariot was a good christian compared to these men.

Here Adams arose, and with considerable warmth defended the character of these old and tried veterans in the cause. He condemned the old bloody Missouri pamphlet and its originators in no set terms, and most eloquently and feelingly portrayed the inhuman manner in which the Saints had been robbed, murdered, and driven from that blood stained state—their persecutions since, and their conrinued hatred;—'however,' he exclaimed, 'give Mr. B. all he asks, and what does it amount to? If they were honest men once, their acts then were worthy of credit, and even if they did afterwards fall into temptation and commit sin, it should not injure their testimony in the least. Have they in any instance contradicted their first solemn statements respecting the Book of Mormon?—no, never!—and I will ever contend that if they were guilty of every crime with which my opponent has charged them, it does not amount to so great a sin as that committed by Mr. B.'s pattern of piety, Judas Iscariot, in selling our Lord and Savior Jesus Christ.' He complained bitterly that his opponent would not come up to the mark and take up the several subjects, and not try to blacken individual character. 'I would ask my opponent if he believes the Psalms of David, O yes!—he would reply—they are glorious! just as well might he condemn them because David was guilty of a very great and abominable sin in the case of Uriah the Hittite. Depend upon it, God's truth will stand, though ten thousand witnesses of it may fall.

Mr. Bachelor, in conclusion, complained that Mr. Adams was not willing to acknowledge the testimony he had adduced—contended it was good, and would be received in any Court of Justice.—He gave notice that on the next occasion, he would take up and discuss the history of Joseph Smith and Martin Harris.

To be Continued.

From the Peoples Organ.

LETTER OF SIDNEY RIGDON, ESQ.

DEAR SIR,

Being in this city on my return from Nauvoo to Pittsburgh (the place of my residence), I feel myself called upon to satisfy the public enquiry in relation to myself and a portion of the citizens of Nauvoo. It is pretty generally known that I left Nauvoo in June last, with my family, with the design of making my future residence in the city of Pittsburgh. On hearing of the murder of the two Smiths, I returned to Nauvoo, without any intention, however, of making Nauvoo my place of residence. During my stay in Nauvoo, a numbes of persons expressed a desire to go with me to Pittsburgh and reside some where in that region of country, where they could enjoy my society, as well as I their's. This determination gave great offence to some of the citizens of Nauvoo. We had held several meetings in relation to the matter—not in the last doubting our right to do so if we chose—when, to our surprise, a great excitement was got up—meetngs were appointed in different parts of the town, and were addressed by Brigham Young, Orson Hyde, Parley P. Pratt, Heber C. Kimball, Orson Pratt, Erastus Snow and others. Inflammatory speeches were made, and a general excitement was created. We were traduced as mobocrats, as murderers, conspirators: and many other epithets of like character were applied to us. We were charged with conspiring against the lives of the before mentioned persons:—and all this for the sin of desiring to go to Pennsylvania to live with our families.

Orson Hyde (who is now in St. Louis and who is calculating to preach to the good people of this city on Sunday next,) in a public meeting, used language calculated to excite an ignorant populace to commit violence on my person. His expressions were, (speaking of myself,)—"I will not ride him on a rail—no' I will not do it; but ought not a man to reap what he sows? If he gets up a mob, ought he not to be mobbed? This was said in the presence of a large assembly of people; and my great crime was (for which I ought to be rode on a rail, or otherwise mobbed,) that a number of gentlemen of high respectability desired, if they could so arrange their business, to go with their families to Pittsburgh and there reside, and I had agreed to aid them all I could, and use my influence for their comfort and future prosperity.

On last Sunday, a conference was called of all the citizens of Nauvoo, to take our case under due consideration. Here if I have been properly informed, my own character was assailed in a most shameful manner. I, with many others were cut off from the church:—all for the crime of wishing to go to Pittsburgh and live.

So great was the excitement, that some of my friends thought it unsafe for me to be out of doors in the night season.

Now sir, this unheard of excitement grew out of the simple fact of myself and others wishing to go and settle somewhere in Pennsylvania; and for this crime, the said Orson Hyde (who on next Sunday is to preach righteousness to the people of St. Louis) actually desired to raise a mob to commit violence on my person—or else there is no meaning in language; and he has actually, after such shameful and unpardonable abuse, been on board the steamboat May Flower, where I am writing this communication, and ordered me not to write certain things, in order to save himself from the shame or odium which must attach itself to him; or else he is destitute of all sense of shame.

I presume, sir, a parallel to this case cannot be found in the history of the civilised world. A whole community of people excited till they actually called a peaceable number of citizens, murderers, and every other evil epithet that malice could invent, because, forsooth, they were guilty of the awful crime of daring to leave Nauvoo, without the permission of certain individuals—such as the before named. It is such persons as the above named, who would claim the right to dictate religion to the world. When I conversed with Orson Hyde this day on this subject, he had the effrontery to tell me he did it from a sense of duty. I ask, whose life is safe, when men act from a sense of duty in such flagrant violation of the most sacred rights of others? I do know, sir, that some of those persons who were calculating to take their families to Pennsylvania, were put in such fear as to make their design known, for fear of abuse, and all this, says Orson Hyde, "we do from a sense of duty." What a sense of duty may lead men to do God only knows. For my own part, "I have not so learned Christ;" nor ever expect so to learn him—nor did any other man so learn him. From what Hyde said to me to-day, on the steamboat, I was satisfied that he feared disclosures would be made that might affect him during future life.

I did not leave Nauvoo because I feared them, but because I stayed beyond the time I calculated to stay when I left home, and because I had received a letter requesting my return home. As to any attack they can make upon my character, I fear them not. I feel myself at their defiance, though they should assail me by falsehoods, which I conceive any man who can cloak wickedness under a pretended sense of duty can do, by the same kind of conscience.

Yours, most respectfully,
SIDNEY RIGDON.

St. Louis. Sept. 16th, 1844.

From the People's Organ.

LETTER FROM ORSON HYDE, ESQ.

MR. EDITOR:—I observed, in your paper of this morning, a letter written by Sidney Rigdon, Esq., in which my name was called in question quite unceremoniously. I would say, however, that the most of his statements are untrue, which I am prepared to prove; and others are deeply shaded with misrepresentation. The statement that he, with some others, was cut off from the Church, is true; but not for the crime of going to Pittsburgh to live, as Mr. Rigdon very well knows. He has not touched on a single point on which the difficulty with him arose. But as the minutes of the Conference before which his case was investigated on Sunday, (a week ago) will appear in the "Neighbor" and the "Times and Seasons," it will be unnecessary for me to trouble you, at this time, with their recital.

I am at Mr. Rigdon's defiance to prove that I ever used the language attributed to me in relation to riding him upon a rail; for I never used it. Neither did I try to inspire the people with a disposition to commit any violence upon his person,—and whatever advice his pretended friends might have given him, or whatever fears they might have entertained for his personal safety, it is plain and clear to me that their own guilt was the origin of their fears. Mr. Rigdon was as secure from harm in Nauvoo as the tender infant in its mother's arms. His own statement proves this. He says: "I did not leave Nauvoo because I feared them, but because I had stayed beyond the time I calculated to stay when I left home."

But, to show the misrepresentation concerning the riding upon a rail, I will state the facts. In a private conversation with Mr. Rigdon and some others, Mr. R. observed that the people of Pittsburgh were willing that he should preach his religion there, but that if he attempted to gather together the people in that place, they would ride him out on a rail, and he should not attempt to do it; but that those who united and went with him would settle around in the country some thirty or forty miles from the city. This conversation I related in a public address to some of the citizens of Nauvoo, and then asked them, if a man was worthy or capable to lead this church who would be turned out of his course because some rowdies threatened to ride him on a rail? Shouts of No! No! No! roared through the congregation with some spirit and emphasis. So much, then, for my mobbing him, or riding him or not riding him on a rail. Yes—I am the very man that "preached righteousness to the good people of St. Louis" on yesterday!! And a liberal turn out we had.

It is true that I went to see Mr. Rigdon on board the steamer "May Flower," and took him aside as a friend, and told him that I considered his case a critical one, yet I indulged the hope that he would see the error into which he had fallen, and ere long retrace his steps. Now, said I to him, be careful how you put pen to paper in this time of your excitement, but wait a few months and then see how you will feel—should you write in the present state of your feelings, you may commit yourself and lay the foundation for a more bitter repentance at some future period. He said that his course was marked out before him, and that he should pursue it. I replied, I have come to you, Mr. Rigdon, in a spirit of friendship and good will, because I feel it my duty so to do, and drop you this word of caution—but if your course is marked out, and you are resolved to pursue it, you certainly are of age and must act for yourself, and I shall not try to prevent you. Thus were my most kind and friendly feelings transformed in his dark imagination into a disposition on my part to conceal my own scheme.

With regard to any exposure, which Mr. R. fancied I dreaded, I would say that I have a conscience void of offence before God and man, and am willing to be weighed in the balance with Mr. R. whenever it shall please Almighty God to summon us to appear at His tribunal.

Some of the real causes of Mr. Rigdon's expulsion from the church will appear in the Nauvoo Neighbor. But if Mr. R. felt that his cause was a just one, and that his only "crime was in wishing to go to Pittsburgh to live," why did he not appear on the public stand and plead his own defence when he was invited so to do? He could have sounded his defence in the ears of more than six thousand people, in the very place where his

grievances should have been redressed. Is he not a man of sense? Does he not possess a flow of language and eloquence not ofted surpassed? Yes, he does. If he regarded the truth, why did he send word by Elder Marks to the stand, on Sunday morning, that he was sick and unable to appear for his defence?—when I can prove by his own party that very early on Sunday morning they met together in council and agreed that Mr. Rigdon should make no defence, and that his health was quite as good as usual.

After the case was laid open to the Conference, and the charges very clearly proved, he was publicly invited to come forward again and plead his own defence, or if any friend or attorney of his would come forward and speak for him, the stand was at his service. If Elder Rigdon's crime was only for desiring to live in Pittsburgh, what child could not have successfully pleaded his defence? Mr. Rigdon well knows that on the Sabbath previous to the Conference, an expression of the people was taken in relation to his going to Pittsburgh in peace, and it was their unanimous expression that he should go in peace. Now he says that he was cut off from the Church for the crime of wishing to go to Pittsbugh to live. Mr Rigdon knows this statement to be utterly false, as well as he knows he has a head on his body.

Respectfully, I am your obedient servant,
ORSON HYDE.

St. Louis, Sept. 16th, 1844.

THE PROPHET.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, NOV., 2 1844.

Elder Taylor will send the "Times and Seasons" commencing at the last number in July to Charles Gloyd, Cummington West Village Hampshire Co, Mass. and charge the Prophet.

Brother Taylor, three or four hundred cop s of the Book fo Covenants, Sec. Ed. could be disposed of at this office.

We desire that every Latter day Saint will bear in mind the great importance of acting as one man in carrying out the principles of Joseph Smith, by doing all that lies in their power at this time, for if they should let this present opportunity pass without an effort on their part in trying to help roll on the cause of democracy. which will secure greater blessings to us than all the whig measures that have been brought forward or contemplated. We would advise the Saints not to listen for a moment to any stories that would be calculated to draw their attention from carrying out, to the fullest extent, the glorious principles of democracy. We understand for ourselves in this matter, and we mean to act like freemen. We say, as we have said before, that our hopes are centered in the success of democracy, and we mean to stand firm in this cause, and tell the whig party by our actions, that we, as a people are democrats, and mean to sustain every measure that they advocate; for they are our views, and we believe that we are helping ourselves by so doing. We may not for many years have it as much in our power to do good, as we now have, and we want all of the Saints to understand for themselves the importance of voting the democratic ticket: let not one vote be thrown away on the other side, for they are our professed enemies. We want you one and all to visit your friends, and stir them up to action in this great contest, and we shall feel the beneficial effects of it; for if our friend Col. Polk should be elected, we shall have reason to thank God for it, (for we had at all times rather be ruled by friends than enemies) and by so doing the whigs will receive a sharp rebuke for all their unholy proceedings toward us. If we, after the insults that have been heaped upon us by the whigs, remain silent—we do not deserve the sympathies of the people: therefore, understand yourselves, and prepare for usefulness in helping to roll on the car of democracy.

WILLIAM SMITH,
G. J. ADAMS.
DAVID ROGERS.

Boston, October, 1844.

The Truth is still Onward

Our correspondent from Waynesville, Ohio (Elder Braddock,) came to hand on the 23d. ult which we was highly gratified to receive, giving us an interesting account of the conference held in that place the first Saturday and Sunday in Oct. Thirteen elders were present, and seven branches represented; through the blessing of God the labor of the conference was crowned with the addition of six members to the Waynesville branch which now numbers thirty four members in good standing. We were also rejoiced to learn that Elder Elliott is to receive his lisence again and commence his labors in that region of country; may Gad speed him. Our early labors together are still held in remembrance.

A voice from the West.

We have received a letter from our beloved brother in the Gospel, Elder McBride of Waynesville, Ohio, bringing us cheering accounts of the progress of the work of God in that region of country. Himself in company with Elder Jennings have been successful in establishing a branch of saints in Fayette Co. near Washington of thirteen members, and if our memory serves us, it is but a year and better since they imbrace the Gospel of the Kingdom, another branch has also been established in Clinton Co. near Clarksville, through the labors of Elder McMichael, likewise in the same county near Sabina there is another branch of some fifty or sixty member, that was established some two years ago by the labor of Elder Ball, who is now presiding over the Boston branch, which has also been onward in its brogress for the last three months, by the addition of some forty or fifty members, which gives evidence of the healthy state of that body, and its officers. Brothers Pell and Lane is also doing the work of an evangelist in Connecticut, by troubling the waters for repentance and remission of sins.

Thus it is, occasionally, that we are saluted with the glad tiding of the spread of truth by the exertions of such men as God has seen fit to call from the plow and the hammer, to hold forth to a perishing world the riches of eternal life; and for such men our prayer is, that they may be anointed with a double portion of the sprit of Elijah's God, and be permitted to stand amid the assembly of the servants of God, when they shall receive their indument with power from on high, to enable them to unlock to the nations of the earth, the plan of redemtion from the traditions of men.

Look at This.

It is to be hoped that the Elders and saints will not forget us in our feeble exertions to sustain this paper; the year is now half expired, and thus far we are compelled as well as in duty bound to exclaim that God has not forsaken us, even in the seventh trouble, for which we thank his holy name. We hope those who have subscribed for six months only, will still be encouraged to continue their support by sending in their subscription dues for the remaining part of the year. for this is the part of the season that our expenses must necessarily increas, and our subscription list is the only source of dependance we have for support, and we seriously hope that the Elders and our agents will make every exertion possible in forwarding to us means for subsistance as yet our patronage is not sufficiently large to pay expenses, but we trust in God and those whom he has called.

TAKE NOTICE!

We would notify the friends of Elder Wm. Smith, that he wishes all his personal correspondents to direct their letters to Bordentown, Burlington county, N. J. And all correspondents to the "Prophet," will direct their letters to S. Brannan.

CHURCH GOVERNMENT.

Book of Covenants, 2d edition, page 109, you will find the following. "And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, (which is the bishop) who shall be assisted by twelve counsellors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him." Elder Rigdon was a president of the high priesthood, but was summoned to appear before the above tribunal charged with trying to overthrow the church in a secret clandestine manner, when in public he disavowed any such intention. It was, therefore, for clothing himself with falsehood virtually, that he might be the better able to accomplish a wicked design, for which he was called in question.—He did not appear, but sent word to the Conference that he was sick; yet the Conference had evidence that he was well and able to attend if he would. It was not the wish of the Conference that he should be silent on that occasion, and make no defence, but it was his own choice, and the choice of his friends, and yet his friends and prophets can put their names to a circular testifying to as great a falsehood as men could tell upon that subject, "that he was not allowed the privilege of trial, and of making his defence." The charges against him were sustained by a cloud of witnesses, and he was cut off from the Church legally, by the highest tribunal, and delivered over to the buffeting of Satan; this was sanctioned by all the quorums of authority in the church, and by the whole congregation, except five or six persons, and the Book of Covenants says that "this shall be an end of controversy concerning him" Those, therefore, who cleave to him as a spiritual guide under these circumstances, must, in our humble opinion, be wilfully stupid. But to such as have been murmuring against Joseph and the church, and have become tired of serving the Lord. this will afford them a plausible pretext to back out; they will say, "well I don't know who is right, I will stand aloof or go with Sidney." The fact is, they want a pretext for apostacy; and to such, "God will send strong delusion that they may believe a lie and be damned, because they received not the love of the truth."

Page 103, B. C. new edition is the following "The Twelve are a travelling presiding high council to officiate in the name of the Lord under the direction of the presidency of the Church," agreeably to the institution of heaven. Joseph Smith was the presidency of the Church, assisted by his brother Hyram, and Sidney Rigdon as counsellors. Now, let Joseph be taken away, and his principle counsellor, can the junior counsellor, or a minority of that Quorum act? No, he cannot. See B. C. page 103. The grand question now is,—Who shall act? If the junior counsellor cannot act, the Twelve cannot act under his directions, because he has no power to direct them, for he is hardly one third of the presidency, admitting him to have the full confidence of the Church. We ask again, who shall act? Have the quorum of the Twelve the same power and authority of the full quorum of the three first presidents? yes, they have. Well, then, do they not become the first presidency, inasmuch as the first quorum of the presidency has ceased to be?—Nothing can be more clear and certain than that they do.

On page 125, B. C. new edition, speaking of both or either of the assisting presidents presiding in the absence of the others, refers exclusively to presiding over the high council, and has no reference whatever to presiding over the whole church. But, admitting Elder Rigdon to be the legal successor of Joseph Smith, he could never legally act unless he was confirmed in that station and appointment by the voice of the Church; but he never has been, neither will he ever be. The principle of doing all-important business by the voice of the church, is plainly taught from one end of the Book of Covenants to the other, and Joseph always acted upon this principle.

We was under the necessity of omitting the publication of our paper last week, because of our expenses for winter arrangements; hereafter it will be forthcoming punctually.

We would say to Elder Wallace of N. B. that Harndens's Express carries our prpers free.

The paper certainly must arrive in New Bedford every Saturday morning, Likewise the same in Philadelphia.

TO PHILADELPHIA.

We would inform our agent at Philadelphia, that their papers are mailed frow this office every Saturday and arrives in Philadelphia on Saturday evening, and if they do not get their papers it must be the fault of the agent.

Elder Curtiss will address the Saints in Brooklyn at the Log Cabin, on next Sabbath in the afternoon.

Elder Adams has taken his departure for the west.

Elder Smith has left the city for Philadelphia, and will remain during the winter in Bordentown N. J.

We have received a very valuable and lengthy communication from Elder Hyde in Cincinnatti, which will appear in our next paper.

Elder McAllister will forward to us the remaining part of the discusion.

Rigdonism.

We have received the first number of a paper published in Pittsburgh by the Rigdon party, advocating the claims of Sidney Rigdon as a Prophet; endeavouring to establish his own righteousness, by seeking for unrighteousness in others, he has gathered around him a few of the same spirit, and planted his standard at Pittsburgh where he intends, according to his vision to commence fighting his great battles in which he is to go on conquering and to conquer until he overthrows the kingdoms of this world; Let them take heed that they do not "perish in the gainsaying of Core"

God is standing at the helm of his church, and is not a going to forsake the honest in heart through the prayers of a foiled ambitious man who has with some others endeavoured to supplant the authorities of just Heaven by his false and pretended visions, which will be fully set forth in their true character in the next number of our paper, we would say to the Saints of God and our fellow laborers in the West, that God has many faithfull witnesses in the East, that can be relied upon in the hour of necesity, ever standing upon the watch-tower closely observing the movements of the aproaching enemy, in whatever garbe they may appear.

The Temple.

All the saints that understand the Gospel of Jesus Christ that has once more been revealed to the world, and that too for the last time, to prepare a people for the glorious reception of the Messiah, once more to take up his abode among men, must certainly see the importance of the Temple at Nauvoo being finished, that the servants of God may be endued with power from on high; yea, to a knowledge of those glorious principles that God has seen fit in his good pleasure to give unto us as a people, that we may be brought to "see eye to eye," for this the Prophet has declared he will do "when he brings again Zion."

We would inform the saints in the east, that our brethren in the west have taken hold of this work with a greater zeal and energy, than has ever been known since the foundation was laid; they have resolved upon carrying on the work during the whole winter; and they say "give support to our families and we will rear the HOUSE. Now brethren, in the name of Elijah's God shall we stand still and see those men who have "bourn the burthen in the heat of the day," want for the comforts of life while rearing a House for our endument; they are determined to have it completed by next season, and if we intend to do any thing in behalf of the glorious work, it is time we are about it, lest those in the west take away our birth-right. Remember that the prophet has said, that it is in Zion we are to be fed with knowledge and understanding, in the last days; forget not God, and he will not forget you. The day of preparation is now at hand.

REMINGTON GERMAN FLATTS.

At a meeting of the branch of the church in this place, held Sep. 13, 1844, it was Resolved that a conference of Elders be held at this place, at the house of George England, on the first Saturday & Sunday in December next.

Charles Wesley Wandell Pres't.

Elder G. J. Adams has commenced a suit against Benj. Winchester for slander, Damages five thousand dollars. He is to give security for appearance or go to prison.

Elder Adams is our authorised agent to transact any, or all business in the Western country and Nauvoo, for the Prophet.

Nauvoo.

From the last accounts we have had from Nauvoo, all was peace and quiet; the "Wolf hunt," that was got up for the purpose of exterminating the saints from Nauvoo, by the disaffected spirits in the adjoining neighborhood, has been frustrated by the prompt measures taken by the Governor of that State, in marching a force, headed by himself, to the seat of action.

The saints are more united, and more determined in forwarding the great work of God than they have ever been heretofore; which is very easy to be accounted for, as it is well known for the last two years that they were sorely afflicted and persecuted by internal enemies, who, from time to time have been taking their departure; first the Laws and Fosters with their party, and last of all, the Rigdonites, carrying with them the scum that has been gathering for the last four years, and which we cannot expect otherwise; for, says the Savior, "the kingdom of heaven is like a net cast into the sea, it gathers of all kinds," both good and bad, but the prophet says "the Lord shall purge the daughters of Zion and wash away her filth, and the sinners in Zion shall be afraid, and fearfulness shall supprise the hypocrites, who can dwell with devouring fires and everlasting burning." Brethren, the time has arrived when we may expect to be tried as gold, seven times, until we have been thoroughly purged of hypocrites and unbelievers, and "those that watch for iniquity, and make a man an offender for a word," Isaiah says "they shall be cut off," and we say Amen.

INTERESTING FROM THE MORMON COUNTRY.—The Illinois State Register of the 11th inst contains some startling developements and assertions—as follops:

We learn that the most satisfactory proof can be produced, whenever it shall become necessary, of the Anti-Mormon party of Hancock, to raise a civil war there, and subvert the course of justice by intimidating, overawing, and dictating to the Circuit Court there, or driving it out of the country.

When that party heard of the approach of the troops, the leaders assembled at Warsaw and agreed to put off their wolf hunt until the 1st of November; and it was the boast of some of them, that they would keep the Governor trotting over to Hancock once a month, to put down their traitorous proceedings.

It is not true that the accused voluntarily surrendered upon being informed that they should not be required to go to Nauvoo. They well understood, when they fled to Missouri, that they were required to go to Quincy. And they came in, rather than to be harassed by a proclamation for reward, and to avoid the prejudice which their running away was calculated to produce against them.

We unders,and upon good authority that it will be proved on their trials, that a part of their plan in killing the Smiths was to have the Governor murdered in Nauvoo by the Mormons; they supposing that the Governor had some hand in the business. This expected murder of the Governor, the assassins anticipated would raise a great multitude against the Mormons and would lead to their expulsion. A plan more devilish, treacherous, cowardly and malignant, could not have been conceived.

Notwithstanding this plan to have the Governor murdered, these same treacherous scoundrels, about the middle of August last; procured George T. M. Davis, Mayor of Alton, to write the Governor a letter informing him distinctly, that if he encouraged prosecutions against the assassins, they intended to implicate him as a particeps criminis. This information we got from the Governor himself. We further learn from him that he offered himself to submit to the law, if any person had any accusation to make. He told the people of Hancock that he would take no advantage of the force he had with him; nor would he run away to Missouri to avoid inquiry.

Erom the above we have related to us a developement of one of the most damnable plots, that ever disgraced humanity, concocted, by the Notorious Wolf Party, residing in the neighborhood of Nauvoo and Hancock Co., for the purpose of exterminating the Mormons, murdering the Prophet and Patriarch, and taking the life of the Governor of that State. Now we hope it will be remembered by all the Church of Jesus Christ of Latter Day Saints, from whence it is their offences come. It is evident from the course that the Governor has taken, and is about to take, that he is resolved on sustaining our rights as a people; and now let us, one and all, "love our neighbor as we would ourselves," by giving a hearty Amen at the ballot-box, on the coming contest for executive authority.

New York Conference.

At a Council of Elders called by Elder Wm. Smith, in which there were fourteen elders, present. Elder Adams was called to preside, and Wm. H. Miles Clerk.

The following charges were prefered by Elder Brannan against Thomas Braidwood.

1st abuse to Elder Smith.

2nd slander against the family of sister E. of Brooklyn and the authorities of the church.

3rd Licenciousness, also the charge of Licenciousness was brought against A. E Wright.

Charge was also prefered against G. T. Leach presiding Elder of the New York Branch, for teaching false doctrine, sowing dissention in the branch, and not sustaining the authorities of the church.

After introducing testimony in the case of Thomas Braidwood the two first charges only were sustained, and the following motion was put.

On motion resolved, that Elder Braidwood, be cut off from the church, which was carried unanimously.

The case of A. E. Wright was then brought forward, and the evidence being duly examined, the charge was sustained, and on motion he was excommunicated from the church by a unanimous vote.

On motion the council adjourned to meet the next day at 9 o'clock A. M.

Sat. Oct. 26. 9 o'clock A. M:

The council met pursuant to adjournment, and the charges against G. T. Leach were laid before the council for their consideration, evidence was adduced sufficient to substantiate all the charges preferred, and on motion, resolved that Elder Leach be cut off from the church. Which was carried unanimously.

Charges was then preferred against T. A. Lyne for not sustaining the authorities of the church in his council and teachings, also for his insults to females, and unchristianlike conduct which was fully sustained, and on motion Resolved, that T. A. Lyne be excommunicated from the church, and all saints be warned against his advances upon them, as he has left the City of New York as we have learned, for Cincinnatti.

Elder Smith then arose and spoke at some length upon the condition of the New York branch after which Elder Adams made the following motion. That Elder Brannan be appointed Presiding Elder of the New York Branch.

Which was carried unanimously.

Extracts from the minutes.

Elder G. J. Adams Pres't.

Wm. H Miles. Clerk.

Boston Conference.

At a meeting of the Church of Jesus Christ of Latter Day Saints, held at Suffolk Hall, Boston, Tuesday, October 22nd, 1844r

Elder Joseph Ball, in the Chair.
Elder Annanias Mc'Allister, Clerk.

Elder Samuel Brannan charged Elder John Hardy, with having unrighteously assailed and slandered him. To which, Elder Hardy pleaded Not Guilty. After hearing the testimony of Elder G B. Wallace and others.—It was Voted, that this matter lie over, until a charge can be attended to, to be preferred by Elder Adams against Brother Hardy.

Elder Adams then charged Elder John Hardy with slandering him. Elder Hardy plead Not Guilty, unless truth is slander. After introducing testimony on both sides, and a careful investigation—the following questions were put.

First, Is Brother John Hardy guilty of the charges laid by Elder Brannan against him?—Which was decided in the affirmative—Yeas, 30—Nays, 28.

Second, Is Brother Hardy guilty of the charges laid by Elder Adams? Which was also decided in the affirmative—Yeas, 33—Nays, 24.

It was then moved and seconded that Elder Hardy be cut off. Which was decided in the negative—Yeas, 19—Nays, 34.

Conference then adjourned.

Tuesday, Oct. 22nd.

Conference met pursuant to adjournment. Elder G. J. Adams was called to the Chair, and Elder A. Mc'Allister was appointed Clerk. Elders Brown (of Nauvoo) and Joseph Ball were chosen to assist Elder Adams as his counsel.

Brother John R. Teague "Charged Elder John Hardy with slandering Elder William Smith." Elder John Hardy plead Not Guilty.

After examining many witnesses, and the charge being fully and clearly made out; the following question was put—

Is Elder John Hardy guilty of slandering Elder William Smith? Which was decided in the affiirmative—Yeas, 93—Nays 26.

Moved, and seconded, that elder Hardy be cut off—Yeas, 93—Nays, 25.

Extracts from the minutes.

ANNANIAS Mc'ALLISTER. Clerk.

Conference.

According to previous notice, a special conference of the Church of Jesus Christ of Latter Day Saints, was held at Recklesstown, Burlington, N. J. October 13th, 1844. Elder Albert Lutz, of Philadelphia, was called to the chair, and Elder W. I. Appleby, appointed Secretary. Official members present, 2 High Priests, 3 Elders, 1 Teacher, and 1 Deacon.

Conference opened by singing a hymn, and prayer by Elder Curtis.

The President then arose, and stated, that the conference was now ready to receive any business appertaining to the Church that was proper to lay before it.

Whereupon Elder Appleby (Presiding Elder of the Reaklesstown Branch of said Church) preferred charges against Brother George Robbins, for intoxication, absenting himself from the church, communion &c.—made confession, asked forgiveness, and promised to do his duty in future; whereupon, he was received into full fellowship.

Charges were also preferred against Brother Asher Lafetra for absenting himself in general from the church and communion, and casting reflections upon his brethren: after laboring some time with him, he acknowledged his error, and promised to do his duty in future—received into full fellowship.

Brothers John Lemon, Abel Spragg, and James Ridgeway, whom there were charges to be preferred against, not being present, it was Resolved, That a committee be appointed to wait on them and inform them that charges would be preferred

against them, and that they were requested to attend the conference immediatly. Whereupon,—Brothers Hays and Robbins were appointed to wait upon Brothers Lemon and Ridgeway, and Brothers Hornor and Emly, upon Brother Spragg.

Committees returned, and made their report, that neither Brothers Lemon, Ridgeway, nor Spragg were at home. Whereupon, it was Resolved that they be waited upon in the afternoon again.

Brother John T. Applegate (who now resides in Philadelphia) being informed previous to the conference, that charges would be preferred against him, not giving any heed, but treating the same with contempt—was cut off from the church.

On motion, it was Resolved, that Brother John R. Robbins be ordained to the office of an Elder,—carried, and ordained under the hands of Elder Lutz and Appleby

On motion, it was Resolved, That Brother Jacob Hays be ordained to the office of a Priest,—carried, and ordained.

After a spirited address from the President, the conference adjourned, to meet in the evening, at Seven o'clock.

Seven, P. M. Conference met—opened by singing and prayer, by Elder Appleby.

Committee made a report, that they had waited on Brother Lemon, and that, he traduced the character of the authorities of the church and informed them that he should not attend the conference. Whereupon, he was cut off from the church.

Committee also reported, that Brother Spragg was not yet at home.

Brother Ridgway being present, Elder Appleby preferred charges against him, for absenting himself from the church and communion, not attending to his duties &c. He made acknowldgments, asked to be forgiven, and promised to reform—received into full fellowship.

Sister Deborah Ann Johnson not having attended the meeting or communion for some time past, and not promising to attend or do her duty, but desiring to leave the church; it was Resolved, that her name be erased from the church records.

On motion, it was resolved, that Elder Appleby and Robbins wait upon Brother Spragg on the morrow evening, and inform him of his neglect of duty, the charges preferred against him, and the duty that is required of him; and if not willing to return to his duty, and walk in the commandments of God in future, to cut him off from he church.

Brother Spragg was waited on, he would not promise to reform, and do his duty but stated, that he was not coming to meeting any more, &c.—whereupon, after reasoning with him, telling him of his situation, he is left in the hands of a just God. His case will be laid before the church next Sabbath, 20th inst, and he will be cut off from the same.

Resolved, that the members of this conference will uphold the "Twelve," in their calling and standing, as the head and leaders of this church, and that our prayers and faith shall be offered up to Israel's God, to protect, uphold, and support them, and give them power over all their enemies, apostates, and wicked men. And that we disapprove of Sidney Rigdon's course, and that of all his followers. First it is calculated to divide the church, to bring persecution upon it, and reproach upon themselves. And that we withdraw the hand of fellowship from every one that is trying to reproach and defame the characters of the "Twelve," or that casts reflection, or defamation upon the ashes of our much lamented, martyred Prophet and Patriarch: and that we look to the "Twelve" as our leaders, teachers, &c., and as such, we will uphold them.—Which was unanimously adopted.

Resolved, that all members that absent themselves from the meetings and communion, in general, are not considered members in good standing, in the church.

After a short address by President Lutz, and Appleby, urging the members to do their duty in every particular, and to withdraw themselves from every member that walketh disorderly, the conference closed, with prayer to the Throne of Grace, by Elder Curtis.

ALBERT LUTZ, President.
W. I. APPLEBY, Secretary.

Boston, Oct. 15th, 1844.

Dear Brethren.

Having been a member of the Church of Jesus Christ of Latter day Saints ever since there was a Branch in this place, I take the liberty to address you concerning the position, conduct, and teaching of Elder Sidney Rigdon.

When he first went to Nauvoo after the death of Joseph and Hyram Smith, he told the Saints there in a public address that Joseph died accepted of God, and still held the keys of the kingdom, and that the kingdom must be be built up unto him. (Joseph Smith) This he affirmed in the presence of thousands of witnesses, as I was told:—but since he has been tried and cut off from the Church, Joseph is not the person in his estimation that he then was. It appears that Elder Rigdon has discovered his error, and that his vision of Joseph was not true, for he now teaches that Joseph is that "evil servant" spoken of in Matt. 24, and that instead of holding the keys of the kingdom, he has "his portion with hypocrites and unbelievers," so says one of his satellites, Mr. Tomlinson. Oh! can it be possible, that a man of his talents will suffer himself to be driven to such a miserable subterfuge. Alas! alas! "How are the mighty fallen!"

But it is not so much to be wondered at when we consider what he has taught. He was in this city on his way to Pittsburgh, previous to the death of the Smiths, and taught the Saints here that no female could be exalted to any great degree of glory unless she had children. A certain widowed lady, who had never borne children, asked him in a private conversation what she should do, she said "I want glory in the eternal world, but I have no children, neither any husband,—pray, what am I to do?" His reply was, "You must borrow your neighbor's husband, and try to effect it that way." Is it strange, then, that a man of such principles should be hurled from his exalted station, like Lucifer the son of the morning? I answer, it is not. I give you the real name of the lady, but you need not publish it unless proof is required; she has looked upon him ever since with disgust and contempt, and has considered him a disciple or an accomplice of the notorious John C. Bennet—a very just conclusion.

We have often listened to the Twelve in this place, but never—no, never have we heard any such teaching from them, either in public or private. The saints who have called upon Elder Rigdon in Pittsburgh, on their way to Nauvoo, tell hard things of his conversation. I view him as a wolf in sheep's clothing, professing to simple and honest-hearted saints, as they call upon him, that he believes Joseph to be a prophet; this he thinks will catch their ears, and give him a little power over them. My honest conviction is, that the serpent's sting is concealed in this very profession, he has no care or interest for the teachings of Joseph, only as he can use them to bewilder the saints, and draw them into his own apostate snare; if he had, he would never claim greater power than the Twelve. The book of Doctrine & Covenants says that the Twelve form a quorum equal in power and authority to the three first presidents; now let the two principle ones of the first three presidents be taken away, namely, Joseph and Hyrum, has the remaining one, Elder Rigdon, as much power alone as the Quorum of the Twelve? a child might answer. Add to this the fact, that Elder Rigdon has not had the confidence of the saints for five years past; this is a reality that all the churches know. It is also in evidence before the church, in addition to the testimony of the Book of Covenants, that the Twelve were particularly set apart, in March last, by the word of the Lord through the Prophet Joseph, to take the lead of the church; it is also in evidence before the church, that Joseph declared repeatedly before his death, that if Elder Rigdon were to have the management of the church, he would lead it straight to destruction.

We should all do well to ask by whose labors, fatigues, and toils have we been built up and fed, during the last five years? Has it been by the Twelve, and by those acting under their directions? Or has it been by Elder Rigdon?—It certainly has been by the Twelve. Let us then remember, that "those who fed us first will feed us still." After the crucifixion of Christ, the government of the Church rested on the Twelve; so after our Prophet is killed, it is plain to me that the twelve apostles should preside over the Church.

But I am in favor of every man enjoying his own opinion; let James Emmit split off one way, and Elder Rigdon another way, and let them draw around them, and lead off with them all of a kindred spirit with themselves, and then perhaps all that remain in Zion will be called holy, after she is washed from this scum which naturally rises and floats off when the pot begins to boil.—See Isaiah, 4th chap. But enough of this for this time—more perhaps bye and bye.

We have just heard from Nauvoo. The Temple is going on rapidly; all is quiet about that quarter; the capitals are placed on the walls, and the roof is in a forward state. Shall we not open our hearts and purses liberally, and help forward this noble edifice?—and let us not wait till a more convenient season before we help, but let us do it now!—now is the accepted time—let not our means linger by the way, but let swift messengers be entrusted with it, those who have no holes in their pockets to lose it out or scatter it by the way; but let every dollar reach its destined place. Building of various kind is going on, and business begins to revive. Some of the heads of the church left them in Nauvoo, and tried to weaken their hands in their greatest distress and danger; but I trust that God will sustain his own cause without their aid—let God reward them according to their works.

Your brother in the everlasting Covenant.
CINCINNATUS.

The following paragraph we copy from our Cincinnati correspondent.

The work of God prospers in these parts, several have recently been baptized in the country; I saw five new converts baptized five or six days ago, and an interesting sight it was; at the confirmation (the house being full) many were bathed in tears, and the Holy Spirit seemed to fall powerfully upon almost all who were present. I could but say, The Mormon's prophet is dead, but their God certainly is not.

FOREIGN NEWS.

The Steamship Acadia arrived at Boston on Sunday, 20th ult., at 4 o'clock, P. M.

There has not been much activity in the Produce market. Prices have in nearly all instances been well sustained. The prospects of the future are still encouraging. Fine weather has enabled growers to secure the crops in good condition, even in the most backward districts of Great Britain and Ireland, thereby ensuring a good supply of food. In the manufacturing districts less animation was apparent throughout September than existed during the month preceding, but stocks of Cloths and Yarns have not acumulated, owing to the demand from the home trade, which is in a more satisfactory state than for some years past.

The Cotton market is still much depressed by the heavy stocks, and shows symptems of declining, though at present a reduction of 1:8d per lb. cannot be quoted.

American Hay has been sold by auction in Liverpool at a loss of 30 40 per cent on the shipment. A parcel of American Hops have likewise been disposed of, at £7 per cwt, less than the duty for export. Money is much scarcer, and commands higher rates for commercial purposes: first class Bills are discounted at 2 and others 21-4 to 5 per cent. Roskell Ogden & Co. have failed. They owe £25,000 in England, but it is said their assets will pay their debts in full. Their difficulties are attributed to extensive cotton speculations

No amendment in the Liverpool Flour Market; but a slight improvement in London. The prospects for American Flour are not encouraging

The treaty entered into between England and France, for giving up offenders that take refuge in either country, has been carried out in the person of Jacques Besset, charged with fraudulent bankruptcy, taken into custody in London, and sent to Paris.

The Queen of Spain is dying.

The King of France would leave Treport for England 7th inst.

The Great Britain steam-ship is on the eve of being relieved from her confinement in the Bristol dock.

A shoal of whales, amounting to upwards of five hundred, proved a prize a few days back to the poor inhabitants of Zealand, who captured them all, and sold the carcasses at £2 5s each.

Repudiation denounced at the British Court—It is very commonly rumoured in the city, that it is the intention of Government to exclude from the Court, and from the Ministerial parties, all the foreign Ministers or Charges d'Affairs, whose governments have not faithfully fulfilled their engagements with their creditors in this country. Such a proceeding (says the London Times) would place the United States representative in a very embarrassing and unenviable position.

Dreadful Loss of Life near Sunderland—Accounts from Sunderland inform us of an explosion in a coalpit at Haswell colliery, about ten miles from Sunderland, which has caused the destruction of ninety-six human beings! It is said, at the time of the accident there were a hundred persons in the pit, and that only three have been saved

Rumoured Treaty with Brazil.—Rumours have been current for some days that a new treaty has been recently entered into between Brazil and the British Government. Nothing positive is known as to the terms, and in the absence of definite information, speculation has been very rife. A general advance of five per cent. on the importation of British goods is mentioned as one of the clauses of the treaty.

Tartans are becoming fashionable, in consequence of the Queens visit to Scotland, and the pattern being patronized by her Majesty.

The report is confirmed that Bohemia will join the German Customs Union, by way of experiment, for five years.

O'Connell, whose movements are recorded with a degree of interest not inferior to those of royalty, has left the Irish metropolis for his mountain home.

France.

The papers announce the arrival at Paris of the Duke de Glucksbergh with a treaty between France and Morocco. The Emperor stipulates that he will communicate to the French government the names of the Moorish chiefs who invaded the Algerine territory; that Abd-el-kader be outlawed throughout the African possessions of the Emperor and France; that he may be pursued by the troops of both governments, until expelled or captured; that if he fall into the hands of the French, he is to be treated with every respect due to his station; that Mogador island and the town of Ouchda be evacuated by the French; that prisoners of war be immediately exchanged; and that the ratification of the treaty be exchanged within two months.

Tahiti.

The Paris Moniteur of Wednesday, the 25th ult., conveyed the following intelligence as received by the government from Tahiti, dated 24th April—"After having vainly endeavored to bring back to their obedience the rebels who made the attack at Tarravau, Governor Bruat went out to meet them at Mahahana, where they had made themselves intrenchments, defended by 3000 men and three pieces of cannon. On the 17th, Governor Bruat landed with 441 men of all arms. The redoubts were taken with the bayonet, the enemy having 105 men killed, their colors taken from them, and their cannon spiked. The next day we destroyed their works, and carried away their arms and ammunition. On our side we have to lament the loss of two officers, M. Nausouty, enseigne de vaisseau, and M. Seignette of the Artillery. We had, besides, 52 men wounded.'

Turkey.

Turkey has adopted some stringent regulations with respect to passports; and a knowledge of the chief points may be useful to travellers in that quarter—"The subjects of Foreign Powers must provide themselves with Ottoman passports, or with the vise of an Ottoman Ambassador or Consul before they can enter Turkey. The traveller must present himself within twenty-four hours of his arrival to the local authorities at the place where he has permission to enter Turkey, or otherwise his passport will not be vised for the interior. He must also then declare the line of route he purpses to take, or the place of his intended abode, and receive permission for the specified time he contemplates remaining.

To obtain a permission of permanent residence he must present himself at the chief office, furnished with an authorization from the Chancery of his nation. Travelling passports will not remain legal, unless vised from each place which the traveller shall pass, where a passport-office or Municipal Council is established. Other measures have deen introduced with regard to vessels parting from Turkey, and along the line of land frontier, by which persons shall be arrested who attempt to quit the empire without previously having their passports vised from the head office."

Sweden.

Popular disturbances have been occasioned by the rejdtion of the measure of reform recently discussed in the Diet; and there were riots on the 28th and 29th of August. The method of their suppression was curious. The police hired a number of assistants, miners, day-laborers, and others, all of them tall and powerful men, who mingled with the crowd, and who not only inflicted summary punishment for every attempt to create disturbance, but also arrested the most conspicuous among the rioters. Among the prisoners, fifty-six in number, were two opera-dancers.

Spain.

A letter from Bayonne of the 22nd ult, in the Morning Post announces that a movement on a grand scale had been intended by the Carlists of Navarre; money and munitions of war, along with a large number of printed proclamations having been for some time past in readiness.

Colonel Jose Maria Ladron, the nephew of the Carlist General Santos Ladron, who was shot in Navarre in 1833, by the Christino General Lorenzo, with 400 to 500 men distributed in concealment along the frontier, was waiting for an opportunity to commence the movement. Colonel Elchart and Contets, chiefs who are highly popular in Navarre, had undertaken the organization of the Carlist forces in that province, and had gathered about 4,000. So stood matters when orders, dated in London, were received from General Balmaceda, for the discontinuance of the preparations.

The Overland Mail.

A treaty had been concluded between the United States and the Celestial Empire, based upon the same principle as dictated that between England and China, in which America will enjoy all the advantages which Great Britain secured. This can hardly fail to be gratifying to America.

One or two riots had occurred at Canton, but they were not of a serious character.

To Elder W. Woodruff.

Thou art welcome, O thou chosen,
As dew and sun to flowers,
Again in pure devotion,
Thy spirit kindles ours;
Sincere, unfeigned the greeting
Which hails thy kind return,
And at this happy meeting
Our joyous bosoms burn.

Thou art a faithful servant;
Yea, more; thou art a son,
With spirit pure and fervent,
Thou thy Savior's will hast done.
You have gone at his bidding
To fulfil his high behest,
And at his glorious wedding
Thou wilt be an honored guest.

Blest Herald of salvation,
Bearer of joyful news
To every Gentile nation,
And long-rejected Jews.
We thank Him who hath sent thee
To proclaim His truth and love—
For the talents He hath lent thee,
Thou dost faithfully improve.

RACHEL ROBINSON.

To be good natured, it is not necessary to submit to imposition or insult; but it will generally be found that a man who will resort to imposition or insult is a coward and not worth noticing in any way, unless it be to laugh at his inconsistencies. The good natured man is generally brave, generous; loves his fellow men, loves his country, and honors his Creator.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hours morning, afternoon and evening, at the Marion Temperance Hall, 153 Canal st.

Eld. S. Brannan, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. Wallace, Presiding.
Residence, 104 South Second st.

LIST OF AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet.

Hon. Burton Sperry is requested to act as agent for the Prophet at Straitsville, Conn.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agent for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorised to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

Elder Darius Lougee is authorised to receive monies due by the Sinking Fund Association at Lowell, and remit the same.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklestown, New Jersey, is requested to act as agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

E. TURNER & CO.
DEALERS IN
W. I. GOODS, GROCERIES,
TEAS & PROVISIONS,
Nos. 386 & 389 Washington St.
Boston.

Enos Turner, Josh. T. Pollard.

BOY'S CLOTHING
Cut and made in the most fashionable style by
Mrs. A. McAllister,
No. 296 Washington Street,
BOSTON.

Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public.
Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.
BOSTON, Oct 19th, 1844.

W. WYMAN'S EXPRESS MAIL.

Having extended my facilities, I am now able to forward Letters to the following places by the most rapid conveyances.

Albany,	N. Y.	Lubec,	Me.
Auburn,	"	Newark,	N J.
Albion,	"	Nahant,	Mass.
Amherst,	Mass.	New Bedford,	"
Andover,	"	New London,	Conn.
Augusta,	Me.	Norwich,	"
Buffalo,	N. Y.	Newport,	R. I.
Belfast,	Me.	Nantucket,	Mass.
Bucksport,	"	New Haven,	Conn.
Bangor,	"	Newburyport,	Mass.
Bath,	"	Philadelphia,	Pa.
Camden,	"	Poughkeepsie,	N. Y.
Calais,	"	Providence,	R. I.
Cleaveland,	Ohio.	Portsmouth,	N. H.
Chicago,	Ill.	Pittsfield,	Mass.
Danvers,	Mass.	Portland,	Me.
Detroit,	Mich.	Pawtucket,	R. I.
East Thomaston,	Me.	Rochester,	N Y.
Eastport,	"	Sing Sing,	"
Frankfort,	"	Saratoga Springs,	"
Gardiner,	"	Schenectady,	"
Geneva,	N. Y.	Syracuse,	"
Hudson,	"	Springfield,	Mass.
Haverhill,	Mass.	Saco,	Me.
Hamden,	Me.	Salem,	Mass.
Hallowell,	"	Troy,	N. Y.
Hartford,	Conn.	Utica,	"
Ipswich,	Mass.	West Thomaston,	Me.
Lowell,	"	Worcester,	Mass.
Lockport,	N. Y.	Warren,	"
Lynn,	Mass.		

POSTAGE 6 1-4 CENTS, OR 20 STAMPS FOR A DOLLAR.

For the better accommodation of my customers, I have a Box in the Exchange Office of Mr. J. M. Dodd, No. 72 State Street, opposite Kilby Street, where Letters for New York and the South can be deposited until quarter past 3 P. M.

Principal Offices, 8 Court Street, Boston, and 3 Wall Street, New York.

For faithful performance I am at liberty to refer to—

Boston.
Messrs. Eben. Francis.
" J. E. Thayer and Brother.
Hon. Abbott Lawrence.
H. B. Stone Esq., Pres. Suffolk Bank.

New York.
Messrs. John Ward and Co.
" Jacob Little and Co.
Samuel Ward, Esq.
J. J. Fisk, Esq., Cash. Am. Ex. Bank.

WM. WYMAN.

Sept. 10, 1844.

BOOKS TO BE HAD AT THE PROPHET OFFICE.

Book of Mormon,—Price $1,50.

Voice of Warning, by P. P. Pratt—37 cts.

Evidences of the Book of Mormon by C. Thompson—37 cts.

Joseph Smith on the policy of Government—Price 12 cts.

Synopsys of the Bible—75 cts.

Mormon Almanac—50 cts. per dozen.

Portraits of Joseph the Prophet—2,00 per doz.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

		From N. York.	From Havre.
ARGO. C. Anthony, Jr.,		March 8	April 24
		July 8	Aug. 24
		Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,		March 16	May 1
		July 16	Sept. 1
		Nov. 16	Jan. 1
BURGUNDY, D. Lines,		March 24	May 8
		July 24	Sept. 8
		Nov. 24	Jan. 8
EMERALD, Howe,		April 8	May 24
		Aug. 8	Sept. 24
		Dec. 8	Jan. 24
RHONE, J. A. Wotton,		April 16	June 1
		Aug. 16	Oct. 1
		Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,		April 24	June 8
		Aug. 24	Oct. 8
		Dec. 24	Feb. 8
ALBANY, Watson,		May 8	June 24
		Sept. 8	Oct. 24
		Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Welderholdt,		May 16	July 1
		Sept. 16	Nov. 1
		Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,		May 24	July 8
		Sept. 24	Nov. 8
		Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,		June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	March 24
SULLY, W. C. Thompson,		June 16	August 1
		Oct. 16	Dec. 1
		Feb. 16	April 1
IOWA, W. W. Pell,		June 24	Aug. 1
		Oct. 24	Dec. 8
		Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz.—

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Prints—Low Philad and super Madders
M de Laines and Grape M de Laines—new styles
Merinos and Alpacas; Moleakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duff's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American long Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
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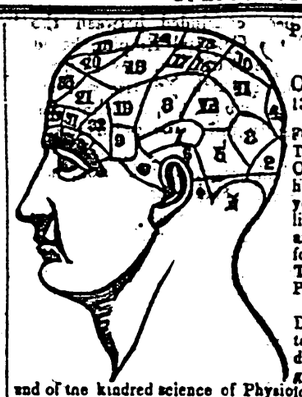

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FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

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A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

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*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

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They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

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The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London.
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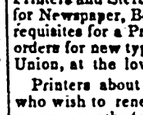
New-York, May 19, 1844. [m18:c.



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Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
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Leave N. Y. at 9 A M. Arrive in Philadelphia at 3 P M.
Leave Phila. at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M. arrive in Wel. N C. at 1½ P.M.
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No transhipment between New York and Oswego.

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m18:c]

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for the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

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Address to the People of the United States.
Gospel Light, No. 2.
Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: to which is added a *concise account of the present state and prospects of the* CITY OF NAUVOO.

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The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

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EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

being a divinely inspired record, written by the FORE-FATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

GENTILES WHO INHABIT AMERICA

BY CHAS. THOMPSON,

Minister of the Gospel.

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Show Bills, Handbills, Circulars, &c. struck off at the shortest possible notice, on Ruggles' Power Press, with four times the speed of the common press, and at prices to correspond.

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Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

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☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No. 7 Spruce street, New-York.

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED.

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'THE PROPHET'

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S. BRANNAN.

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FROM THE GOSPEL REFLECTOR.

Anonymous Letter.

MR. EDITOR:—I have been favoured with the perusal of the first number of your paper, and I now beg to be indulged in a few inquiries concerning the principles it contains, particularly your remarks upon the ancient order of the church, and the present condition of the religious world, whether Jews or Greeks, Protestants or Catholics; all of whom are represented as being in a state of apostacy from the purity of the Gospel and the apostolic order of the church. It must be apparent to all your readers that the course you have taken is somewhat peculiar, and altogether derogatory to the feelings and views of the professing portion of the community. I do not intrude myself upon your notice as an advocate for the tenets of any particular sect, but as an inquirer of truth. From my youth up, my motto has been—"Prove all things, and hold fast that which is good;" pass nothing of importance unnoticed, lest it should be for my good, and I should be the loser; and receive nothing that is presented without close examination, lest it should contain something that would gnaw like a worm the root of my felicity. If your cause is a good one I wish to know it. If the ground you ocupy is tenable, then the various religious societies are in error, and it is important that all should know it. But there are objections that arise in the mind, which it may be presumed are obstacles not easily surmounted.

First. You and your society seem to set yourselves up as the standard, and denounce all who do not believe as you do. This savours much of popery, and is contrary to the practiced and received opinions of most all Protestant denominations: one society does not assume that bold independant superiority over another equally respectable, and perhaps more so. Such a course is considered unkind, illiberal, and unchristianlike: and does not the apostle say, "except we have charity we are nothing."

Now permit me to ask, is the course you pursue the fruits of charity, which is love?

Second. You say in substance as follows: That the kingdom of God, which you call his organized church upon earth, anciently was, now is, and ever will be composed of apostles, prophets, &c., and that the members of that church, or children of the kingdom, will enjoy all those gifts of the spirit, and miraculous powers spoken of by the author of the epistle to the Corinthians, and that those who believe and wish to become citizens of the kingdom, and partakers of those gifts and blessings, must be adopted into the kingdom by repentance, baptism in water for the remission of sins, and the imposition of hands for the reception of the holy ghost by those apostles, and other officers who are set in order in the church and duly authorized from on high to administer in the name of the Lord. Taking for granted that your own ideas of the kingdom are correct; and as the various denominations of Christians do not believe in the existance of apostles, prophets, &c. now-a-days, nor in the necessity of those spiritual gifts being continued, you infer that the kingdom of God has become disorganized and lost from among them. Now I ask, first, what is the kingdom? Did not Christ say, "the kingdom of God is within you." How then is it such an organization as you represent? Second, what constitutes an apostle, and were there any more in the Christian church than the twelve whom Jesus ordained? If not, how can there be a continuation of them? Third, was not Christ the great and last prophet that should arise? Are we authorized from scripture to believe that there should be any prophets after Christ, but false ones? Christ said, "the law, and the prophets were until John, since then the kingdon of heaven was preached, and all men press into it." Fourth, concerning signs following the believer. Is it not said, (Mark, xvi. 20) "and they went forth, and preached every where the Lord working with them, confirming the word with signs following?" Then was not that the sole design of those gifts and miraculous powers; and were they not restricted to the apostles, and to cease when their mission was accomplished? Paul says, (Cor. xiii. 8) "whether there be prophecies they shall fail, whether there be tongues they shall cease." So you see the time was limited, for the continuation of those gifts of the spirit. Again you say the religious world, both priest and people are all living under a broken covenant: consequently are in the same condition as the Jews were at the advent of Christ in the flesh: to prove which, you refer to Isaiah, xxiv. 5; but does not the covenant there spoken of allude to the Mosaic dispensation? and does not the prophet describe the condition of the Jews at that time? He certainly speaks in the present tense.

You rehearse many passages of scripture to prove that the people of the last days, have heaped to themselves an abundance of false teachers, who have turned away their ears from the truth, and turned them to fables. These you seem to apply to the preachers of the various societies of our own time, and the fables to which they have turned the people are the creeds, confessions of faith, opinions of the fathers, &c.

You infer because they are divided into different sects, and differ on some subjects of minor importance, that they cannot be right. To be sure there are among them different modes of baptism, different modes of church government, a difference in their rites and ceremonies, and in some of their doctrines: and it is to be lamented that there are so many divisions; but since these are all considered nonessentials, and they all agree in touching the grand point, and acknowledge Jesus Christ to be the Son of God, may we not in safety bid them God's speed?

You adduce several passages from the writings of the apostles, to show that they foresaw and predicted the apostacy of the church, which appears very plausable. I believe that all Protestant denominations acknowledge that there was a very great apostacy from pure and undefiled religion—that great corruption prevailed in the church during the dark age, and that popery held almost an unlimited sway ever the Christian portion of the globe for many centuries; and the fact is abundantly confirmed by church history.

One more question and I have done for the present. Is it compatible with the mercy and kindness of our God to leave the world in darkness so long a time, and without the fullness of the Gospel?

I send you these reflections and queries of mine, and expect, if you are honest in your religion, and your ground tenable, that I shall see in the next number of your paper" my questions together with your answer, in a definite manner. Should they be satisfactorily answered, perhaps, with yourconsent, I may propose some more.

A FRIEND OF TRUTH.

DEAR SIR,—According to your request I have published your letter in full, and shall now proceed to examine, and answer your several questions and queries.

First, you remark: "It must be apparent to all your readers that the course you have taken, is somewhat peculiar, and altogether derogatory to feelings, and views of the community." To this I say, the Jews had the same reason to complain of Christ, and the apostles: for the course they took was altogether derogatory to the feelings of that people; and the Jews manifested as much sincerity, and made as great pretentions to holiness, as the several christian denominations of the present age; yet they were commanded to bow to the sceptre of Christ. Christ acknowledged but one system of religion to be correct.

Next, you say our society set themselves up to be the standard, and denounce all who do not believe as we do, which you say, savours much of popery, and then ask if this is the effects of charity. Charity says the apostle, "rejoiceth in the truth." Now it is evident that there is but one true gospel; but there may be a thousand false ones. Indeed it must be obvious to you, that a man or set of men would act very inconsistant to hold up the doctrine of a society to be true, and at the same time acknowledge other doctrines, which differ widely from it, to be epually good, and true. This at once would give licence to all the enthusiasms and false doctrines that could be invented, and make the gospel a strange order of things not dissimilar to the Hydra. You say such a course savours much of popery. If it does, then the course that the prophet, Christ and the apostles took savoured much of popery; for they never acknowledged but one system of religion on earth at a time to be true. We have charity for both Protestants, and Catholics; but we do not believe their doctrines to be altogether correct. We believe there is one true gospel, and only one. "There is one Lord, one faith, one baptism;" "For by one Spirit are we all baptized into one body, (not several hundred) whether we be Jews or Gentiles." "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." You further remark that we believe that the kingdom of God, which we call his organized government on earth, was, is, and ever will be composed of apostles, &c.; and also that the members of the church will enjoy those spiritual gifts mentioned by the apostles, (See Cor. xii chap.) Now if you believe the scriptures, you certainly cannot have any objection to this; for according to the bible, God never had a people on earth that he acknowledged to be his own, except he blessed them with his spirit, with inspired men among them to prophecy: concequently he had prophets in his church. Christ said "Howbeit when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John xxi. 13. Paul exhorts saying, "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy." "Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues." You make further remarks concerning the kingdom of God, which I have already explained in the piece headed the "kingdom of God."* Next you ask, quoting Christ's saying, "the kingdou of God is within you," how the kingdom of God can be an organized government on earth. This also I have answered as you will see in my remarks on the kingdom of God.†

You further ask what constitutes an apostle, and if there were any more in the Christian church than the twelve, whom Jesus ordained. In answer to this I say, that an apostle is a special witness, a man that is called of God to preach the gospel, and administer the ordinences of the same to adopt souls into the kingdom; and also to watch over the flock of Christ. And concerning their being more than twelve apostles in the church, I say, Christ chose the twelve, and Judas denied the faith, and betrayed his master; and after the resurrection Matthias was chosen to fill the vacancy; after that Paul was called and ordained to the office of an apostle. (See Acts) xiv. 14. It is also evident that Andronicus and Junia, were apostles. (See Romans xvi. 1.) And to answer your question, and remove your objections, if you have any, to there being more than twelve apostles in the Christian church, and to a continuation, or succession of the same, I will here quote the testimony of Paul. "And that he was seen of Cephas, then of the twelve," [apostles.] "And that he was seen of James, then of ALL the apostles."—1 Cor. xv. 5—7. Again, Paul said, "we have tried some who said they were apostles, and found they were not." If they were none but the twelve who were well known, why were there false pretenders to the apostleship; and what need would there have been of a trial to prove them to be such?

You ask if Christ was not the great and last prophet that should arise. I answer: Christ was the great prophet; but not the last prophet. You further ask if we are authorized from the scriptures to believe that there should be any prophets after christ; but false ones. I answer in the affirmative. Joel, and Peter said, "And it shall come to pass in the last days, (saith God,) I will pour out my spirit upon all flesh: and your daughters shall prophecy, and young men shall see visions, and your old men hall dream dreams: and on my servants, and on my hand-maidens, I will pour out in those days of my spirit and they shall prophecy."—Acts ii. 17—18. Perhaps you will say this was all fulfilled on the day of Pentecost, or in the apostolic age of the world; but if you read the 39th verse of this chapter, you will discover that Peter promised this spirit, or the Holy Ghost to their children, and ALL that were afar off, on conditions of repentance and baptism for the remission of sins: and mark, prophecyings, and visions, were some of the effects that this Holy Spirit was to produce. Paul, as I have before mentioned, exhorted the Corinthian brethren to contend for the spirir of prophecy. John in his Book of Revelations, speaking of future events says: "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."—Rev. xvi. 6. You quote the saying, "the law and the prophets were until John." Very good, the Mosaic law was until John, and there were also many prophets before John,; but John and Christ were not the last prophets that were to come: remember the prophet Agabus, and also the prophets at Antiok. According to your idea there have been none since Christ, that have received the testimony of Jesus, or the spirit of God. For John says, in his Book of revelations, that the testimony of Jesus, is the spirit of prophecy (See Rev. xix. 10) You ask if the signs that Christ said should follow the believer, and the promise which he made to this effect, was not fulfilled, or verified, when the apostles went forth every where preaching, the Lord confirming the word with signs following: also if this was not the sole design of them. We will examine Christ's words, which will answer your question. First, said Christ, "go (Christ was the first person speaking) ye (apostles) (second person being spoken to,) into all the world and preach the gospel to every creature, and he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe," &c., (the believer hear is in the third person spoken of.) Thus you see, that Christ promised those signs to the believer in all the world; aud if you from these words limit these signs to the first ages of Christianity, then, with equal propriety, faith, salvation, and damnation may be limited to those ages. Paul thanks God that the Corinthians come behind in no spiritual gift: and it is now here said that they were to be done away, untill all came to the unity of the faith.

Next you quote the xiii. 8 of I Cor. to prove that the time was limited for the continuation of those gifts of the spirit.

Now let us examine that passage: "But whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be KNOWLEDGE IT SHALL VANISH AWAY. For we prophecy in part, and we know in part, but when that which is perfect is come, that which is in part shall be done away." Now first, Paul says, they prophecied in part, and knew in part; but when that which is perfect should come, then this partial work should be done away. According to your idea knowledge is done away; because the apostle did not limit the gifts of prophecy any more than he did knowledge. Certainly, you are somewhat destitute of charity, for when you hold forth such an idea as this, you hold forth the same in amount, that the world are all ignoramuses. Iudeed, the apostle has not held forth the idea that the gifts of prophecy, and knowledge, were to be done away; but only the partial things were to be superceded with their fulness; and that is, when that which is perfect is come. "For now we see through a glass darkly; but then face to face: now I KNOW in PART; but then (when that which is perfect is come,) shall I KNOW even as also I am known."

You ask if the covenant mentioned in the 24th chapter of Isaiah, did not allude to the Mosaic dispensation, and if it was not broken by the Jews, prior to the coming of Christ. This question we have already answered, as you will see in first number.* The Mosaic bispensation and the covenant that was made at the time the law was given, was only to last till the coming of Christ; and that covenant was never called an everlasting covenant. You say that Isaiah speaks in the presant tense. Admitted; but what does this prove? I will here quote another prediction that was spoken in present tense: "For unto us a child is born, and unto us a son is given."—Isa. ix. 6. Christ was not born until several hunbred years after this prediction was uttered. the 13th verse of the 24th chapter of Isaiah settles this question, and shows that the breaking of the covenant was in the future. "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning of grapes when the vintage is done."

You acknowledge that the different societies have different modes of baptism and church government, which proves the position I have taken with regard to the false teachers, who turn the ears of the people from the truth unto fables. The New Testament acknowledges but one order of church government, (See 1 Cor. xii chapter, Eph. iv chapter,) and but one mode of baptism, "there is one Lord, one faith, one baptism."

Last of all, you ask if it is compatible with the mercy and goodness of God to leave the world in darkness so long a time without the fulness of the gospel, which I will answer by asking another question. Was it consistent with the mercy of God to leave the Gentile world in darkness for more than a thousand years previous to the time that Christ came, and was manifested in the flesh? Certainly, they were without the light of the gospel. Much more might be said to the point in answer to all your questions; but for the want of room I have been under the necessity of being brief. Should you have any more questions to propose, I will cheerfully answer them according to the best of my abilities.

Yours, Respectfully, &c.

* Found in our next number.

BY J. T BALL.

Shout aloud Oh! ye heralds, Christ makes you to sound,
Salvation from Jesus to sinners around;
Shout glory to Jesus and go in his name,
And he by his spirit, will make you a flame.

Shout aloud to your Shepherd who gives you his law,
Your foes shall behold him and sink down in awe,
Your Savior will give you his word for your sword,
And with it you'll conquer, for Christ is the Lord.

Shout aloud Oh! ye churches, for Jesus is king,
And hold on rejoicing his praises to sing,
Your tears shall be wip'd, and soon you shall sing,
In eternal glory with Jesus your King.

Shout aloud for in Jesus, your life shall increase,
His promise is certain and you shall have peace,
Depend on his mercy and he'll carry you through,
And you may shout glory while you're here below.

Shout Jesus is worthy, He's Zion's bright king,
Ye young men and maidens, his praises now sing:
Oh! daughters of Zion come sing your sweet song,
Your harps have been hanging on willows to long.

The birds sing his praises, that fly in the air,
The rose and the lilly his beauties declare,
The fish in the ocean, he makes them to swim,
They leap out of water in honor to him.

The thunders while roaring is sowhing his voice,
And showers descending makes valleys rejoice,
The mountains in standing do show forth his power,
And waters are shouting from shore unto shore.

The sun shows his glory, the moon shows his praise,
And stars all in order declare his decrees,
The bow and the harvest do show he's the Lord,
Forever declaring the truth of his word,

Her's glory and honor to Jesus below,
All things here around us his power do show,
He's worthy of honor from all things that be,
On earth, or in heaven, and all in the sea.

Salvation, dominion, with power and praise,
Halelujah to Jesus for riches of grace,
Hosanna to Jesus, we'll shout and we'll sing,
For he is our Prophet, our Priest, and our King.

The following is the substance of a letter which was written by Elder Wm. Smith to Elder Miles, and was refused insertion, and pocketed by the individual whom Elder Smith left in charge of the editorial department, during his absence in the East. This is our apology, for its delay in publishing.

Boston, October 7th, 1844.

DEAR BROTHER MILES,

It is due to say, that some two or three weeks since, I left New York in company with Elder Adams; with spirits, although depressed, yet buoyant in the hope, and bright prospect of the Redeemer's cause in that place. Elder Adams had preached in Brooklyn to crowded houses, and spoken of the glories and greatness of the Latter-day work; and the hearts of the Saints were made glad, and many were believing the truth, some were ready to obey, and contend for that "faith, once delivered to the Saints,"

The conference in New York passed off with unusual interest; new covenants were made, to sustain the proper authorities of the church, and old ones done away; thus things appeared in new life, and bid fair to prosper, and there was nothing to mar the peace of the Saints, except the low mutterings of a few discontented spirits, who were only worthy of being associated with their own kind.

As it regards our meetings in Boston, tehy have been quite interesting and lasted for ten nights in succession. Elder Adams, with his usual warmth, portrayed the beauties of the Kingdom of God, in a masterly manner, and I was not slack in bearing my testimony of the great things of the Kingdm. The Saints here, are rejoicing in the truth, are kind, affable, and friendly; and I must say, that Boston contains a noble, and a beautiful branch of the church. I have just returned to this place from New Bedford, where I left the Saints strong in the faith of the new and everlasting covenant; they contributed liberally for the temple and other purposes. This is a fine branch of the church, the Brethren's hearts are filled with charity here, the Lord has done a good work, they have my love and esteem, and here I became more acquainted with Brother Wallace, who is the Presiding Elder of this branch of the church, and the "right kind of a man—and a man after my own heart," We left them in tears; may God bless them for ever, with all good saints.

This evening Elder G. J. Adams meets, in public discussion, the champion of the orthodox world, Mr. Origen Bacnelor, on the true merits of Mormonism, our books being the standard and the Bible the rule of evidence.

And now, in relation to other matters; I hope the Saints in Brooklyn will remain steadfast, and abide by your counsel, and regard not the many lying rumours, that are raised for effect, to destroy the influence of others, because, they could not uphold profane language in divine service, or the "Hell howling" bill that has so much disgraced the cause of God in Brooklyn. I want the Saints to judge for themselves, I believe they will, and do right. I am a friend to virtue, righteousness, and truth; these have ever been my motto, and principles, and I hope all saints will be governed by them.

One word I wish to say to you in relation to the Prophet. When we commenced, or engaged in the publication of that paper in New York, it was in view of promoting the cause of truth, and advancing the kingnom of God upon the earth; it was designed to contend for "the faith once delivered to the Saints," to be the comfort of the Saints in the East, and to bear an occasional Olive Barnch to the far-distant West, that such a periodical as this, devoted to the advancing of the doctrine and faith of the Latter Day Saints, was establisheh. This must be evident to every Saint in the Eastern land, who has the cause of Mormonism at heart.

The church of Christ from its organization has moved slowly on. That there should be wolves in sheep's clothing, is not strange, since the Saviour has said, that the wheat and the tares should grow together until the harvest. The Kingdom of heaven in likened to a net, that gathered fish of every kind, good and bad.

Let those remember then, who think, that they are called to preach the Gospel, and to guard the church of God, "that many are called, but few are chosen" except gathered with the garr, or tares to be burned.

Wo unto them who sink deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us.—Isaiah 29th Chap. 15th vs.

The true servant of God will seek to know the fulness of his salvation, and would much rather hang his weakness on the glory of the third heaven, where Paul saw, and heard things unlawful for man to utter, which is the fulness of the celestial glory; than "to shelve this mystery," and be like the dog in the manger, or hypocrite, who will not preach or enter into the kingdom, nor let them enter that would. The wisdom of God is foolishness in the sight of men—there is no contradiction to this sentiment. Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them. And Paul also tells us, there is one glory of the sun, one of the moon' and one of the stars. And becaus some do not aspire after, even a glory of the stars; should this prevent others from aspiring after a fulness? And in regard to these truths, my conscence is at peace; and let the "galled jade wince," to whom these remarks reply.

I know of some men who have become wonderful holy of late, merely for effect—far be it from me, "to shoot the arrow over the house and hit my Brother." I mean what I say; I allude to the article in the 21st No. of the Prophet, over the signature of T. A. L. Such men, if they should see a brother shaking hands with a sister, would turn away with apparent disgust and jealousy, and talk to injure him; at the same time, this holy hypocrite, "with church power mantled," could make love, and offer matrimony to a lady in New Bedford, one in Boston, one in New York, and one in Nauvoo; while, at the same time, he was solemnly promised in matrimony to a lady in Piladelphia. What a conscience! yet, this is the man that can charge the church falsely, and this is the man who can wind his way, in the garb of religion, to "virtue's fair citadel" and prostrate it for ever—false-hearted treachery! And that the saints may be aware of the man, his communication will be found over the signature of T. A. L. This filthy communication would never have found its way into the Prophet, had the Editor been at home—this must be our apology for its insertion. It is highly false in doctrine, insulting to young Elders, and it contains false charges on the church, and rather dictatorial for a "green horn" Elder, that will not do any thing but watch for iniquity; and I rejoice, that the time has come when all those that watch for iniquity, and lay a snare for him that reproveth in the gate, shall be cut off from the Church.

But, they may be friends, if they are, as you say in your letter, they have a poor way of showing it. In answer, Brother Miles, to your kind letter, I rejoice to hear that the Brooklyn Saints are getting along so well. In conclusion, I would say, be faithful and we shall ride triumphant over all our our enemies. Adieu.

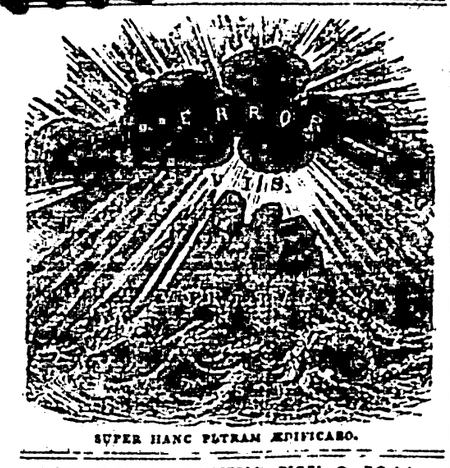
Your Brother in the new and everlasting covenant.

WILLIAM SMITH.

Time Serving Clergy.

When Elizabeth come to the throne of England, only two huhdred in 9,400 clergeyman, were deprived of their office, by a change of their National religion from Popery to Protestantism In other words, 46 in 47 of all the clergy in the land changed their religion with the change of Government, for pay.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, NOV. 9, 1844.

All communications for the Prophet must be addressed to S. Brannen No 7 Spruce st. Post paid.

On our first page will be found an interesting anonymous letter, with a reply touching some of the principle features of our doctrine; also a letter from elder Smith.

Mormonism in Scotland.

From the Noncomformist, (England) it appears that the truth is doing a mighty work in Scotland. A letter writer speaks of attending a mormon meeting in Glasgow, where were present about 5,00 persons. Nearly all were in mourning for their prophet in America, of whose death they had heard. In the pulpit was a man named Carnes, from Nauvoo, who called upon those present to state the number of "Saints" in their respective places. The whole number reported was 1134, and of those 431 were in Glasgow.

We are informed by elder Clark who is now with us; that in 1840, at the time he visited Glasgow, there was but twelve believers in the city. Thus we can see that truth is mighty and will prevail. Brethren pray that more faitlful laborers be sent into the vinyard.

From Texas.

The steamer Republican arrived at New Orleans on the 7th ult, in 5 days from Galveston. The report of the election of Jones to the Presidency is confirmed. The citizens of Galveston gave a public dinner to Com. Moor, on the 21st ult.

The Mexican force is, or has been on the frontier for the invasion of Texas. Northern Texas is fast filling up, emigrants are pouring in from every quarter.

General Houston has made a reply to the manifesto that appeared from Gen. Woll, announcing the recommencement of hostilities.

We were truly gratified to learn of the unity of feeling existing among the Saints in Lowell, and the decision of character manifested in sustaining the organization of the Kingdom of God.

To H. Foote.

We would say to our correspondent, from Avon Mich. that we have received only one letter from him previous to his last, and thht contained two dollars. If he does not receive his papers regular; the fault is in the post office. The letter for publication that you speak of, we have not received.

From our correspondent in Philadelphia we are informed somewhat of the conduct of B. Winchester, who is now in this city endeavoring to establish the claims of S. Rigdon (who has been tried and excommunicated,) as a prophet, seer, and revelator. His sudden appearance in New York is attributed to his having interrupted the saints in their public worship, and measures were taken to bring him to justice before the Mayor, and he was found missing. We understand also, that himself with some others, have received an ordination under the hands of S. Rigdon, as prophets, seers, priests and kings, which no doubt was truly gratifying to the vanity of those ambitious aspirants. This we are informed, they do not pretend to deny. Oh, vain glory! that may be sought for under the mantle of apostacy.—There will no doubt be quite an itching among some of the New York apostates, for this exaltation to kingly honor under the administration of king Benjamin.

Restoration of the Jews.

The restoration of the Jews to the city of Jerusolem, and to their long lost country is becoming a very serious point of consideration among the cabinets of Europe. The complicated state of Turkish affairs, and the dread that Russia may acquire a footing on the Bosphorus and Asia Minor, have left the cabinets of Europe to inquire into the propriety of estableshing an independant sovereignity in Palestine as they have already done in Greece. The plan is to send an army and a fleet to palestine under the conbined auspices of England and France, and to take possesion of Palestine, to negotiate with Egypt or fight that power, but at all events to lay the foundation of a new empire in the East, the Jews of Europe would occupy the first rank on condition of emigrating to that country and furnishing a part of the funds necessaay to defray the expenses.

There is quite a difference between "the foolishness of preaching," and preaching foolishness, said the Latter Day Saint to the Millerite.

The Temple.

We must still say something about the Temple, in order that our pure minds might be stirred up by way of remembrance, and still kept in the memory of every true harted saint. The Temple must be finished next summer, there is nothing to prevent it, if the Saints only say in the name of God it shall be done; let it be the thing uppermost in our minds, let it be the first in our prayers, for on this depends many great and glorious blessings, which the world with ourselves stand in need of. Remember the 4th of Micah 1st and 2d, verses; "But in the last days it shall come to pass, that the mountain of the House of the Lord, shall be established in the top of the mountains, and shall be exalted above the hills; and people shall flow unto it.

And many nations shall come and say: let us go up to the mountain of the Lord, and to the Hous of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of Zion, and the word of the Lord from Jerusalem.

Elder Curtis will address the saints in New York on next Sabbath morning on the Restoration of the Jews and the rebuilding of Jerusalem; and Elder Brannen in the afternoon on the authenticity of the Book of Mormon; Elder James will address the saints in the evening on the Gospel.

Elder Swackhammer will address the Saints in Brooklyn on next Sabbath morning, and Elder Miles in the afternoon on the authenticity of the Book of Mormon.

We are under the necessity of omitting the publication of the discussion of Elder Adams because of the ill health of the reporter Elder Mc Allister; it will be forthcoming as soon as he recovers, which we are in hopes will be soon, We hope the Saints will not forget him in their prayers.

S. Rigdon.

We publish in this number of our paper a letter from Elder Hyde in Cincinnatti, on the claims of Sidney Rigdon; which we hope will be carefully read by every Latter Day Saint. It truly makes manifestothe deception of that ambitious man, who has endeavoured to obtain the hearts of the saints, by his false visions and revelations, but, when he found they would not receive him, then turned against the church by charging them with every species of crime; O shame! upon such base wickedness and imposition.

The opinion of Alexander Campbell with regard to mormonism (which we must acquiess with) will be fully seen in the following language.

"The waters of Lethe are not more potent in their fabled powers of stupefaction than this error; for once tasted, there remains little or no hope"

We have no doubt but the above is derived from experimental knowledge.

The Holy Ghost was not given to make a wise man a fool; but a fool a wise man, as the servent of God said, when he saw the spirit opperating upon a camp-meeting.

Elder Ira J. Willis, has made us a visit, while on his way to Sullivan, Co., N. Y. where he is to commence his winter labors. He is one of the first that emigrated from this state to Jackson Co. Mo., in 1831. May God speed him.

Do not forget us.

Now is the time that we need help, six months have expired, and we want those who have not paid for the coming six months, to assist us as soon as convenient; we want all our agents who have money on hand to remit as soon as possible.

FROM THE BAPTIST REGISTER.

Mormonism.

If Mormonism succeeds, christianity will receive a mortifying blow. The question is, what ought to be done? The answer is, "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit, by which the learned and the unlearned are strangely overcome.

True! "the learned and the unlearned are overcome, but not so strangely as our opponet would represent. If he had been in possession of the spirit of God which "searcheth all things," he would not have been so at a loss to have known the secret of success; He further says "we have looked upon it as a mere delusion carying with it the seeds of its own disolution" Out of his own mouth let him be judged, for if he had been a servant of God he would have had the testimony of Jesus which is the spirit of prophecy" and he would not have been under the necesity of retracting or changing his opinion; "Truth is mighty and will prevail" and Satan with his coadjutors are sometimes permited to bare testimony to it like our opponent.

Our Cause.

We can say to our readers that the prospect of success in sustaining the Prophet is truly flattering, our subscription list is daily increasing in numbers, which is truly incouraging and we still hope before the expiration of the first vol. that our income will be sufficiently large to pay our expenses in publication. We hope the elders will make every possible exertion in procuring subscribers.

From the Nauvoo Neighbor.

"THE PROPHET."

A well disposed Newspaper, called the "Prophet," was started in New York, in the month of May last. The ruptures of our neighbors, and the murder of our best friends, have prevented us from giving our readers timely notice. It is published by a society for the promotion of "truth", and, we must say, that in a city so large as New York, if the people have virtue, holiness, and the kindred spirit which have ever won the effections of humanity, they will sustain the prophet liberally. Nor should the country be less magnanimous: by comparing opinions, and proveiug contrarieties, truth manifests itself. Error and truth, can never be built into a fabric, upon the same rock. Oil and water never mix, for the sacred injunction of heaven is, "hurt not the oil and the wine."

Vincent Town, Oct. 30th, 1844.

DEAR BROTHER BRANNAN.

I beg leave to express my joy and satisfaction to see the columns of the Prophet contain such useful, and valuable information to the Saints and all people who will profit by it. Having been a careful reader of your paper for some time past, and considering it a valuable paper through which much good may be communicated upon the all-important work of God in these last days, which immediately concerns all people in this generation. I therefore enclose in this letter, two dollars, for two copies of the Prophet, to commence with this week's number, for one year, in accordance with your terms. I shall continue to procure all the subscribers I can for your paper, and forward the same.

The good cause is onward in this neighborhood; I have a baptism next Sunday. The death of the brethren had a tendancy to accelerate the cause. I pray that the Lord may carry on this work, to the disappointment of all its enemies, and the joy and happiness of all the faithful Saints of God.

ANDREW H. SCOTT.

Lowell Conference.

Lowell, Sunday, Nov. 3rd 1844.

A Conference was called in Lowell by Elder J. C. Phelps being called to the chair and Elder Veranus Libbe appointed Clerk.

The following charges prefered by Darius Lougee against Elder Willard Messer First for slander, second, unchristianlike conduct, third profanity. after testimony had been introduced, the following questions were put:

Is Brother Messer guilty of slander.—carried unanimous.

Is Brother Messer guilty of unchristianlike conduct and profanity.—carried unanimous.

It was moved and seconded that brother Messer be excommunicated, yeas 36 nays 1.

Extracts from the minutes.

V. LIBBE Clerk.

NAUVOO, Sept 23th, 1844.

BELOVED BR. WILLIAM.

I embrace the present opportunity to address a few lines to you to inform you that I received your very kind epistle last evening, and its contents were duly appreciated; in reply, I would say that every thing here is going on first-rate, and the brethren are rejoicing in the fulness of the gospel of the Son of God, and in the blessings of the new and everlasting covenant. The Temple is going up rapidly, and with more rapidity at the the present time than what it has since it was commenced; and if every thing goes on well with us, we expect to have it covered this fall, so that the carpenters and joiners can carry on their work all winter.

I have to acquaint you that Elder Rigdon was tried and cut off from the Church on Sunday, the 8th day of Sept. 1844, by the unanimous voice of the Church, as you will see by the Neigbor; the full particulars and minutes of the whole transaction will be found in the forthcoming Times & Seasons.

I am happy to inform you that your mind is precisely the same as my brethren the Twelve, and all the authorities of the Church are united and determined to go ahead and roll forth and build up the kingdom of our God in all the world; until Zion shall be established, and Jerusalem rebuilt, and the glory of our God be spread over the whole earth; then the curtains of Zion shall be extended from the East to the West, and from the North to the South, and the whole earth be filled with the glory of our God. I long for the day to come, when righteousness, and the will of our heavenly Father be done here on earth, as it is done in heaven; and when the Saints of God shall rest in peace, and be free from all their enemies, and when they shall have no more power over the Saints, but when the Saints shall possess the kingdom, and the greatness of the kingdom, as spoken by the mouth of the prophet Daniel.

I, along with my brethren the Twelve, who are here, are putting the Church in order, and organizing the different quorums, according to the revelations of God, given through his servant the prophet, Joseph Smith; we are putting in order the High Priests, and the Seventies, and ascertaining all who belong to the quorum of the first Seventy, and the second, and third, until they are filled up; also, the Elders, Priests, Teachers and Deacons, and when accomplished, we intend to send a High Priest and one or two of the quorum of Seventies, and as many Elders to be his counsellors, and send him out to preside over a certain portion of district of country in the United States, so that the kingdom of God may be built; and before many are aware, the whole United States, North and South America, which constitutes Zion, shall be filled with the Saints of God in these the last days.

As it regards a Patriarch for the whole Church, there has not been any appointed yet in the place of brother Hyram, and I do not calculate to do any thing but what is strictly according to the mind and will of God; the right rests upon your head, there is no doubt, and all will remain as it is until we have further communications from you; but if you feel disposed, you can bestow it upon Uncle John or Uncle Azel; and if not disposed to do so, but feel to have it yourself, we wish you to come to Nauvoo as soon as possible, and receive your ordination of Partiarch by the proper authorities, so that you may officiate in giving the Saints their patriarchial blessings.

I took your letter and read it to your mother and sisters, and they rejoiced exceedingly to hear from, you and to learn from the letter you were dictated by the Spirit, and guided by the Lord in your communication, at which, they all felt gratified.

Your letter, and also that of Br. G. J. Adams, was laid before the Twelve and other brethren, and they were all glad to see that your mind was the same as your brethren the Twelve.

I remain, your brother in the Lord.

BRIGHAM YOUNG.

Sidney Rigdon.

Cincinnatti, Oct. 21, 1844.

DEAR BROTHER.

To-morrow is the great and awful day on which the Lord shall ride forth in view of all nations up on his burning throne, wrapped in the garments of vengeance, environed with fleecy clouds, with streams of burning fire issuing from his mouth, whilst the shrill blast from Gabriel's trump shall wreck nature in her onward passage, and summon her guilty sons to appear in judgement, according to Mr. Miller's system of computation; but all the believers in these notions will undoubtedly learn one thing by the stand which they have taken, and that is, that they understand but little of God, of his ways, or of his word.

I have just heard from Nauvoo. They are going on at a firm and steady pace, since the expulsion of the Laws, Higbees, Fosters and Elder Rigdon and his followers; the people there are now settling down in a strong and heavenly union; every thing moves on like clock-work, and I will now venture a prediction, that since Nauvoo has thrown off so much bile from its stomach it will be more healthy, and less complaints and noise about spiritual wives, adultry, bogus making, &c. &c. Elder Rigdon has been associated with Joseph and Hiram Smith as a counsellor to the Church, and he told me in the city of Far West that it was the imperative duty of the Church to obey the word of Joseph Smith, or the presidency, without question or inquiry, and that if there were any that would not, they should have their throats cut from ear to ear. I did not believe this—said I to myself, Can the spirit of God dwell in that man's heart?—I answer, no! This, together with some other transactions of his and his son-in-law. was the cause of my taking the course that I did in Missouri; let my offence, then, be charged to their account in the day of Judgment, for I do declare before God and man, that they were the cause of it. Such kind of language I never heard from Joseph or Hiram Smith; neither did they ever preach a "salt sermon," nor tell a "granny parish story," nor boast of throwing any one aside into the hazel brush

Now, Elder Rigdon, admitting all your charges against the church and the Twelve to be correct, for the sake of argument, I would ask by whom have they been led? By Joseph Smith, Hiram Smith, and your humble self.

Why, then, do you turn traitor, to bring distress and reproach upon a people, for crimes with which you charge them, when you have had the honor, according to your present position, of leading and condncting us into them? You may say that you have taken little or no part with the Church for the last five years—very well. Then as you have not been faithful over a few things, how could you expect to be made ruler over many? But you may say that you have been ignorant of the wickedness and crime carried on in our church for several years. what! and stood next the head too!! If your vision was not clear enough to discover such glaring wickedness before, you are not a seer keen enough to be entrusted with the care of this Church. You may say that these crimes were committed in secret, and unknown to you; if you possess the spirit of God you would have known them if they had existed, for that searches all things; but if any man have not the spirit of Christ, he is none of his. The Church knew you came to them, not with the spirit of Christ, but with a lying spirit, and therefore, they would not hear you; "my sheep," says Christ, "hear my voice, but a stranger they will not follow." This is the reason they would not follow you. Then they were the sheep of the bad shepherd, and you said you were the shepherd to lead. You may say that we are all goats; well—who built us up and taught us? your humble self claims this;—Can a stream rise above its fountain? No. You claim to have stood at the head, and if we are goats, you are a goat, and possibly. Daniel's he goat whose horn was broken.

Elder Rigdon, if you knew the people of Nauvoo were so basely wicked as you now represent them; why did you use the following language to them on the sabbath before you were expelled from the church, in a public address to some five or six thousand people. "Brethren, the time of your affliction and trouble is almost at an end you shall prosper, and go forward, and not backward. You shall rise up, and not be put down; you shall prevail against your enemies, and not be prevailed against; you shall have prosperity, and not adversity. You shall be blest with all blessings in heavenly places in Christ Jesus."—[Balaam could not curse Israel, but bless.]

"Glory, hallelujah to God and the Lamb!"—You may say that you did not know then that that the Church would reject you; but they had rejected you from being a leader two or three weeks before that, by a unanimous vote. But you may say that you blest us upon the condition that we did not take away your licensa, and reject you altogether as a minister; why, then, did you use this language to us when we demanded your license?—"I have set here and laughed at your proceedings all the evening, to see you fulfil the vision which the Lord gave me in Pittsburgh. I saw you demand my licence, and cut me off." Oh shame! shame!! on a man that will suffer himself to be drawn away in the gulf stream of inconsistency, and wrecked upon the fatal reefs of falsehood and treachery.

Now, Elder Rigdon, if you had the vision in Pittsburgh that you would be rejected by the Church in Nauvoo, as you declared to us you did, after we really cut you off: why did you declare to a public audience in Pittsburgh just before you left for Nauvoo the last time, that you were to be the leader, and that the matter was known and understood by the Church?

And again, if you had the same vision in Pittsburgh concerning Joseph and Hyram's death, that Cole said he, and Joseph, and Hyram had in Nauvoo, and on examination of the date of your vision, found it to have taken place at the same time that the vision was shown to them in Nauvoo; why did you say to the people in Pittsburgh on hearing of the death of Joseph and Hyram through the newspapers, that such a thing could not be true, that you did not believe it. When the vision was that they saw Joseph and Hyram in Carthage jail—saw a great number of men running towards it, armed—saw them point their guns at the jail—saw the flash and smoke arise—heard the report of guns, and saw Joseph fall out of the window dead; and you claimed that the very same was shown you in Pittsburgh before the scene really took place; and yet, when the report came to you in the paper, you told a large audience in that place that it could not be true—you did not believe it What!—did not believe your own vision? then how can you blame others for not believing it? You may say that you never made any such statements in Pittsburgh; but I stand ready to prove that you did.

Now, Elder Rigdon, I will ask a few plain and serious questions for you to answer if you please. If you had known for a long time that we had not been led by the Lord, as you said you had when we demanded your licence, why did you wait till that late hour before you apprised us of our condition? Why did you remain silent while the prophet lived? Why did you not find out your duty towards us before we cut you off from the Church? If the Twelve were such bad men as you now represent them, why did you not come into our councils when we respectfully solicited you to do so, and there lift up your voice and try to reclaim us from those damning sins of which you say we are guilty? If sin we have committed, we have committed it in following your instructions too far, and you have been one of our leaders. Your declaration was, in Far West, that "if any would not tamely listen to the dictates of their leaders, they should have their throats cut from ear to ear;" and you have evidence that I have ever since looked upon you as a base and wicked tyrant. And in that character do I now regard yon.

Now, sir, you have taken a stand against a virtuous and innocent people, and because your lying, hypocritical spirit was detected in Nauvoo, as it was once before in Kirtland, Ohio, by Joseph Smith, when you lied to the Church in the name of the Lord, and afterwards confessed to the people your black and wicked design; you now try to cover your inglorious retreat by throwing dust and smoke into the eyes of your pursuers, but, sir, the Spirit of God will clear our way. And now I will speak a word of thy brethren, John C. Bennet, Higbees, Fosters, and Laws. They are beasts, or cattle made to be taken and destroyed in their own nets. But thou art cursed above all cattle, on thy belly shalt thou go until thou lick up the dust of the feet of those persons whose characters thou hast so vilely and wickedly traduced. If this people had received you as their leader, they would have been, in your mouth, a good people; but now they rejected you, they are very bad, and guilty of all manner of crime. We tell you plainly, sir, that we have suffered enough by your extravagancies. We will try to get out of the difficulties into which you have brought us, and when we want your labors or assistance hereafter we will call on you.

One week before Elder Rigdon was expelled from the church, he told us in his sermon that he was going to fight a great many battles in this country, and then carry his victorions arms over to Old England, encounter the Queen's forces and subdue them. Then he would enter the palace of Her Majesty, and demand of her a portion of her wealth and dominions; "and if," said he, "she will not do it, I will take the little madam by the nose, and lead her out, and she shall have no power to help herself. The Lord has declared this to me from heaven, and if I do not do it, the Lord never spake by a mortal." Elder Rigdon will never do this unless he is born again. But he went on to tell us that his army was to be composed of Saints, worldlings, black-legs, counterfeiters, bogus-makers, &c, &c. "Yet," said he "these are all to be honorable-minded men, and lovers of liberty." The people of Nauvoo thought if such characters were to compose his conquering army, they would not enlist; for they did not believe that the God of heaven ever suggested any such thing; yet the god of this world might. This company were to rendezvous at, or near Pittsburgh, and also commence their fighting near that place. I left Nauvoo in the same boat with Elder Rigdon, several of his adherents went with him, and also three or four men who had been pointed out to me as suspicious characters, supposed to be counterfeiters, came on board in his company, and with whom he appeared intimate and friendly.

Well, with this force, perhaps, Elder Rigdon will go forth, conquering and to conquer, and gather together the nations and kings to the battle of the great God.

He is going his whole length in lies and slander, and his satellites in Pittsburgh are charging the Saints in Nauvoo with things that eye hath not seen, nor ear heard; neither hath it entered into the heart of man, except his own and those who are of their spirit. Let not the Saints in the East be insulted by such a tirade of abuse and slang, the spirit which they possess is a lying spirit, and as an evidence of this, Ebenezer Robinson came down to this city the other day to get a printing press, and reported here that Elder Page had been on his knees to Elder Rigdon and acknowledged his authority. Wonderful! wonderful!!—all excitement and confusion! But Elder Page came the very day that Robinson left, and he says that he told Elder Rigdon if he would present the same amount of evidence that he held the keys of the kingdom that Joseph Smith had that he held them, he would confess his authority on his knees; and bent his knees to the floor in the presence of Elder Rigdon, to show him what he would do if he could show proper reasons; "But," says Elder Page, "if you do not do it I never will acknowledge your authority; and I know you cannot do it." I have merely given you this example to let you see that you can put no confidence in what they say, for they will lie and basely misrepresent.

O. HYDE.

N. B. Elders Taylor and Richards who were Joseph's intimate friends, were in the prison with him and Hyram until they were shot. But they never heard Joseph intimate a word about such a vision as Cole and Rigdon tell of. If Joseph had had any such vision, Brs. Taylor and Richards are the very men to whom he would have told it if he had told it to any one.

NEW ROCHELLE N. Y. July 27th, 1841.

DEAR BRETHREN,—On the 3rd of Feb. last I came from New York, to this place in company with Francis Hewit, Priest, we stoped at the house of a minister of the Methodist order, we preached five times and baptized four persons, one of whom was the minister's wife, he has been

baptized since. We then returned to our families in New York City. I came back alone, and preached four times and baptized two persons, in a short time there were more baptized. I then determined to remove hither that they might not be as "Sheep having no shepherd." The work now appeared to have come to a stand, but by patient perseverance I soon had the satisfaction of seeing that the word preached was like "bread cast upon the waters." I requested Elder J. G. Divine to assist me which he did for a short time He is now laboring in New Jersey. He baptized seven while he was here. The work si now rolling forward as if impelled by a mighty engine, which causes the saints to rejoice, while the affrited priests have in their lectures against us called upon the people to "rise in the majesty of their strength. (i. e. mob force) and put us down." But these efforts have been like casting feathers against the wind. A short time since I baptized three, yesterday I baptized five, and others have offered to be baptized next Sabbath We now number 35 including 2 elders, 1 priest, and 1 teacher, all in good standing. To God be all the glory.

The Episcopal D. D. at this place had the curiosity to write to Proff. C. Anthon of N. Y to know if our statement concerning the "words of the book" were correct: Proff. Anthon answered him by letter with permission to publish it, which he did. You will find it in a periodical entitled "The Church Record," Vol. I, No. 22. Although it was written with the avowed purpose of stopping the progress of this gospel, yet I consider it to be a great acquisition to us in proving the Book of Mormon to be a genuine record, by comparing it with the researches of Humboldt, Raffinesque, Stephens and others.—The following is a short extract from Proff. Anthon's letter.

"Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. S. L. Mitchel, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere hoax, and a very clumsy one too. The characters were arranged in columns like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distored, either through unskilfullness or from actual designs, were intermingled with sundry delineations of half moons, stars and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac." I suppose that Proff. Anthon considered that this would be an incontrovertable argument against the Book of mormon; but let us see: The celebrated antiquarian Proff. Rafinesque says, in speaking of the writing found on the ruins of the stone city found in Mexico, "The glyphs of Otolum are written from top to bottom like the Chinese, or from side to side, indifferently like the Egyptian and the Demotic Libina.—Although the most common way of writing the groups is in rows and each group separated, yet we find some framed, as it were in oblong squares, or tablets like those of Egypt." American Antiquities page 127. Also on page 122 of the same work, is a fac simile of American hieroglyphics found in Mexico,—They are arranged in columns, the 1st column consists of four "Delineations of half moons," the 2nd of three suns, the 3rd of the letter I and the human scabula, the 4th of one R and two O's, the 5th column consists of 2 hands, the 6th of a triangle and two squares, the 7th of 2 fishes, the 8th of an S and a quill, the 9th consists of the letter N and blaze of fire, &c. &c. * * * *

Now let us look for a few moments at facts as they are. A plain looking man came to Proff Anthon with a paper containing various delinations of half moons, and other natural objects, interspersed with various sorts of letters, and these characters or letters were inscribed on the paper by a young man who was without means of information, with regard to the researches of antiquarians; and this was done sometime previous to the year 1830. And in the year 1838 (the date of the book of Antiquities in my possession,) a book is published containing a fac simile of American glyphs which consists of "visions, delineations of half moons, and other natural objects interspersed with various sorts of letters"—I leave your readers to draw their own conclusion

CHAS. W WANDFLL.

Mormonism among the Jews?

Major Noah's Great Lecture Oct. 28th—at the Tabernacle, on the Restoration of the Scattered Tribes of Israel to the Land of Palestine.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21st chap 24th vs.

Notwithstanding the inclemency of the weather, a very large auditory assembled in the Tabernacle to hear Mordecai Manassah Noah's annunciation of his grand project for the restoration of the Jews to the Holy Land. A great number of the Clergy of all denominations in the city were present, and amongst them, closely wrapped up in the ample folds of a large blue cloak, the Right Reverend Bishop Hughes. The attendance of the ladies—who have ever been deeply interested in all matters connected with the fulfilment of the prophecies, and the introduction of the millenium—was limited, owing to the storm, but still there was a considerable number of them present, some of them of surpassing beauty. The front pews, especially, were graced by a very brilliant circle, chiefly composed of the daughters of Israel.

About half-past seven o'clock, the Sacred Music Society sang a hymn, having reference to the restoration of the ancient splendor of Jerusalem. Mr. Noah then ascended the rostrum, and read a lecture, of which we annex a succinct report:—

I have long desired an opportunity to appear before you on behalf of a venerable people, whose history, whose sufferings, and whose extraordinary destiny, have, for a period of 4,000 years, filled the world with awe and astonishment—a people at once the most favored and the most neglected, the most beloved, and yet the most persecuted—a people under whose salutary laws all the civilized nations of the earth now repose—a people whose origin can date from the cradle of creation, and who are likely to be preserved to the last moment of recorded time I have been anxious to appeal to you, fellow citizens and Christians, in behalf of the chosen and beloved people of Almighty God, to ask you to do justice to their character, to their motives, to their constancy, and to their triumphant faith—to feel for their sufferings and woes, to extend to them your powerful protection, and to aid in the fulfilment of their destiny by helping to restore them to the land of their forefathers, and the possession of their ancient heritage. It is, I acknowledge, a novel, though a natural appeal, made, I may say, for the first time to Christians since the advent of christianity. But the period has, I believe, arrived for this appeal Extraordinary events shadow forth results, long expected, long promised, and long ordained. Commotions in the State, and divisions in the church, new theories put forth, new hopes excited, new promises made, and the political events in Syria, Egypt, Turkey and Russia, indicate the approach of great and important revolutions which may greatly facilitate the return of the Jews to Judea, and the introduction of that millenium which we all look for, all hope for, and all pray for. Where, I ask, can we commence this great work of regeneration with a better prospect of success than in a free country, and under a liberal government? Where can we plead the cause of independence of the children of Israel with greater confidence than in the cradle of American liberty? Where ask for toleration and kindness for the seed of Abraham, if we find it not amongst the descendants of the pilgrims? (Applause) Mr Noah then went on to speak of the antiquity of the Jews, and of the cause which had provoked against them the hostility of other nations The deep rooted hatred of the nations of the Israelites was therefore traceable to one cause. The Egyptians, who worshipped beasts, could not tolerate a people who worshipped the true God. The Greeks, Canaanites, and Romans were always their enemies for the same reasons. But how account for the oppressions of our Christian brethren? Let me probe these causes to their foundation, by showing the errors of the followers of the early Christians. I approach this in a spirit of respect to those who hear me. Born and educated among Christians, having, through their confidence and liberality, held various public offices of trust—I come to its discussion with the most charitable and apostolic feelings. In this spirit, then, I will explain, for the first time in some centuries, this subject. We have the authority of early writers and illustrious historians for the undeniable truth, that all the calamities of the Jews, as a people, are the results of the agency of our fathers in conspiring the death of Jesus of Nazareth. We are, it is said, crushed beneath the cross. It is the desire to evangelize the Jews, and thus atone for that alleged great sin Let us calmly examine this subject; let us examine the condition of the Jews at this time. The sins of the chosen people, chiefly idolatry, occurred before the Babylonish captivity. Since then those sins have not been repeated, and their fidelity remains unquestioned to the present day. Their glory under Solomon excited the envy and jealousy of surrounding nations. On their return, under the decree of Cyrus, they were subjected to great persecutions and several divisions took place. The Persian empire was at length subdued by Alexander the Great. The Jews kept stedfast by Darius, which incensed Alexander, who however, struck by the imposing splendor of their religion, became their friend. His death was followed by a long series of difficulties, persecutions and trials. An effort was made to retrieve their condition, and under Judas Maccabes this was in a great degree accomplished. But at last the Jews passed under the Roman yoke, and after unparalleled sufferings, Herod ascended the throne of Judea, and oppressed the people to such a degree, and he became universally unpopular; in an effort to regain the favor of the people he restored and beautified the temple. It was at this period of persecution that Jesus of Nazareth was born. They had expected at that time a temporal deliverer. They sighed for liberty and vengeance. Jesus was not the one they expected His message of peace held out no hope. He was no warrior. He unfurled no banner, sounded no trumpet, prophecied no victory over the Pagans, and the Jews gave themselves up to despair In order to understand it, we must place ourselves in their position. A rich and powerful nation, enjoying a happy code of laws, noble rulers, and a pious priesthood were suddenly overrun by robbers and murderers. Their resources were quite exhausted. Sinking, defeated, decayed, the once proud people deserted by hope and almost abandoned by God, the rays of the setting sun falling on the brazen helmet of the Roman centurion keeping guard over the Holiest of Holies—at that period Jesus of Nazareth was born. Corruption, profligacy and intrigue had reached high places. Jesus was the most resolute of reformers, preaching against hypocrisy and; he became formidable by his decision of character and withering rebuke. He paerched with unsurpassed eloquence. He proclaimed himself the Son of God and the Saviour of the world. The Jews were annoyed, perplexed, and bewildered- They had known him from his childhooc. They knew his relatives, they remembered him a boy—as a man pursuing till the age of thirty his humble calling. Then they saw him announce himself as the Saviour of the world, performing, as is allegd in the Evangelist, wonderful miracles, and surrounded by bands of disciples, humble, but of extraordinary decision. The Jews became alarmed. They proceeded to bring him to justice in the manner prescribed in the law. I regard that trial as having been illegal, as having been proceeded with in an hour of panic. He did not come under the law- The language of the parables was mysterious. Jesus acknowledged the unity of God. He prayed to him. He disclaimed any intention of altering the Mosaic law. The assumption of the title of the "Son of Gob" was not unusual. And the same avoidance of any claims to Godhead was observable in the writings of the Apostles It was not, therefore, altogether the charge of assuming the title of the "Son of God"—was not the leading cause of the accusation of the Sanhedrim. It was the sedition, and not altogether the blasphemy, which led to conviction. It was the assumption of the prerogatives of Cæsar which led to the Roman punishment—the Crucifixion. The insults of the convicted Jesus came from the Romish soldiery, and the mobs which even in our day desecrate all that is held sacred. It is not my duty to condemn or justify my ancestors in that dire extremity. But if there are mitigating circumstances, I must spread them before you, and at all events, I am justified in appealing to you against the ascription to us of what was done 1,800 years ago. Had Jesus been acknowledged as king at this fearful crisis, the people would have sunk under paganism. We should have been all darkness now. But Christianity arose; Jesus was put to death and it went forth among the nations, and after the reformation, shone forth with a brightness such as its great Master intended. He is, I trust, now leading us back in peace and happiness to possess our promised land. What a miracle! Can you not see that God designed all this? "The secret things are from the Lord." Fully appreciating the designs of the society for the Evangelization of the Jews. I do not think—pardon me for saying so, that their success has been commensurate with their effort. My desire is that they should unite in restoring the Jews in their unconverted state, relying on God for the rest. Among a people specially preserved, the change of faith is almost insurmountable. It is also impolitic to send converted Jews to preach Christianity amongst their brethren. They are always suspected. Equally impolitic was the consecration of a converted Jew as Christian Bishop of Jerusalem. If your efforts are still to be directed to evangelization, as well as restoration, send pious Christians to them; they will be received, and their mission treated with confidence and regard. But ask the great question of yourselves Is it not your duty to restore the Jews? Are we not the only witnesses of the unity of God, and the truth of the Bible? The predictions of our restoration are as full as were those of our overthrow. Has God cast off his people? or has he merely visited their transgressions with punishment? In almost every page of the Bible we have directly and indirectly the literal assurance and guarantee of the restoration of the Jews to Judea. We have suffered the curse and now await the blessing. The past has been dark! indeed—the future is full of glory and splendor. God's eye has ever been upon us. To us he committed the lamp which has illuminated the world, and we have held it with a steady light to illumine the gentiles. No—no—What would all be without our restoration? Our land has long mourned—shall it not rejoice? Innumerable are the promises in our favor. The current is impulsive throughout the writings of the illustrious prophet, Isaiah. On these predictions rests the happiness of the human race: and you are partners in the contract, and sharers in the glory These passages, recollect, relate not to the spiritual, but to the temporel restoration of the Jews. Above all, you that believe in the predictions of your Apostles, and in the second coming of the Son of Man—where is he to come to? To Zion, to the Jews. And yet you would convert them here! You seek to evangelize them in the face of all the predictions that they will occupy the Holy Land as Jews! Within the last twenty-five years great revolutions have occurred in the East, marking distinctly the progress of Christiniity. Mr N. went on to describe the recent revolutions in the East, and expressed the opinion that the land of Palestine was destined soon to become the great neutral ground between the contending powers of Europe and Asia, and that then it would revert to its original possessors. This is our Destiny, Every attempt to colonize us elsewhere has failed. The Jews are in a most favorable position to repossess the Holy Land. They are at this time steadily advancing the cause of education. Wherefore the liberality of governments allow, they are pursuing with success agriculture and the arts. The soil of Palestine is loamy and rich. The climate is salubrious. A double crop in the lowlands may be annually expected. Corn, wheat, tobacco, olives, mulberry trees, cotton trees, grapes, cocheneal, the coffee tree, orange, fig, date, pine-apple, anpomegranates are all abundant. Manufactures can soon be established. Two millions of Jews reside within twenty miles of the Holy City. The Jews throughout the world are numerous. So far as industry, science, love of arts, enterprize, and varied pursuits, went to furnish encouragement for the settlement of India by the Jews, the enterprize was most inviting. Mr. Noah then proceeded to announce his project for the "restoration." It was, that all the Christian Societies of the United States should unite in supplicating the Sultan of Turkey to grant permission to the Jews to hold landed property in India, on the same conditions as the Musselmen. This was all that he proposed, and this, he contended was all that was necessary. In conclusion, he urged with considerable eloquence upon his christian auditory, the duty of aiding in the restoration of the "Chosen People." He implored them to dismiss their prejudice, to embrace the example of Chrst, and to love the children for the Father's sake. We have said he lost all—country, government, kingdom, and power. You have it all, it is your's. It once was our's. It is again to be restored to us. Dismiss at once, therefore, from your hearts all prejudice. The chosen people are worthy of your love, your confidcene and respect. Is it nothing to have had such fathers and founders of their faith as Abraham, Isaac and Jacob, such mothers as Sarah, Rebecca, Leah and Rachel? Is it nothing to have been deemed worthy by the Almighty to have had a path made for them through the waste of waters? To have been led to Sinai, and there to have received the precious gift of the law which we all revere, and hold sacred to this day? Is it nothing to have erected a temple at Jerusalem? Is it nothing to have outlived all the nations of the earth, and to have survived all who sought to ruin and destroy? Where are those who fought at Marathon, and Salamis, and Leuctra? Where are the Generals of Alexander—the mighty crowds of Xerxes? Where are the bones which once whitened the plains of Troy? We only hear of them in the page of history—But if you ask where are the descendants of those who fought beneath the walls of Jerusalem—the subjects of David, and Solomon—the brethren of Jesus! I answer, here—(applause)—here, miraculously preserved: the pure, unmixed blood of the Hebrew, having the law for our light, and God for our redeemer. Amid persecutions the most severe and protracted we have abided by the faith. When bound to the stake by men who claimed to be Christians and when the flames hissed and crackled around then, when exhausted and dying, they called on God to sustain them in their extremity: a still small voice, pure and angelic, whispered in their ear—"Fear not Jacob I am with thee!" Country men and citizens, thank God your hands and hearts, are free from the stain of such iniquity.—(Applause.)— After dwelling at some length on the argument that Christ had come for the Christian, but not for the Jew, and that he would come to the latter only after the restoration, Mr. Noah made a warm acknowledgment of the services rendered to the church in all ages by woman—Jew and Gentile; and concluded by an earnest appeal for their aid in the restoration of the "dispersed" to the land of Judea.

Notice.

I hereby make over to S. Brannan, all my right to the Periodical called the Prophet on conditions of his settling all the debts of S. Brannan & Co. contracted for said paper.

A. E. WRIGHT.

T. RRAIDWOOD. Witness.
Nov. 1st. 1844.

Notice.

The partnership heretofore existing between the subscribers under the name and title of S. BRANNAN, & Co., is this day dissolved by mutual consent. The bills against said firm will be settled by S. Brannan, who is authorised to collect all bills due said firm from date.

A. E. WRIGHT.
S. BRANNAN.

THO. BRAIDWOOD, Witness.
Nov. 1st 1844.

Notice.

The subscriber having withdrawn from the Prophet Office, all bills due said office will be received by S. Brannan, who will settle all demands against said office. All communications for the subscriber must be addressed, to Editors Box. N. York Post Office. A. E. WRIGHT.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hours morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall No 20 Merrimack st.

ELD. V. LIBBE Pres't.

LIST OF AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet

Elder Burton Sperry is requested to act as agent for the Prophet at Smithville, Conn.

Elder Jas. Hart of Cambria, N Y. is authorised to act as agent for the Prophet.

Elder Thomas Braidwood is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Barr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as general agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England

Elders E. H. Davis, E. F Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agent for the Prophet.

Albert & ——— Lutz are authorised to act as general agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lounge is our agent at Lowell, Mass.

Elder Ira J Willes is our authorised agent for the Prophet.

Dr. J. Shamp is our agent in Batavia N.Y. and vicinity.

Elder A. Badlam is authorised to act as general agent for the Prophet.

☞ Bro. A. R. Wright, of Ohio, is authorised to procure subscribers and receive monies for the Prophet.

Elders B W. Elliot and R. J. Cosier, are authorised to act as agents for the Prophet,

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk (Ct.) is our authorized Agent

Elder Melvin Wilber, is authorised to act as Travelling Agent for the Prophet

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

Elder Phelps of Boston is authorised to collect the monies due by the Sinking Fund Association in that place and forward the same to us.

Elder Darius Lounge is authorised to receive monies due by the Sinking Fund Association in Lowell, and remit the same.

Elder J. J Woodbury, has authority to act as a travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Conn is authorised to act as General Agent for the Prophet.

☞ Elders Wm A Moody and E J Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Rockingstown, New Jersey, is requested to act as agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth" at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notice of which will be published, if desired.

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

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No. 296 Washington Street,

BOSTON.

Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public.

Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accommodated as cheap as at any other respectable house in the city.

BOSTON, Oct 19th, 1844

W. WYMAN'S EXPRESS MAIL.

Having extended my facilities, I am now able to forward Letters to the following places by the most rapid conveyances.

Albany,	N. Y.	Lubec,	Me
Auburn,	"	Newark,	N J
Albion,	"	Nahant,	Mass.
Amherst,	Mass.	New Bedford,	"
Andover,	"	New London,	Conn.
Augusta,	Me.	Norwich,	"
Buffalo,	N Y.	Newport,	R. I.
Belfast,	Me.	Nantucket,	Mass
Bucksport,	"	New Haven,	Conn.
Bangor,	"	Newburyport,	Mass.
Bath,	"	Philadelphia,	Pa
Camden,	"	Poughkeepsie,	N. Y
Calais,	"	Providence,	R. I.
Cleaveland,	Ohio,	Portsmouth,	N. H.
Chicago,	Ill.	Pittsfield,	Mass.
Danvers,	Mass	Portland,	Me.
Detroit,	Mich.	Pawtucket,	R. I.
East Thomaston,	Me.	Rochester,	N. Y.
Eastport,	"	Sing Sing,	"
Frankfort,	"	Saratoga Springs,	"
Gardiner,	"	Schenectady,	"
Geneva,	N Y.	Syracuse,	"
Hudson,	"	Springfield,	Mass.
Haverhill,	Mass.	Saco,	Me
Hamden,	Me.	Salem,	Mass.
Hallowell,	"	Troy,	N. Y
Hartford,	Conn.	Utica,	"
Ipswich,	Mass	West Thomaston,	Me.
Lowell	"	Worcester,	Mass.
Lockport,	N. Y	Warren,	"
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POSTAGE 6 1-4 CENTS, OR 20 STAMPS FOR A DOLLAR.

For the better accommodation of my customers, I have a Box in the Exchange Office of Mr. J. M. Dodd, No. 72 State Street, opposite King Street, where Letters for New York and the South can be deposited until quarter past 3 P. M.

Principal Offices, 8 Court Street, Boston, and 3 Wall Street, New York.

For faithful performance I am at liberty to refer to—

BOSTON.
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" J. E. Thayer and Brother.
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H. B. Stone Esq., Pres. Suffolk Bank.

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Messrs. John Ward and Co.
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WM. WYMAN.

Sept. 10, 1844.

BOOKS TO BE HAD AT THE PROPHET OFFICE.

Book of Mormon,—Price $1,50.

Voice of Warning, by P. P. Pratt—37 cts.

Evidences of the Book of Mormon by C. Thompson—37 cts.

Joseph Smith on the policy of Government—Price 12 cts.

Synopsys of the Bible—75 cts.

Mormon Almanac—50 cts. per dozen.

Portraits of Joseph the Prophet—2,00 per doz.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.		From Havre.	
ARGO. C. Anthony, Jr.,	March	8	April	24
	July	8	Aug.	24
	Nov.	8	Dec.	24
FRANCOIS 1st, Ainsworth,	March	16	May	1
	July	16	Sept.	1
	Nov.	16	Jan.	1
BURGUNDY, D. Lines,	March	24	May	8
	July	24	Sept.	8
	Nov.	24	Jan.	8
EMERALD, Howe,	April	8	May	24
	Aug.	8	Sept.	24
	Dec.	8	Jan.	24
RHONE, J. A. Wotton,	April	16	June	1
	Aug.	16	Oct.	1
	Dec.	16	Feb.	1
VILLE DE LYON, C. Stoddard,	April	24	June	8
	Aug.	24	Oct.	8
	Dec.	24	Feb.	8
ALBANY, Watson,	May	8	June	24
	Sept.	8	Oct.	24
	Jan.	8	Feb.	24
SYLVE DE GRASSE, L. Weiderholdt,	May	16	July	1
	Sept.	16	Nov.	1
	Jan.	16	March	1
LOUIS PHILLIPPE, J. Castoff,	May	24	July	8
	Sept.	24	Nov.	8
	Jan.	24	March	8
DUCHESS D'ORLEANS, A. Richardson,	June	8	July	24
	Oct.	8	Nov.	24
	Feb.	8	March	24
SULLY, W. C. Thompson,	June	16	August	1
	Oct.	16	Dec.	1
	Feb.	16	April	1
IOWA, W. W. Pell,	June	24	Aug.	1
	Oct.	24	Dec.	8
	Feb.	24	April	8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the develepement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to milliods of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London; and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets

Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz.—

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
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M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moicakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeane, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Woolen shawls—all sizes and qualities

Silk and cotton pocket Hdkfs—linen and imitation: L C Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffi's, Bath and cradle—Quilts and counterpanes; cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Retticoats, robes and skirts—English and American long Cloths.

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THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

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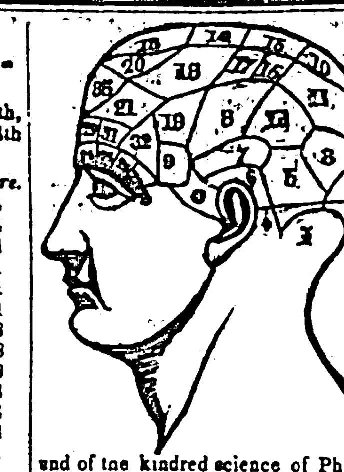
T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 552 Pearl st near Broadway, je—c.



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HEREDITARY DESCENT; ITS LAWS AND FACTS

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Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

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G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stphph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

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Publishers of Newspapers in the U S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 19, 1844, [m18:c.

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Roscius,	Ashburton,	England,
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Independence,	Yorkshire,	Garrick,
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Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P.M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M. arrive in Wel. N C. at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S C. at 8 A M.

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m18:c]

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Address to the People of the United States.
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Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: ot which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

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S. BRANNAN PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. WM. SMITH, ED

VOL. I.—NO. XXVI. NEW-YORK, SATURDAY MORNING, NOV. 16, 1844. $1 PER AN. SINGLE COPIES 3 CTS

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From the Millennial Star.

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"Do you believe in Election and Reprobation?"

To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft asked question in writing; so that the Saints may learn doctrine, and all who will, may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connection with every other principle of righteousness, and we ask this favor of all, into whose hands our answer may come, that they will not condemn till they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah) hath spoken through Isa. (42,1) saying, behold my servant, whom I uphold, mine elect in whom my soul delighteth; evidently referring to the Lord Jesus Christ, the Son of God chosen or elected by the Father, (1 Peter i, 20, who, verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God.) to serve him in the redemption of the world, to be a covenant of the people,) Isa. xlii, 6) for a light of the Gentiles, and glory of his people Israel; having ordained him to be judge of quick and dead, (Acts x, 42) that through him forgiveness of sins might be preached (Acts xiii, 38) unto all who would be obedient unto his gospel (Mark xvi, 16 17.)

Every high priest must be ordained, (Heb. v, 1,) and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the Twelve (Mark iii, 14) to take a part in the ministry which he had received of his father: also, (John xv, 16) ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v, 4) for no man taketh this honor unto himself but he that is called of God as was Aaron. (v 5) So also Christ glorified not himself to be made an high priest, but he that said unto him thou art my Son, this day have I begotten thee.

No being can give that which he does not possess; consequently no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to investigate the principles of election, reprobation, &c, without touching upon the priesthood also; and although some may say that Christ as God needed no ordination, having possessed it eternally, yet Christ says (Matt. xxvii, 18) all power is given unto me in heaven and on earth; which could not have been if he was in eternal possession; and in the previously quoted verse we discover that he said unto him, (i e) his father glorified him to be made an high priest, or ordained him to the work of creating the world and all things upon it; (Col. i, 16) for by him were all things created that are in heaven and and that are in the earth, &c. and of redeeming the same from the fall; and to the judging of the quick and the dead; for the right of judging rests in the priesthood; and it is through this medium that the father hath committed all judgment unto the Son (John v, 22) referring to his administration on earth.

If it was necessary that Christ should receive the priesthood to qualify him to minister before his father unto the children of men so as to redeem and save them, does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination, for the fulfilment of a revelation or call, in which he has no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read (Isa xlv, 4) for Jacob my servant's sake, and Israel mine elect, I have called thee (Cyrus) by thy name; to be a deliverer to my people Israel, and to help to plant them on my holy mountain. (Isa. lxv, 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there; even on the mountains of Palestine, the land of Canaan which God had before promised to Abraham and his seed; (Gen. xvii, 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii. 19) for I know him that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him; and this includes the general principle of election, (i. e.) that God chose, elected, or ordained Jesus Christ, his Son, to be the Creator, Governor, Savior and Judge of the world; and Abraham to be the father of the faithful, on account of his foreknowledge of their obedience to his will and commandments; which agrees with the saying in the 2d Timothy ii, 21, If a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the masters use, and prepared unto every good work.

Thus it appears that God has chosen or elected certain individuals, to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe in the order of election, we proceed to quote the sacred writers.

Rom. viii, 29, 30, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren: moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And whom did he foreknow? Those that loved him, we find in the 28th verse of the same chapter, for we know that all things shall work together for good to them that love God, to them who are the called according to his purpose. And who are the called according to his purpose? Those whom he foreknew, for he foreknew, that those who loved him would do his will and work righteousness, and it is in vain for men to say they love God, if they do not keep his commandments. Cain found it so when he presented an unrighteous offering, for God said unto him (Gen. iv 7) if thou doest well shalt thou not be accepted; and yet he was not accepted; but whoso keepeth his word, in him verily is the love of God perfected; and hereby we know that we are in him, (I John ii, 5.)or, that we are the called according to his purpose.

But did not God foreknow all things, and all men? Surely, known unto God are all his works from the beginning of the world; (Acts, xv, 13,) but does that prove that all men would love him and keep his commandments, so that he would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that unto which they could never attain; (Matt. vii, 13) for wide is the gate and broad is the way that leadeth to desrruction and many there be who go in thereat.

The principles of God's kingdom are perfect and harmonious, and the scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that whom he did foreknow, he also did predestinate: and that known unto God are all his works; so that it might appear from an abstract view therief, that God foreknew all, and consequently predestinated all to be conformed to the image of his Son; we also read (Mark xvi, 16) he that believeth not shall be damned; and (John viii, 24) depart from me ye cursed, for I was an hungered, and ye gave me no meat, &c.

Paul referring to the Saints, [Rom. i, 7] calls them beloved of God, called to be saints; and says (Rom. viii, 1)there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit: and goes on to show in his Epistle to the Romans, that the law (the law of carnal commandments given to the children of Israel the covenant people) could not make the comers thereunto perfect, [see also Heb. x, 1] but was given for a school-master, to bring us unto Christ; [Gal. iii, 24,] so that when he had come, and offered himself without spot to God, [Heb. ix, 14,] the sacrifice of the law should be done away in him, that the honest in heart all might come unto the perfect law of liberty, [James i,] 25, or the gospel of Christ, walking no longer after the flesh, but after the spirit; and be of that number who love God and keep his commandments, that that they might be the called according to his purpose; (Rom. viii, 28) and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah, Melchizedec, Abraham, Lot, Isaac, Jacob Joseph Moses, Caleb, Joshua, the harlot Rahab, who wrought righteousness by hiding the servants of God when their lives were sought by their enemies; Gideon, Barak, Sampson, Jeptha, David; Samuel, and the Prophets, (Heb. xi,) who through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fliht, and turned to flight the armies of the aliens; these all died in the faith, having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting for the fulfilment ef the promise which they obtained, (Heb. xi, 40) God having provided some better thing for us, that they without us should not be made perfect.

The prophet Alma bears similar testimony to the other prophets concerning electiou in his 9th chapter, (Book of Mormon,) saying, this is the manner after which they are ordained, being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore, they having chosen good, and exercising exceedsng great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the spirit of God on account of the hardness of their hearts and blindness of their minds, while if it had not been for this, they might have had as great privilege as their brethren. Or, in fine; in the first place, they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son; who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things

Rom. ix, 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger, As we have before shewn why God chose Abraham to be the father of the faithful, (viz.) because he knew he would command his children and his household after him; so now we see by this, why the purposes of God according to election might stand, and that for his oath's sake. Gen. xxii, 16, 17, 18 By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive as they had died in Adam. (I Cor. xv, 22.) In this election is made manifest, that God elected or or chose the Children of Israel to be his peculiar people, and to them belong the covenants and promises; and all the blessings received by the Gentiles; come through the covenants to Abraham and his seed; for through the unbelief of the Jews (Rom. xi, 17) they were broken off, and the Gentiles were grafted in; but they staud by faith, (Rom. xi, 20,) and not by the oath of election; therefore it becometh them to fear, lest they cease quickly to bear fruit, and be broken off (verse 21) that the Jews may be grafted in again, for they shall be grafted in again (verse 23) if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises through faith and obedience, as Peter says, writing to the strangers scattered abroad, (I Peter 1st chap,) who were the Gentiles, the elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience: (I Peter ii, 9) for ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvelous light, (verse 10) which in time past were not a people, but now are the people of God; which had not obtained mercy, but now have obtained mercy.

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings, which descended through the priesthood, and the covenanta unto the house of Israel, or grafted them into the good olive tree; [Rom xi, 17] and thus the house of Israel became ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others, (John iv, 22) for salvation is of the Jews; (Rom. xi, 11) and through their fall, salvation is come unto the Gentiles. Among the promised seed, we find Jesus Christ neither last nor least, but the great high priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins. (Heb. ix, 22)

(Deut. vii, 6, 7, 8, 9) Moses bears a similar testimony with Peter and Paul to the principles of election; for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to a special people unto himself, above all people that are on the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people, but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharoah king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, which proves the long cotinuance of the blessings of this highly favored people.

And the Lord said unto her, (Rebecca, Gen. xxv, 23) the elder shall serve the younger. And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother, Jacob, (Gen. xxv, 33) God knowing before hand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, the elder shall serve the younger; for as the elder son, Esau, has sold his birthright and by that means lost all claim to the blessings promised to Abraham, those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed, in relation to the posterity of Israel, and the oath of Jehovah would have been broken; which could not be, though heaven and earth were to pass away.

Rom. ix, 13,—As it is written Jacob have I loved, but Esau have I hated. Where is it written? Malachi, i, 2 verses. When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, [according to the common computation of time in scripture margin,] so that Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, Jacob have I loved, but Esau have I hated, as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau, before they were born, or, before they had done good or evil; but if God did love one and hate the other, before they had done good or evil, he has not seen fit to tell us of it, either in the Old or New Testament, or any other revelation; but this only we learn, that 1376 years after Esau and Jacob were born, God said by Malachi, Jacob have I loved and Esau have I hated; and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did he love the one and hate the other? For the same reason that he accepted the offering of Abel, and rejected Cain's offering; because Jacob's works had been righteous, and Esau's wicked; and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son, more than one who was disobedient, and sought to injure him and overthrow the order of his house? (objection) "But God seeth not as men seeth, and he is no respecter of persons," (Act x, 34) True, but what saith the next verse, "He that feareth God and worketh righteousness is accepted of him;" but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the actions of persons; and if he did not, why should he command obedience to his law? for if he had no respect to the actions of men, he would be just as well pleased with a wicked man for breaking his law, as a righteous man for keeping it; and if Cain had done well he would have been accepted as well as Abel, (Gen. iv, 7) and Esau as well as Jacob, which proves that God does not respect persons, only in relation to their acts, (see Matt. xxv, 34, to the end,) Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, &c; and because that God blessed Abel and Jacob, this would not have hindered his blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing, does not doom another to cursing, or make them reprobate, according to the reprobation of God, as some suppose; but by resisting the truth, they become reprobate concerning the faith, (2 Tim. iii, 8) and are abominable, and disobedient, and unto every good work reprobate, (Titus i, 16) consequently, are not fit subjects for the blessings of election.

Rom. ix, 15, for he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, (see Ex. xxxiii, 13, to the 19) My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, (Rom. ix, 16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; having his eye at the same time directed towards his covenant people in Egyptian bondage.

For the Scripture saith unto Pharoah, (Ex. ix, 16, 17) and in every deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? God had promised to bring the house of Israel up out of the land of Egypt, at his own appointed time; and with a mighty hand and an out-stretched arm, and great terribleness, (Deut. xxvi, 8) he chose to do this thing, that his power might be known and his name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence his holy name; and to accomplish this it was needful that he should meet with opposition to give him an opportunity to manifest his power; therefore he raised up a man, even Pharoah who he fore-knew, would harden his heart against God, of his own free will and choice, and would withstand the Almighty in his attempt to deliver his chosen people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means unimproved, which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most High, which gave the God of Abraham an opportunity to magnify his name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Ex. viii, 28, &c) and yet he would continue to rebel, and hold the Israelites in bondage; and this is what is meant by God hardening Pharoah's heart; he manifested himself in so many glorious and mighty ways, that Pharoah could not resist the truth without becoming harder, so that at the last, in his madness to stay the people of God, he rushed into the Red sea with all his hosts, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of Israel must have become extinct, for Pharoah commanded the mid-wives to destroy the Israelitish women as soon as they were born, (Ex. i, 16) and called them to account for saving the men children alive, (verse 18) and charged all his people, saying, every son that is born ye shall cast into the river, (verse 22) and yet God would have mercy on whom he would have mercy, (Rom. ix, 18) for he would have mercy on the godly child, Moses, when he was hid and laid in the flags (Ex. ii, 3) by his mother, to save him from Pharoah's cruel order, for he caused that he should be preserved as a prophet and deliverer to lead his people up to their own country; and whom he would he hardened, for he hardened Pharoah by passing before him in mighty power, and withdrawing his spirit and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites, to afflict them with their burdens, and caused them to build treasure cities for Pharoah, and made them serve with rigor; and made their lives bitter with hard bondage, in mortar and brick, and all manner of service in the field (Ex. 1st ch) beside destroying the men children: thus proving to the God of heaven and all men that he had hardened his own heart, until he had become a vessel of wrath fitted for destruction, (Rom. ix, 22) all this, long before God said unto Moses, I will harden his [Pharoah's] heart. Ex. iv, 21.

Are men then to be saved by works? Nay, verily, by grace are ye saved thro' faith, and that not of yourselves, it is the gift of God, (Eph. ii, 8) Not of works, lest any man should boast. (v. 9) Not by works of righteousness which we have done, but according to his mercy he saved. (Titus iii, 5) and yet faith without works is dead being alone, (James ii, 17) Was not Abraham our father justified by works? (v. 21) Shall we then be saved by faith? Nay, neither by faith nor works; but by works is faith made perfect, (v. 22) but by grace are ye saved, (Eph. ii, 8) and if by grace, then it is no more of works, otherwise grace is no grace; and if it be of works then it is no more grace;—otherwise work is no more work, (Rom. xi, 6) Ye see then how that a man is justified by works, and not by faith only. (James ii, 24)

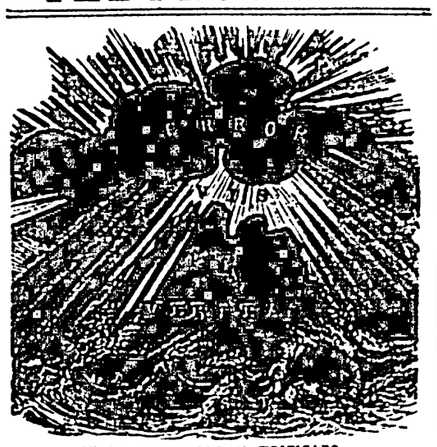
Rom. x, 3, 4. For they [Israel] being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth. Thus the righteousness of God is made manifest in the plan of salvation by his crucified Son; for there is none other name under heaven, given among men whereby we must be saved, but the name of Jesus Christ of Nazareth; (Acts iv, 10, 12) but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of eighteen hundred years, trying to establish their own righteousness, which is the law of Moses; which law, can never make the comers thereunto perfect, (Hebrew x, 1) yet notwithstanding their darkness and long dispersion, there is a remnant according to the election of grace, (Rom. xi, 5) whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to his servant Jacob, and they shall dwell safely therein, and shall build houses, and plant vineyards, yea they shall dwell with confidence, when I have executed judgments upon all those that despise them round about;—and they shall know that I am the Lord their God; (Eze. xxviii, 25, 26. Isa. xi, 11 to 16) and when this gathering shall be completed, it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again unto this land which I gave unto their fathers.—(Jeremiah xvi, 14, 15, &c. unto the end.)

Rom xi, 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it? And why have they not obtained it? Because they sought it not by faith, but by the works of the law, for they stumbled at that stumbling-stone; as it is written, behold I lay in Zion a stumbling-stone and rock of offence, (Rom. ix, 32, 33,) to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem; and many of them shall stumble. (Isa. viii 14, 15.) But have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled; [Luke xxi, 24.] and when the house of Israel shall be restored to their possession in Canaan, it may truly be said the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the futher of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz:—such as we find in prophets and apostles, and the word of the Lord himself, and as we have not room to give all the quotations in full, relating to election, in this epistle, we would invite the Saints, to examine the scriptures in connection with those quoted: and whenever they find election or any other principle or blessing given or applied to the house of Israel, let those principles continue with the house of Israel, and not apply that to Esau, which belongs to Jacob; or to the churches of modern times, which belong to the ancient covenant people: and always ascertain how the Lord, the apostles and prophets have applied their words, and ever continue the same application, and wisdom and knowledge will be added unto you: and in the words of the beloved Peter and Paul, we would exhort you to work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure; (Phil. ii, 12, 13,) giving all diligence to make your calling and election sure, (2 Peter i, 10,) for this is that sealing power spoken of in Eph. i, 13, 14. In whom ye also trusted, after that, ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, (2 Peter, i, 11;) for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—Amen.

The above article on Election and Reprobation is worthy of the attention of every Latter Day Saint, and particularly the elders, for it is truly doctrinal.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, NOV. 16, 1844.

All communications for the Prophet must be addressed to S. Brannen No 7 Spruce st. Post paid.

Will the Times & Seasons be so good as to exchange with the Prophet.

We would notify Elder Grant of Philadelphia that our paper will hereafter be sent by Livingston's Express, and he will find them at No 43 South Third Street every Saturday morning, free of postage.

Elder John Leach will address the Saints in New York on next Sabbath morning, and Elder Swackhammer in the evening.

Brother Leaver will address the saints in Brooklyn on next sabbath morning on the subject of the Gospel, and Elder Miles in the afternoon.

Elder Pell has returned in good health from his mission to Connecticut, where he has been laboring for some length of time. While on his way home he baptized one in Clinton, where he soon is expecting to return again. To such men we say God go with them.

Prayer Meetings.

Prayer meetings will be held regularly every week at the following places: Monday evening at 42 Clarkson street. Wednesday evening at 31 Gorrick street. And Thursday evening at 118 Fulton street.

The notice in our last Prophet that B. Winchester was put under 200 dollar bonds to keep the peace, has been corrected by our correspondent. We should have stated that he gave security for his appearance.

We would say to our readers, that it is very uncertain when the remainder of the discussion by Elder Adams will be ready for Press, as the reporter, Elder McAllister, as we have been informed, is lying at the point of death.

The Elders and other officers of the New York branch are requested to meet in Council on next Thursday evening at No. 42 Clrakson street. S. BRANNAN. Pres.

Rigdons folly.

"The stone which the builders refused is become the head stone of the corner" Psalms 118 : 22 verse.

This is one of the strong passages made use of by Sidney Rigdon and his followers, to prove that after he should be rejected by the church he should become the head. Now a moor foolish position could not be taken by a sensible man, especially a member of the Church of Jesus Christ of Latter Day Saints, and we are truly led to exclaim God has "sent them strong delusion," and we hope the Saints will examine well before they embrace, lest they "believe a lie and be dam'd."—Now to set this question forever at rest in the mind of all Saints, we will let the word of God by his Son Jesus Christ settle the dispute.—Matt. 21st. Chap. 33d. to 45th. verse.

There was a certain householder, which planted a vineyard, and hedged it around about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servents, and beat one, and killed another, and stoned another.

Again, he sent ether servents more than the first: and they did unto them likewise.

But, last of all he sent unto them his son, saying, they will reverence my son.

But when the husbandman saw the son, they said among themselvs, this is the heir: come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast him out of the vineyard, and slew him.

When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

They say unto him, He will miserably destroy those wicked men, and let out his vineyard to other husbandmen which shall render him the fruits in their seasons.

Jesus said unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruts thereof.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, will grind him to powder.

Who can dispute that the stone above alluded to, does not refer to the Son of God, none but dishonest men and hypocrits, who are seeking to build up new fangled systems for their own personal aggrandisement. It is very evident that their minds are blinded by the god of this world, or such absurde arguments as they attempt to make use of, would never be brought into the field. Now is the time for the elders to stand firm upon the watch tower and be not dismayed.

What does it Mean.

On last Wednesday evening we attended a conference (as it was called) held by B. Winchester and S. Rigdon in this city, and I should conclude from the hands that was raised when they voted, there was about twenty of their followers present with some fifteen or eighteen unbelievers and some half a dozen or more of saints. We can truly say that the spirit there manifested, and the language made use of, was sufficient to make saint or sinner disgusted. In speaking of the calling of Elder Adams to the Ministry and of his being annointed, the following language was made use of: "Adams might have been annointed, but if he had been it was for the itch no doubt" which drew from Mr. Rigdon a very sweet smile of approbation, and from Winchester a grin of gratitude, that apparently flattered the vanity of the speaker as much as the boy was, when he spelt baker the first time trying, while the disaffected swallowed it without chewing, they no doubt looking upon it as a choice bit of carrion and from the effect it prduced it must have been very palatable.

Query, from whome did Elder Adams receive his annointing? was it not from the same one that Mr. Rigdon received his from? Yes! Then what are we to understand from this ridicule and sport made of the ordinances of God's house? is not the annointing of Elder Adams as valid as that of Mr. Rigdon? or does Mr. Rigdon consider it all a farce? If he does he is one of the most arrant knaves that ever graced the footstool of God. If this annointing is nothing more than what we should naturally conclude it to be from the manner they treat it (a dumb show,) where does the claims and pretentions of Mr. Rigdon as prophet, seer, and revelator expect to meet approbation?—certainly, not from any honest man. The following was the language of a looker on, that belonged to neither party, "That man never believed Joseph Smith to be a prophet of God, neither does he believe Jesus Christ to be the Son of God!" and well might he draw such a conclusoin as this, after witnessing the bombastical proceedings of that evening

Mr. Rigdon informed us that there was a revelation given to Joseph Smith "that he should live till his hair should become white, if he was faithful;" and another one, saying: "that if he was faithful he should live till the coming of Christ", says he, "they are in the Book of Covenants," but was careful enough to give us neither page, section or paragraph, but we had the word of a man, that, while in Missouri, he stood up and cursed God to his face, and pronounced Mormonism to be a delusion. Mr. Rigdon may attempt to deny the two first statements of this paragraph, when he gets to Boston, but let him remember that he leaves many witnesses of his folly in New York.

To the Saints.

Where is the man who believes that God in this last time, has uttered his voice from the heavens, and again revealed to man the plan of restitution, by returning to the earth once more the Holy Priesthood, that the "Gospel might be preached to all the world as a witness?" which was to be brought by the angel which John saw flying through the midst of heaven, having the everlasting gospel to preach to those that dwell on the earth? Yea, I repeat again, where is the man that believes that these glorious events are now bursting upon the world, and will not put his shoulder to the wheel, and assist in rolling it on, and that to, by making use of every possible exertion in his power? He that will not do it, cannot certainly hope to reap the harvest of eternal life, or be numbered among those who have come up through great tribulation, "and be crowned as kings and priests to God" and the Lamb.—James tell's us that "faith without works is dead, as the body without the spirit is dead." This passage often rises fresh in our mind, when we hear some of our brethren, talking about the good that might be accomplished through the medium of the Prophet, if it could only be sustained, Now this is our sentiment too: but we are well assured that it must fall, unless those men who make "so to do" for the success of the cause of God and his "Prophet" put their hands in their pocket and take out ONLY one dollar, and send it to No. 7 Spruce street, New York.—The saints are at the present time numerous enough to circulate five thousand copies of the Prophet every week, if they would only clip those strings of covetousness, that entwine themselves around the heart, and give two cents per week, or one dollar per year, for its publication. This is the cheapest publication ever issued in this society, and if it is now suffered to go down for the want of support, the good that it would have done, will certainly be required of every one that can pay two cents per week for to sustain it.—Brethren, reflect upon these things, and in your reflections, say that you will be a "doer of the word," as well as a hearer, and God will not forsake you.

Onr correspondent from Boston, D. J., will appear next week.

Abram Tarr, credit for Prophet, one dollar.

Meeting of the Mormons last evening.

Agreably to an announcement in the papers, Elder Winchester, one of Sidney Rigdon's men, addressed a meeting of the Mormons of this city, last evening, in their hall, corner of Hudson and Canal streets. The attendance was very slim, only about thirty persons being present, two-thirds of whom were females.

After a long rambling, and rather incoherant narration, descriptive of the early part of Joe Smith's career at Nauvoo, the Elder went on to speak of a "vision" which Joe had ten days before his death. He and Cole went out, he said, to the praire to call on the name of the Lord, and then Joe beheld in vision the tragicle scene in which he was soon to take a part at Carthage jail. From that moment Joe was an altered man—he lost all spirit, and as the elder said, "his countanence fell" from that moment. The Elder went on to argue that Joe's death was ordained of the Lord, on account of Joe's transgressions—that he did not apostatise, but he "wrought abominations," and share in its triumphs. The transgressions was in introducing the "spiritual wife system." On this subject it was expected that "the Elder" would have gone into the details and exposed it fully. But he contented himself with a general denunciation of it—said that it was universally prevalent at Nauvoo—and that it was to free "the church" from that evil, that Sidney Rigdon had taken a separate stand. Elder Winchester called on all the faithful to come out and seperate themselves at once from their corrupt brethren at Nauvoo, which was, he said, doomed to destruction, and was fast falling into decay on account of its iniquities.

Altogether the Elder's speech was rather tame, and did not present any point of novelty or especial interest. It is quite evident that the death of Joe Smith has given a fatal blow to this delusion.—NEW YORK HERALD.

The above is the sum and substance of the matter obtained by the reporter of the Herald, who was present and listened to the wanderful disclosures, that was advertised to have been made by B. Winchester, on the evening of the 7th of Nov. in this city. We were present and heard his denunciations against the church, which was truly in a character, peculiar to himself; and was responded to, occasionally with a dry Amen, by some few of a similar spirit, who had been cut off from the church for their bad conduct, or as they say for attempting to teach and practice certain licentious doctrines, taught them by the authorities of the church. Oh shame, where is thy blush! Now it is a well known fact! and can be proved by incontrovertable evidence, that one of these same individuals endeavored to make inroads upon the virtue, peace and happiness of a respectable widow lady and her family in the city of Brooklyn, (which they are willing to make oath to,) and because they repulsed this bravado in his mad career, as every virtuous mother should do, that holds sacred the character and reputation of her children that has ever walked in an honorable circle of society in relation to character and morality. He endeavors to make his retreat in a disgraceful manner, by charging the church that he was a member of, with having led him into the practice of such abominations, when he found that the family was resolved that he should be brought to an account before the church, and exposed. He knew as well as many others who have shared the same-like fate, that he would not be countenanced in his wickedness. But this not being a sufficient cloak, (casting reproach upon the whole church,) but, resorts to one of a more darkning nature still, in the estimation of every honorable and virtuous minded man, by striving to traduce the character of the whole family, that he might more effectually screen himself.

After the close of Winchester's triumphant thrust, (as he thought no doubt he had made,) this same person above alluded to, arose and endeavored to make a speech in defence of his own course of conduct by seeking to traduce the character of Elder Smith, in order to make his own appear more bright, while at the same time he acknowledged he was "a rakish character," and that his "man after his own heart" was actually guilty of some pernicious crime some two months ago; and to cap the climax of his speech, that was interspersed with very obscene language, he breaks out through another vein, in the following language: "I have loved brother William Smith! and I love him still! I received a patriarchal blessing under his hands! and I believe it was given by the spirit of God! and I am determined to try and have it all fulfilled." In the name of God, in what light shall we look upon such men! Well might the prophet say: "they have made lies their refuge, and under falshood have they hid themselves. It is further known, and it was proven before the council that cut him off from the church, that he had made use of this same blessing (that he thinks so highly of) to convince his designed victims, that it was lawful for him to be gratified in his desire to have more wives than one, from the following language that was incorporated in the said blessing: "The blessings of Abraham, Isaac and Jacob shall rest upon thee." This he said guaranteed to him a community of wives, because the above patriarchs were justified in having the same. And according to his own declaration, he is yet, resolved upon success at all hazards. But the reverend gentleman must be informed, that he must seek after them from some other quarter than the Church of Jesus Christ of Latter Day Saints, for there he will be sure to meet with the same rebuke that he has already met with.

But, as he has now fallen into the embrace of the views of Sidney Rigdon, and announced himself a swift witness against the wickedness of this church, we have not the least doubt but what he has a field now, sufficiently large for the full scope of his imagination, and will have his name enrolled, (with some others that he may look upon as "men after his own heart,") as one of that conquering army, that is to be headed by S. Rigdon, that he may share in the spoil of the British Empire, when the prophecy of Rigdon shall be fulfilled, and according to his own word, delivered to a congregation of Saints in Nauvoo. "That he would lead the little madame from her throne and palace by the nose, and take possession of her dominions. This without doubt will be as gratifying to him as a "China mission." And if this is the time that he looks for the fulfilment of his Patriarchal blessing, when the glory of Abraham, Isaac and Jacob shall come upon him, (i. e. more wives than one.) no doubt but what it will be more so.

In following Winchester in his tirade of abuse against the church or its members, it was very apparent that he was urged on by a revengeful spirit, although an exertion was evidently made to screen it as much as possible. He declared that Nauvoo was doomed to destruction, and is at the presant time falling into decay. He still further stated that Joseph Smith was cut off for his transgressions, in order that Sidny Rigdon might finish the work which Joseph had commenced, by purifying and cleansing the church from its abominations, but it seems that the Twelve stood as much in his way as Joseph did, consequently the Lord must have failed in his purpose, for he should have cut off the Twelve also, and then Sidney would have had nothing to hinder his work of reformation, Nauvoo would have been saved the Temple built, and the elders endued and sent forth to prune the vinyard and gather up the righteous from among the nations of the earth, but inasmuch as the Saints at Nauvoo would, nor could not swallow all of the bombasticle schemes and projects that was daily narrated to them in public and in private by Sidney Rigdon, for instance the great army of God that was to be composed of saints worldlings, blacklegs and Bogus-makers, headed by himself; and that Queen Victoria was to be the victim of his displeasure; and that the saints were no more to go backward but forward, they should no more have adversity but prosperity, they should prevail and on more be prevailed against. (False prophets always cry peace peace.) The noble work that has been established, in fulfilment of the word fo God, by the suffering and toil, tears and bloodshed, of those men who have ever been willing to give their lives for this Kingdom and its salvation, must now fall into forgetfulness, and be considered as the chaff that passeth away, in order that the vanity of a few ambitious men might be gratified; But thanks be to God; the house of Israel is not entirely destitute of the "testimony of Jesus." There is yet, sufficient left to detect, the Prophet that comes with lies and flatteries in his mouth to steal the hearts of the saints. Undoubtedly there will some good result in the folly of those men, "for all things shall work together for good, to them that love God and keep his commandments." The church has been traveling in pain for several years, in consequence of many who have been hanging upon the church as dead weights, some for "the loaves and fishes, while others were leaning upon the faith of others, retaining their standing in the church through a fear that the work might be true, not because they had been faithful in getting a testimony for themselves, (which should be the case with every true saint of God,) in consequence of which they are liable to become victims of "strong delusion," having their minds blinded by the god of this world.

We bear still fresh in our memory the many efforts that have been made since the rise of this church, to produce a disorganization, and bring to naught the work of God, by wicked and malicious apostates, who always take up the old hue and cry, Wickedness! abomination! injustice! and unrighteousness! which is the case at the present time with Rigdon and his followers, who are denouncing the church at large as being a corrupt people. B. Winchester during his lecture in this city embraced the opportunity to charge the Elders of this church, as being the most profound set of ignoramuses and blockheads, that he ever witnessed in his life, the like of which could not be found in any other society. Now we would inquire if this great I AM, to whom he is indebted to for the instruction that he has obtained in relation to the knowledge of the things of God, If it is not the church of Latter Day Saints, yet this ungrateful hypocrite, places himself in front of a congregation and charges his fellow laborers in the gospel with ignorance and stupidity, because some of them perhaps have not read quite so many pages in Josephus or Mosheim as he has. Oh shame upon such a man! Truly he is not worthy of notice, being destitute of the principles of honesty.

The Craft of Rigdon and his Followers.

The following paragraph we copy from the Messenger and Advocate, [page 11,] a periodical published in Pittsburgh by Sidney Rigdon, which we hope every Latter Day Saint will take the trouble to examine closely. It truly makes manifest their folly and deception in perverting the word of God.

And now I shall close by calling your particular attention to the 101st Sec. of Book of Cov. 2d paragraph, where the Lord decrees the Saints shall never be overcome, if they observe all his counsel, (not Joseph's) but if not, they should be overcome or prevailed against by their enemies, because they were set to be a light unto the world; and if they would not be a light they were thenceforth good for nothing; but to be cast out and trodden under foot of men. And in the 3d part it is said, if they pollute their inheritances, they shall be thrown down. Query, have they not been driven several times since 1835, at which time the persecution commeuced in the State of Missouri and finally expelled from the State, and have they not been every year since severely scourged in this State? Yes, verily. Do they keep the commandments? No, or else they would have prevailed against their enemies: think well on this revelation. In the 68th Sec. 1st paragraph we are expressly told they were driven for transgression; and now look well to the parable in the 6, 7, and 8th paragraphs, and see the 12 olive trees, (apostles) noblemen, (Lord) choice land (Nauvoo) tower, (Temple) the servants began to build but did not finish; the olive trees were destroyed; the servants fled and their works were broken down; then the Lord said to one of his servants, (not twelve) go and gather together, &c. &c.;—and the servant went and done as he was commanded, and after many days all things were fulfilled. Meditate well on this parable.

In his explanation of this parable you will see that he represents the 12 olive trees to be the 12 apostles; choice land, Nauvoo; the tower, the Temple, and would have us infer that the servant there spoken of is Sidney Rigdon.

That the Saints abroad may not be imposed upon by the lies and pervertions of these holy hypocrites (for in no other light can we look upon them, as they pronounce all to be corrupt who do not come out and support them) who are going about endeavoring to deceive all who are not in possession of the means to investigate for themselves—Now for the truth. Book of Covenants, first edition, page 235. Second edition, page 365.

REVELATION GIVEN DECEMBER, 1833.

1 Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I the Lord have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

2 Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

3 Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

6 And now I show unto you a parable that you may know my will concerning the redemption of Zion: a certain noblemen had a spot of land, very choice; and he said unto his servants, go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchmen upon the tower: that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the noblemen went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say ~~among themselves, and what need hath my lord~~ of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things. And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

7 Now behold, the nobleman, the lord of the vineyard called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set the watchmen upon the walls thereof, built the tower also, and set a watchmen upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? behold, the watchmen upon the tower would have seen the enemy while he was yet afar off, and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go, and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard. for it is mine, I have bought it with money. Therefore, get ye straightway unt to my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by aud by I may come with the residue of mine house and possess the land.

8 And the servant said unto his lord, When shall these things be? And he said unto his servant,, When I will; go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom. And his servant went straightway, and done all things whatsoever his lord commanded him, and after many days all things were fulfilled.

In the first place, the Saints are commanded to gather to Independance, Jackson Co. Missouri, and there build a temple, which they did in 1831; agreeable to the commandment, laid the foundation of a Temple. In 1832, the mob came against them, destroyed their crops, burned their houses, and drove them from the county. In 1833 the above revelation was given to Brother Joseph, making the cause of their being driven; but at the same time, giving them the assurance that they should not be cast off, in the following language. "I will own them, and they shall be mine in that day when I shall come to make up my jewels."—1st paragraph.

The twelve olive trees alluded to in the para

ble, represent the twelve stakes of Zion; Joseph himself bore testimony to the same in Kirtland, to a congregation of Saints, and Elder Rigdon was present and heard him, and that was the time for him to contradict it, and not be coming out at this hour of the day, with his new gift of interpretation; bnt he knows that it has no allusion to the twelve apostles. Who ever heard of watchmen being "set around about apostles, (unless it be those that watch for iniquity, like himself and Ben Winchester; and the prophet has declared that "they that watch for iniquity shall be cut off") and a tower built in them, that the land might be overlooked around about. to prevent the apostles from being broken down. We read of men being "saved by the foolishness of preaching," but if Sidney Rigdon has got the "gift of interpretation," and this is some of the fruit brought forth; the apostle should have said that men in the last days are to be saved by preaching foolishness.—It is true our name is a reproachful one in the estimation of the world, but if these men design publishing to the world such bare-faced absurdities, we pray God that they may take another name. Reader, mark the language of those men after they had laid the foundation of the tower, saying among themselves, "what need hath my lord of this tower," and then see if you can find any one in this church that makes use of such language concerning the Temple, but Elder Rigdon and his followers, who predicted "that it never should be finished. The enemy that come by night, and broke down the hedge, and destroyed their works, alluded to the extermination of the Saints from Jackson County Co. after they had laid the foundation of the Temple, and the servant that was called upon to "gather together the residue of his servants, his warriors and his young men," and go to the assistance and redemption of the watchmen and the vineyard, was no other than Joseph Smith, who took up a company of Saints from Kirtland Ohio, in 1833, after the authorites of Missouri had given partial assurances, that we should be replaced upon our lands again, which company was gathered from all the different branches of the church in the eastern country, but now we are to be instructed by these new diviners that it is yet in future; Nauvoo is the choice land, the olive trees are the twelve apostles, and the tower is the Temple; and from the drift of the language they would have us to believe that Sidney Rigdon is the servant there spoken of, that is to gather together the warriors, and not the twelve, for they are to be cut off, and the Temple thrown down. Now it is to be hoped that all who feel interested, will carefully examine this parable, and you will soon discover that the olive trees are not the Twelve apostles, but cities or towns, and that the tower there alluded to, is not the Temple at Nauvoo, for the foundation of that is already laid, and the walls erected, and furthermore, there is no such saying made use of by the Saints, as "What need hath my lord of this tower?" for the Saints are already apprised of the necessity of the Temple being finished, and are making every effort in their power to accomplish it, while Sidney Rigdon, instead of standing in his place like a man of God should do, is hatching up a parcel of revelations (and them he dare not publish to the world) and bombastical granny stories, that he might deceive the unwary.—He is ordaining men to be prophets and kings, sending them forth among the Saints, peddling lies; they will stand and throw "spiritual wives" as they call them, in the face of a congregation of Saints, until they begin to doubt almost their own existence, and in the midst of a distracted state of mind, not knowing which way to turn for safety, having lost all confidence in the authorities of the church, querying in their minds of the truth of those things they have embraced, and just upon the eve of rolling into the arms of scepticism, by having the unrightousness of their brethren pictured to them in such flaming colors, by a class of men who think there is none righteous but themselves; none can preach but themselves; none has read Josephus and Mosheam but themselves; and none will be saved in the kingdom of God but themselves, unless they turn crows like themselves! consequently, Sidney Rigdon is run up half-mast like a ship's flag in a storm, as a signal of distress, wanting followers and adherents; a parcel of carrion is hoisted up with him as bait, which none but crows and buzzards will feed upon. Thus you see that it has a good effect upon the church instead of a bad one, and this the Saints in New York can already bear testimony to, for since the new market house has been established, and king Ben appointed market master for the sale of Rigdonism and carrion, he gets all the custom of the crows, which is truly a relief to the Church, and what she has been standing in need of for the last two years.

Question.

We are often asked the question, What Sidney Rigdon has done, that he should be cut off from the church. And in order that the saints may fully be informed with regard to this matter, we shall publish an account of his trial, the commencement of which will be found in this number of the Prophet. It is well known that S. Rigdon after having stood before the congregation of Saints at Nauvoo, and poured out blessing after blessing upon them, and declared himself in favor of the building up of the city, and the completion of the Temple; that he proceeded in a secret meeting, to ordaine men to be prophets, priests and kings, which he acknowledged after equivocating at some length. If this is not a treasonable act, where shall we go to find one? We all know that he had a right to ordain whom he pleased, according to the laws of the land: but what are we to understand, when an individual takes a set of men into a private place, and ordains them to be prophets, priests and kings, without consulting his brethren (but equivocated when interrogated,) with whom, he had said but a few days previous, he should go, and that too in the building of the city and Temple, and now he says they are both to be destroyed: brethren let us cry to God, night and day, and humble ourselves in dust and ashes, that this man's folly may be truly made manifest in this prediction.

The work is of God, and we know it, and if the old organization is become corrupted; the new one is the same, if not more so. My motto is not to forsake an old friend for a new one—uness they can show more evidence, than they have yet, that the old ship is not able to bear me over the billows.

The Gathering.

It has been rumored by some among the Ssints that the gathering to Nauvoo is to be discontinued. And that this matter may be understood by all wh feel interested in the cause of God and the building up of Zion, we insert the following paragraph from the Times and Seasons.

The Twelve would invite the brethren abroad, in obedience to the commandment of the Lord, to gather to Nauvoo, with their means to help build up the city, and complete the Temple, which is now going forward faster than it has at any time since it commenced. Beware of the speculations about the prophet! Believe no tales on the subject: Time will tell who are the friends of Joseph Smith, who laid down his life for his brethren. We have no new commandments, but beseech the brethren to honor and obey the old ones. "For wheresoever the carcase is, there will the eagles be gathered together." More in the next.

BRIGHAM YOUNG,
Pres. of the Twelve.

Police Department.

CRIM CON—A short time since John S. Halcott, who is an engineer. and resides at Greenbush in this State, received into his confidence Archer E. Van Houghton, who at the time was, from representation, in indigent circumstances, and permitting him to remain in his house on the score of charity. About two weeks ago, Mr. Halcott having occasion to leave home to attend to his business. departed. and after placing all confidence in Van Houghton, permitted him to remain in his domicile to guard his wife. Mark the result. On the return of Mr. Halcott he ascertained that Van Houghton had eloped, and that all his furniture had been removed. Soon it was discovered that Van Houghton and his frail partner had taken apartments in New Jersey as man and wife, but that subsequently as suspicion haunted them. they had removed to the corner of Stanton and Forsyth streets in the city. After much search, &c, officer Relyea was employed and went last evening to the aforesaid house in Stanton street and found the fugitive wife; and after waiting some time, in came the despoiler of Mr. Halcott's happiness, whom the officer at once arrested and took into custody, and he is fullá committed to answer what charges will be preferred against him. It is dfficult to say but his transgressions, if all is true, are vast and not to be easily compromised,

The above Archer E. Van Houton has neglected his family and not provided for it for the last two years as we have been informed by good authority. His wife that was, is a worthy member of the Church of Jesus Christ of Latter Day Saints.

Died on the 29th September at Norwich Ct Julia Estella Atwood only daughter of John & Julia Ann Atwood, age 2 years & 5 months.

BY E. W. PELL.

Julia Estella my dear thou art gone,
To that place from whence no traveller returned,
Thou wast innocent in life and pleasant in death,
The terror of Kings stole away thy sweet breath.

Julia Estella thy beautifull form,
On a dear Mothers bosom, can no longer be boarn,
Death mark'd the dear child and made thee his own,
From a kind Father's heart dearest child thou wast torn.

Dear Father and Mother for me mourn no more,
Your daughter is safe on the Heavenly shore,
And when you are looking upon these few lines,
Remember Estella's in happier climes.

My dear Grand parents I bid you farewell,
With Uncles and Aunts who often did tell,
Of joy in the future my mind for to please,
But death it has rob'd you and I am at ease.

Dear relatives and friends, I bid you adieu,
Though death seiz'd my vitals yet God's word is true,
If in the mellenium with me you would reign,
You must keep God's commands and walk in the same.

November 1st, 1844.

BRO. BRANNAN,

The health of my family is still very bad, and no prospects for the better. True it is, that the history of my past life has been a continued scene of affliction; persecution has almost robbed me of every jewel I possessed—my wife is now fast declining, and soon must (unless God interposes) be numbered with the silent dead—and by the last account from the West, my poor old mother was still alive (her age is 72 years, if I remember right) she is worn down with sorrow and grief; how long she will stay with us the Lord only knows. I have a great desire to see her once more in the flesh. The venerable Patriarch (my father) with silvery locks made white by the cares of a well-spent life, is now sleeping in the silent grave with five of his noble sons, four of whom came to their death by means of persecution, and I may soon follow them into the eternal world; I too may soon be called to seal my testimony with my blood. Oh, Persecution! what hast thou done? Thou hast robbed the affectionate wife and innocent children of a loving husband and tender father! If we look into the families of those who have been taken away by the hands of wicked men and apostates. we will hear the widows moan, and orphans cry, whilst floods of tears bedew their cheeks. But, Oh! let me turn away from this awful scene—close mine eyes—and not attempt to tell the sad tale.

I shall expect from you and brother Mijes, a visit this winter. Ah! how it grieves my heart to part with friends—yea, I may say tried friends. I could scarcely say to brother Adams, good bye—may God bless you,—and may he speed him on his journey West. I left the Saints in New York, with a heart full of blessings; the Lord preserve them from wolves, that come, but to destroy the flock. And I wish to say that my visit to Peterborough was a delightful one, although the weather was rather stormy. There is an excellent branch of the Church. The brethren are all kind and friendly. Brother Little the presiding Elder, is a man of excellent spirit, and qualifications, and good company, and has an interesting little fmily. I would have heen glad to have stayed longer in that place, and become more acquainted with the Saints. Tney have contributed liberally for the Temple, all of whom will have their names written in the Book of the Law of the Lord. Elder Adams baars their names to the West, and will make returns to the Trustee in Trust Verily, Peterborough is a worthy example in faith and works. and I would say to all others,,go ye and do likewise," let the Temple be built, and the work of God will roll on in spite of men aud devils. I profess to belong to the Old School Mormons; infractions, heresies, schisms, and new fangled systems, do not frighten me in the least; I know "new brooms sweep clean" with some folks, but, I thank God there are some that cannot be carriad about by every wind of doctrine. Rigdonites, Bennettites, Judases, Apostates, &c., traitors, liars and hypocrites, will all have their part iu the lake and be numbered with their own kind, the church is fast cleansing of these sectarians, and abominable characters. God grant that this work may be well done until the Church, the fair bride of the Saviour, shall be clthed with fine linen, which is the righteous-ness of the Saints and those that watch for iniquity be cut off. So let it be.—Thy will, Oh God be done and not mine.

I remain your Brother in the new covenant.
WILLIAM SMITH,

TRIAL OF ELDER RIGDON.

Minutes of a meeting of the Church of Jesus Christ of Latter Day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, Sept. 8th, 1844.

Present, of the quorum of the Twelve, President Brigham Young, Heber C. Kimball, P. P, Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor. and Amasa Lyman.

The High Council organized themselves with Bishop Newel K. Whitney at their head, as follows; William Marks, president of the stake, and Charles C. Rich, Councillor; Samuel Bent, James Alred, Lewis D. Wilson, Alpheus Cutler, David Fullmore, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asahel Smith, and Ezra T. Benson, in the place of three absent members.

At 10 minutes after 10 o'clock, President Young requested the choir to sing a hymn, which was done; and the services opened by prayer by Elder Orson Hyde, after which the choir sung another hymn,

President Young then arose and addressed the people in substance as follows:—

I will call the attention of the congregation to the subject which is designed to be laid before you to day. But I will first make a request that the police will attend to the instructions given them by the Mayor this morning, and that is, to see that there is perfect order on the outside of the congregation. We are not afraid of disturbance here, but there are generally some disposed to talk on the outside, which prevents those from hearing who are near them, and we wish all to hear what is said from the stand.

I have frequently thought lately of Paul's words when he said 'much every way,' 'some for Paul, some for Apollos, some for Cephas, and some for Christ;' and I believe there are a great many here for Christ. I will make the application of Paul's words to us: 'much every way,' some for Joseph and Hyrum, the Book of Mormon and Covenante, the Temple and Joseph's measures; and some for Lyman Wight, some for James Emmett, and some for Sidney Rigdon, and I suppose some for the Twelve.

The business of the day will result in this thing; all those who are for Joseph and Hyrum, the Book of Mormon, book of Doctrines and Covenants, the Temple and Joseph's measures, and for the Twelve they, being our party, will be called upon to manffest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon, and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places; because they will compose another party.

We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves.—We wish them to withdraw this day without fear, and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, I know their names, and I can point them out if necessary. Those who wish to tarry and build the Temple, and carry out the measures and revelations of our martyred Prophet, we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve. my fellowship will be withdrawn from them without further ceremony. If there are not more than ten men who hang on to the truth, let me be one of that number. If there should but ten left and their lives should be threatened; threatened with destruction by mobs, the Temple not be built, &c., because they are determined to do right, let me be one that is martyred for the truth. I have travelled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month, to sustain and to preach this gospel, and build up this kingdom. and God forbid that I should now turn round and seek to destroy that which I have been laboring to build up.

It is written in the book of Doctrines and Covenants. that the president can be tried before a Bishop and twelve high priests, or the high council of the church. There are many present this morning who were present at the organization of that quorum in Kirtland. We have before us this morning, the high council and Bishop Whitney at their head, and we will try Sidney Rigdon before this council and let them take an action on his case this morning; and then we will present it to the church, and let the church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, and a private citizen, are of the best kind. I have loved that man and always had the very best feelings for him; I have stood in defence of his life and his house in Kirtland, and have lain on the floor night after night, week after week, to defend him. There are those who are following after Sidney for whom my heart is grieved, I esteem them as good citizens. But when it touches the salvation of the people, I am the man that walks to the line.

I am informed that Elder Rigdon is sick; I am also informed that he and his party have had a council this morning, and have concluded not to say any thing in their own defence, thinking that would be the best for them. I have no idea that Elder Rigdon is any more sick than I am: any how, we have a right to try his case, for he had sufficient notice to prepare himself if he had been so disposed. We gave him notice last Tuesday evening, and had it published in the Neighbor, and was he sick he could have sent us word to have the case deferred. I heard him pour blessings upon this people in an unbounded degree; I heard him encourage the building up of this city and the Temple: he said he was one with us, and left his blessing upon the congregation. The congregation says to him, 'go in peace.' I said upon the back of his statements, you see that brother Rigdon is with us. I have not seen seen that brother Rigdon has been with us since he returned from Pittsburgh; I have known that he was not with us in spirit, but I took him at his word. The Spirit reveals many things which it would not do tell the public till it can be proved. But to come to the point. On Tuesday last, I heard that Elder Rigdon had a meeting the night previous, and had ordained men to be prophets, priests, and kings. I concluded to go and see Elder Rigdon, and asked Elder Hyde to go with me. We went into his honse, and after the usual compliments, I sat down directly opposite to him' and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night, here, in which men were ordained to be prophets, paiests and kings? He replied no, we had no meeting here: had we brother Soby?

'Well, did you have a meeting any where, brother Rigdon, in which men were ordained to be prophets, priests and kings?

'Well, I dont know; did we have a meeting last night brother Soby? Yes. I believe there was one last night; was'nt there brother Soby, up at your house?'

I saw the disposition of Elder Rigdon to conceal the truth and equivocate, I determined to know the whole secret. I said to him again. Elder Rigdon, did you not ordain those men at that meeting last night!

He replied, 'yes, I suppose I did.'

I then asked brother Rigdon, by what authority he ordained prophets, priests and kings?

With a very significant air he replied, 'oh, I know about that.'

I will not attempt to describe the feelings I had nor the look of his countenance, but he equivocated very much. He said there was no meeting here last night, and then finally said, I believe there was a meeting at brother Soby's. I questioned him till he acknowledged that they ordained men to be prophets, priests and kings.

I then asked brother Rigdon: do you not think really, that you hold keys and authority above any man, or set of men in this church, even the 'Twelve?"

Says he, 'I never taught any such doctrine, did I, brother Soby?'

Says I, 'brother Rigdon, tell me the truth, do you not think so?'

He replied, 'yes I do.'

Says I, 'that tells the whole story. Brother Joseph never undertook such important business as you are engaged in, without consulting his brethren, and especially the Twelve, if they were present.' I felt delicate in asking elder Rigdon these questions, but I knew it was my duty to find out the credit of the whole matter. To evade answering the questions I put to him, he finally said dont crowd upon my feelings too much; my feelings are tender, and I dont wish to be crowded. I then proposed to him, that myself and the brethren of the Twelve would call in the evening and converse with him further on the subject, to which he agreed. In the evening eight of the Twelve together with bishop Whitney, went to elder Rigdon's and conversed a while; and finding matters as before stated, we concluded we would go over to Dr Richards' and there council together what was best to do on the subject. In our council we deemed it necessary to demand his license, and say to him he could not hold it any longer, unless he retracted from his present course and repent of his wickedness. A committee of three was chosen, who went over and demanded his license. but he refused to give it up, at the same time saying. 'I did not receive it from you, neither shall I give it up to you.' On the strength of this we published a notice in the Neighbor that there would be an action on his case before the church to-day.

We have now the quorum before us, before which he will be tried, with the oldest bishop at their head; and I shall leave the subject for the brethren to take it up, and it is left for us to decide whether we are Latter Day Saints or not.

President Young said further that the Twelve are to be regarded as witnesses in this trial, and not judges. We present ourselves before the High Council as witnesses, and we are prepared to bring other testimony forward if necessary. There may be some who will say that this is not a fair trial, because the opposite party are not here. They have had sufficient notice and time to make their objections, and if they dont appear to make their defence it will prove to me that they are guilty. Elder Rigdon has not conducted himself like a man of God, he has not conducted like a prophet of God, nor a counsellor to the first president, since he came here. We prefer these charges against him, and the High Council will be obliged to act.

[To be Continued.]

LIST F AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hours morning, afternoon and evening, at the Marion Temperance Hall, 153 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall No 20 Merrimack st.

ELD. V. LIBBE Pres't.

Notice.

The partnership heretofore existing between the subscribers under the name and title of S. BRANNAN, & Co., is this day dissolved by mutual consent. The bills against said firm will be settled by S. Brannan, who is authorised to collect all bills due said firm from date.

A. E. WRIGHT.
S. BRANNAN.

THO. BRAIDWOOD, Witness.
Nov. 1st 1844.

E TURNER & CO.
DEALERS IN
W. I. GOODS, GROCERIES,
TEAS & PROVISIONS,
Nos. 386 & 389 Washington St.
Boston.

Enos Turner, Josh. T. Pollard.

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Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public..
Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.
BOSTON, Oct 19th, 1844.

W. WYMAN'S EXPRESS MAIL.

Having extended my facilities, I am now able to forward Letters to the following places by the most rapid conveyances.

Albany,	N. Y.	Lubec,	Me.
Auburn,	"	Newark,	N J.
Albion,	"	Nahant,	Mass.
Amherst,	Mass.	New Bedford,	"
Andover,	"	New London,	Conn.
Augusta,	Me.	Norwich,	"
Buffalo,	N. Y.	Newport,	R I.
Belfast,	Me.	Nantucket,	Mass.
Bucksport,	"	New Haven,	Conn.
Bangor,	"	Newburyport,	Mass.
Bath,	"	Philadelphia,	Pa
Camden,	"	Poughkeepsie,	N. Y
Calais,	"	Providence,	R. I.
Cleaveland,	Ohio.	Portsmouth,	N. H.
Chicago,	Ill	Pittsfield,	Mass.
Danvers,	Mass.	Portland,	Me.
Detroit,	Mich.	Pawtucket,	R. I.
East Thomaston,	Me.	Rochester,	N. Y.
Eastport,	"	Sing Sing,	"
Frankfort,	"	Saratoga Springs,	"
Gardiner,	"	Schenectady,	"
Geneva,	N Y.	Syracuse,	"
Hudson,	"	Springfield,	Mass.
Haverhill,	Mass.	Saco,	Me.
Hamden,	Me.	Salem,	Mass.
Hallowell,	"	Troy,	N. Y
Hartford,	Conn.	Utica,	"
Ipswich,	Mass	West Thomaston,	Me.
Lowell,	"	Worcester,	Mass.
Lockport,	N. Y.	Warren,	"
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POSTAGE 6 1-4 CENTS, OR 20 STAMPS FOR A DOLLAR.

For the better accommodation of my customers, I have a Box in the Exchange Office of Mr. J. M. Dodd, No. 72 State Street, opposite Kilby Street, where Letters for New York and the South can be deposited until quarter past 3 P. M.

Principal Offices, 8 Court Street, Boston, and 3 Wall Street, New York.

For faithful performance I am at liberty to refer to—

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" J. E. Thayer and Brother.
Hon. Abbott Lawrence.
H. B. Stone Esq., Pres. Suffolk Bank.
NEW YORK.
Messrs. John Ward and Co.
" Jacob Little and Co.
Samuel Ward, Esq.
J. J. Fisk, Esq., Cash. Am. Ex. Bank.

WM. WYMAN.

Sept. 10, 1844.

BOOKS TO BE HAD AT THE PROPHET OFFICE.

Book of Mormon,—Price $1,25.

Voice of Warning, by P. P. Pratt—37 cts.

Evidences of the Book of Mormon by C Thompson—37 cts.

Joseph Smith on the policy of Government—Price 12 cts.

Synopsys of the Bible—75 cts.

Mormon Almanac—50 cts. por dozen.

Portraits of Joseph the Prophet—2,00 per doz.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 6th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Enga, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

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Wool black, blue and fancy cassimeres in great variety

Satinets, all colors

Scarlet and cadet mixed cloth; buff cassimere

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Bombazine lustrings, goat's hair camblets

Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion one chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

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[m25:c] THOS. YOUNG.

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JACOB DRAKE, President.

Niel Gray, Sec'y je—

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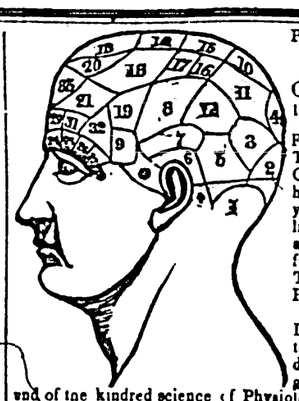

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G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Sthph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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Mew-York, May 19, 1844, [m18:c.

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Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M arrive in Wel. N.C at 1½ P.M.
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VOL. I.—NO. XXVII. NEW-YORK, SATURDAY MORNING, NOV. 23. 1844. $1 PER AN. SINGLE COPIES 3 CTS

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Minutes of a meeting of the Church of Jesus Christ of Latter Day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, Sept. 8th, 1844.

(Continued,)

Elder Orson Hyde arose and said as follows: I thought I would present to your view, some things which have transpired since the death of our beloved Prophet and Patriarch, Joseph, and Hyrum Smith, murdered by the mob, I was in New Haven when I first heard the news, but hardly crediting the report, I went from thence to New York, where I learned the same things, I then concluded I would start to Boston. When I arrived at Boston, I met with President Young and one or two others of the Twelve We held a council together and it was decided to write to Elder Rigdon at Pittsburgh? I was appointed to write the letter. I informed Elder Rigdon of our conclusions, and stated to him that we had decided to return to Nauvoo, and that we should go by the lakes inasmuch as we deemed it safer and quicker to go that way, than to go through Pittsburgh. I stated also that it was the desire of the Twelve, that Elder Rigdon and Elder Page shohld meet us at Nauvoo, and after we had rested and mourned for our martyred brethren, we would sit down together and hold a council on the very ground where sleeps the ashes of onr deceased friends. This letter was received by Elder Rigdon as we have since learned. Well, what does he do? He comes directly to Nauvoo.—He arrived before the Twelve could get there. He immediately entered into measures to call the church together to appoint a Guardian, and was very anxious to crowd an action before the Twelve arrived, when he knew it was the request of the Twelve to sit in council together with him before any action was taken before the public. He represented to the congregation that it was necessary that he should return home immedeately on account of his family. Providentially the Twelve arrived before he could accomplish his designs, and an action was then taken before the public, and he was defeated. The church unanimously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the church—since that action was taken, Elder Rigdon has shown no anxiety to return to Pittsburg. Now I would ask this congregation, if Elder Rigdon had known that he was commanded to take the lead of this people, would he have any reason to fear his success, if he had been sure that God had *appointed* him? Were the Twelve jealous that they should not stand in rheir place? I heard no such thing. We wanted to sit in council together, and felt that whatever the spirit dictated, that should be our course. There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into: you must see to it. It is known to some present that there is a quorum organized where revelations can be tested. Brother Joseph said, let no revelation go to the people until it has been tested here. Now I would ask, did Elder Rigdon call the quorum together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum; neither did he call the authorities together that were here.—He endeavored to ensnare the people and allure their minds by his flowery eloquence; but the plan was defeated. The voice of the people was in favor of sustaining the Twelve to be their leaders. I tell you it is no enviable place for one of that quorum to stand in, and act as a leader of this people. The shafts of the enemy are always aimed at the head first;—Brother Joseph said some time before he was murdered. "If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you should walk into death. If you will be bold and maintain your ground the great God will sustain you." And now inasmuch as a charge has been laid upon us, it will be enquired in a day to come if we have been faithful to the charge, and we are held responsible for what has been laid upon us.

After the Twelve returned, I went to see Elder Rigdon and requested him to meet us in council; I invited him to attend, hut he said he was sick; well, I dont know but he was sick, but I am informed he went the same day and held a meeting somewhere outside the city.—To-day, there is an excuse. He says he is sick, perhaps it is so. In our conversation on Tuesday evening, when he said he had the keys and the power, he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I Elder Rigdon, if the Twelve were to transgress would you call them to account? He replied no, I have no jurisdiction over them. But was Brother Joseph here and he was to see the Twelue do wrong, we would not have time to wink more than twice, before he would be upon us with a rod and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I Elder Rigdon such a course as this will lead to a division of the church. He replied, there will be a good many churches built all over the world, I asked if all these Churches will be subject to one common head. He answered they would not. Elder Young replied, then there will be many bodies. He reqlied, Oh no! I then said, where there are many heads there is no head at all; and a thing that has got many heads must be a hydra,—a a monster: "a house divided against itself cannot stand. Elder Rigdon is now going to work to make a division, and yet he said on the stand, he did not want to make a div . When any man comes here with a revelation purporting to be from God, we feel in duty bound to question its validity. This is a kind of furnace to prove all things, and Elder Rigdon don't like to come into the furnace.

I will now give some testimony which has been handed to me concerning what Elder Rigdon has said. Those who have testified here are ready te testify to the same before the congregation if it is necessary.

I shall omit names unless called upon, and then they shall be forthcoming One of Mr. Rigdon's party said to this brother, you are a pretty strong Twelve-man I believe. are you not? He answered: I am no party man—but I am desirous to obtain the truth. Mr. Rigdon's friend then said, if you will not tell it the Twelve, I will tell you our plans. He then communicated unto me their designs. The substance of which was as follows. that Elder Rigdon was going to feel of the minds of the branches, and then ell the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder follow the Twelve.

Elder Hyde continued; and said, this was said previous to his discourse at La Harpe: then, he comes here, and says I have no authority, I have no jurisdiction over this people whatever. We knew by the spirit that this was in Elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the church—he had no jurisdiction, &c., and he let out the roots of it on Tuesday evening, when we conversed with him. When we demanded his license, he said, "I did not receive it from you, neither shall I give it up to you." He then threatened to turn traitor. His own language was, inasmuch as you have demanded my license, I shall feel it my duty to publish all your secret meetings, and the history of all the secret works of this church, in the public journals. He intimated that it would bring a mob upon us, says he, I know what an effect it will have: there is a rod and a scourge await this people. Says I, Elder Rigdon if you want the honor of bringing distress upon this people, you may have it, you may have the honor of it here, and you may have the honor of it in eternity; and every effort you make to bring distress upon this people, will recoil back upon your own head. I have been told since, he was angry and did not mean to do as he said: but I would ask this congregation, can a man say what is not in his heart? I say he cannot, for "out of the abundance of the heart, the mouth speaketh." (Elder Yonng says he can prove that Elder Rigdon made use of the same expression previous to our visiting him last Tuesday.) I replied to him and said, we have counted the cost, and it can't cost us more than our lives, and we have got them ready to pay. Now what was the idea conveyed by Elder Rigdon's expressions? It was this, if you will let me alone, and not oppose my measures, although you are a wicked and iniquitous people, we will be "hail fellows well met," and all fellowship together; but if you oppose me, I will expose all your secret wickedness, I will expose all your iniquity. Now I dont know of any man in this church that has gone deeper into matters than he did in Far West, in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although Brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this church, as he says, the world will throw him down and trample him under their feet.

Before I went East on the 4th of April last, we were in council with Brother Joseph almost every day, for weeks, In one of these councils Brother Joseph said, there is something going to happen; I dont know what it is, but the Lord bids me to hasten and give you your endowment before the Temple is finished. He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances, he rejoiced very much, and said, now if they kill me you have got all the keys, and all the ordinances, and yon can confer them npon others, and the hosts of Satan will not be able to tear down the kingdom, as fast as you will be able to build it up; and now, says he, on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while. Now why did he say to the Twelve, on YOUR shoulders it will rest, why did he not mention Brother Hyrum? The Spirit knew that Hyrum would be taken with him and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

When we were coming away last Tuesday evening, Elder Rigdon said you are not led by the Lord, and I have known it for a long time that you were not led by the Lord, In his disclosure before the people the first Sunday after he came here, he stated that Joseph Smith yet held the keys of this kingdom, for he had seen it since he was dead. When Elder Rigdon made this remark, says I to him, I defy any man to show that we have adopted any measure, only what Joseph has directed us.—We have all the while sought to carry out those measures which he has labored at such pains to establish. Now if Brother Joseph yet holds the keys of this kingdom, I would ask how is any man going to get by Joseph into the celestial kingdom of God, if they oppose and seek to destroy the principles laid down by Brother Joseph? They can't get over it, neither can they get by him. I will now leave the subject with Brother Parley, for he is a witness in the matter.

Elder Parley P. Pratt arose to give his testimony concerning this case. He said in the first place I will say that there is no man present, save one, who has been acquainted with Elder Rigdon longer than I have. Elder Hyde knew him before I did. I have been in church fellowship with him for 15 or 16 years. I was a member of the same church with him before we heard this gospel; I was the first man who presented the Book of Mormon to him, and bore testimony to him concerning the gospel. I witnessed his coming into this church; I have feelings for him as a friend of the strongest kind, and ever have felt an interest for him, I would be amongst the first to rejoice to see him walk up as a counsellor with us I have no feelings for him but in his favor. But the salvation of the church is of far more importance than any thing else and we are determined to walk up to our duty, let it come against whom it may, After Brother Rigdon came from Pittsburgh, I waited on him to bid him welcome, but he was so crowded with friends shaking hands and welcoming him back, that I said to him Elder Rigdon, you are busy to-day, we will not interrupt you to-day, but to-morrow morning the few of the Twelve who are here will want to meet with you, and sit in council together. We expect to hear you preach. In the morning I called upon him to go with me to Brother Taylor s as we had to hold our councils at Brother Taylor,s he being confined to his bed, by the wounds he receeived from the mob. He made an excuse, saying, that he was engaged with a strange gentleman, and could not leave him then, but would come when he got through. We waited until it was almost meeting time, and instead of coming to meet with us,he went directly to the meeting. He came here and preached, and related his vision or reveto appoint a guardian.—We still deferred and waited to meet with him in council, until, to our astonishment, without our knowledge he caused an appointment to be made for the next Thursday for the church to choose their guardian; and this too in the absence of the most of the quorum of the Twelve, and even without consulting the high council of the church I knew such a course would divide the church, and I protested against it, and determined to come to the stand if the motion was to proceed and dismiss the meeting It fortunately happened that the Twelve came in time to attend the meeting, which was changed by them into a special conference. We made an effort to get Elder Rigdon to sit in council with the Twelve. We met at the time appointed and waited something like three hours before he came. He finally came, and we then asked him to give us the relation of his vision or revelation, which he did. He said it was shewn to him that there were no authorities left in the church who could act. When Joseph was alive the people had confidence in the quorums, but now they had not that confidence; the people must choose some man they can have confidence in, to act. Said I to him Elder Rigdon, there never was a time when the people were more willing to hearken to council and be agreed, than they are now.—Said I, has not the Almighty God established authorities in this church by Joseph Smith, such as the quorum of the Twelve, the high council and other quorums, and have they not power to act, and will they not be damned if they do not act; and will the people not be damned if they do not give heed to those authorities? He answered, yes; when not twenty minutes before he said there were no anthori ties in the church! Said I Elder Rigdon, I object to that meeting you got up in the name of the Twelve It was got up without either the consent or advice of the Twelve who are here, at present we dont need to adopt any new measures, we only need to carry out those measures which God has revealed, and when we have done, this God will give us more; and on these grounds, I object to the meeting. Says he, there is no need to appoint another officer. We have only to sustain the officers, as they are already organized; and I pledge myself there shall be no other business brought up on Thursday, only the regular prayer meeting. When I had got the pledge from him I told the people that Thursday's meeting would only be a prayer meeting. But after this some of the people went to him and he turned again, and said it was a business meeting. I know that he said no bssiuess should be done at that meeting, and afterwards said it sheuld be a business meeting I then saw that this was a deep and cunning plan laid to divide the best people that ever lived.

On last Sunday we heard preaching all day about things a long way ahead—terrible battles to be fought near the brook of Kedron. Their preaching gave me a text which I want to preach from, it is somewhere in Webster's Spelling Book, and I suppose, the little boys can tell me where. However, it is a story of a "country maid and her milk pail," &c. The moral was that when men suffer their imaginations to be amused with things a long way ahead, they suffer loss by neglecting those things which immediately concern them.—The great God said through Joseph—build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead. I thought we were concerned in building up this place and defending it, and while we were immediately concerned in all these important matters, the day was spent in talking about Queen Victoria, battles, &c., and things which were calculated to draw our minds away from those things wherein our eternal interest is at stake. When he blessed the people I said amen, and when he said our persecutions were about over, and cried peace, peace, I hoped it would be so, if we could get it. He did, by hard straining, make out to say that we might go on and build the Temple, and build up the city.

On Tuesday, as has been stated, we went to Elder Rigdon's house, when I had heard that he had been ordaining men to unheard-of offices. These men were in no quorum, and under nobody's direction nor authority but Elder Rigdon's own revelations. We protested against it. He claimed he had authority and keys over any one else.—By and bye we had more of his revelations.—Said he, I saw all this before I left Pittsburgh.—I then charged him with endeavoring to palm off upon the people false revelations and lies in the name of the Lord. He then gave us another slice of revelation, in addition to what he had already told us. It was that he was to help to fight a great bloody battle in some appointed place, the particulars of which had been revealed to him.—This battle was not to be a war of words, nor a battle with the tongue, but, says he, 'with the sword, and it will be a bloody battle; the great God has revealed it to me, and no one shall beat me out of it!' Said I to him, If you build up churches and ordain men to preach who are not subject to the Twelve, how are they to be governed. Suppose the Twelve, having authority to regulate all the churches in the world according to the Book of Doctrine and Covenants, should publish on epistle to the churches, they will say, who are the Twelve? We are not under the authority of the Twelve. Will not this be the result?

I asked the question to one of his new prophets, do you consider yourself under the direction of the Twelve? He hesitated a while and replied, "I hope Elder Rigdon and the Twelve will be united aud walk together, if not, I shall not be under the Twelve, only so far as they agree with Elder Rigdon. I shall be under the direction of revelations as given to Elder Rigdon, I regard him as my prophet, seer, and revelator." And the old revelations require us to build this temple, that we may receive our enduement, and all the ordinances and priesthood, whereby we may save ourselves and our dead. The new revelation is to draw the people to Pittsburg, and scatter them abroad; and do any thing and every thing but that which the old revelations bid us do. Some of the brethren, Elders Young and Orson Pratt, and others then said to him that the matter must be settled to Pittsburgh, either one way or the other. We labored with him till near twelve o'clock, but the split seemed only to grow wider and wider. Says I, Elder Rigdon, if the God of heaven has sent me to tell what will be, you will never fulfil your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. One said he would marry the Queen of England, and the other said he would take her by the nose. Now brethren, it was for this ordaining men to unheard of offices in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon. I was one of the committee who went to demand his license, and acted as spokesmen. I made the demand in a respectful manner, taking care not to do any thing unintentionally to wound his feelings. When I demanded his license he refused to give it up as has already been observed, and said he, I shall now take the liberty to publish to the world, all the secret works of this Church, and stir up the world against you, and said he, I know the result both on you and the Church, and myself; this was letting out a little more of his revelation. He then said, I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act, the vision I had at Pittsburg. I knew you would withdraw fellowship from me, I knew you would oppose me in all my movements, it was all shown to me in the vision before I left Pittsburg. Thought I to myself, O consistency! where hast thou fled?—Here are revelations manufactured as fast as they are needed to suit the circumstances.

Last Sunday, Elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburgh, that this same blessed people would cut him off before he left them.

He further said, I am not going to injure this people; I don't want to make a division, and soon after said, I know this people have not been led by the Lord for a long time. He was talking about exposing our secrets; Elder Hyde then said he was glad he had got at the roots of his feelings: Elder Rigdon replied, I don't do it with a design to injure this people, as has been before stated.

Now the quorum of the Twelve have not offered a new revelation from the time of the massacre of our beloved brethren, Joseph and Hyrum, but we have spent all our time, early and late, to do the thlngs the God of heaven commanded us to do through brother Joseph. Here are the principles of brother Joseph, our prophet, who laid the foundation of this work, and the Twelve have labored to carry it out. We have not said, go to Black River, nor to Prairie du Chien, nor to Pittsburgh, but we have said, take the sword of the spirit, and do the things commanded and enjoined by brother Joseph. Only think of the idea, after blessing the cogregation in the manner he did last Sabbath, in two days after he says this people have not been led by the Lord for a long time, and I have known it: And why? Because we fulfilled his own revelation by cutting him off from the Church; but if we had not cut him off or opposed him in his secret corner of treachery and apostacy, we should have been a very good people, and we would all fellowship together.

I will here read from the book of Doctrine and Covenants, page 102, new edition, paragraph 11, to show concerning the legal authorities of this church: (See D. C.)

Now you ask where is the proper authority and power for us to look to? We answer here is a power and authority equal to the first presidency; equal and nothing more. But suppose you uphold Elder Rigdon's theory, what have you got? You have got one of the quorum which does not even form a majority, and consequently has no power to act. But if it would make no odds who you look to for your leaders, if they are not chosen and upheld by the faith and prayer of the church, and then they must walk according to the revelations, or there is no power in their appointment. I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought somewhere; the secret meetings; the ordination of officers, and the government of this church, is a revelation of falsehood and delusion, calculated to lead the people astray. It will result in open apostacy, and is designed to bring destruction upon us, or else it will result in speedy repentance, and a turning round to the principles and revelations laid down by our martyred prophet.

Elder O. Hyde arose again and said he wanted to relate a little story. It is only about two minutes long, and I think it will serve to illustrate the present position of this church. Elder Rigdon's remarks not only authorized, but courted a division of the church, and at the same time he acknowledged that he had no jurisdiction over the church whatever. The story is this. "In the days of King Solomon there were two women who lived in the same house, and had each a child.—One night, one of the women overlay her child, and when she awoke, her child was dead. As soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay, but the living is my son, and the dead is thy son. And she said no, but the dead is thy son, and the living is my son. They then referred the matter to King Solomon. And the King said, 'bring me a sword,' and they brought a sword before the King, and the King said, 'divide the living child in two, and give a half to the one and a half to the other.' But the woman whose the living child was, said to the King; 'O my lord the King, give her the living child, and in no wise slay it;' for her bowels yearned over her son. But the other said, 'let it be neither mine nor thine, but divide it.' Now brethren the Twelve say let not the child be divided; but Elder Rigdon says, let the child be divided, for I profess to have no claim or jurisdiction over it; and I believe if the great God would speak from heaven this morning, he would say, to the Twelve, you are the mother (or rather the father) of the living child, and the church shall not be divided, for I say it in the name of the great God. I said, let not the church be divided, let it live; and all the congregation said amen.

Elder Amasa Lyman said, as far as I am acquainted with what has been said, it is correct; and the most of it has been under my own observation. It would therefore be useless to recapitulate. But there are some things connected with the history of this event, that should speak to the understanding of the individuals to whom this case is to be submitted. The Twelve have already told their mind on the subject, and have acted upon it. There is a curiosity connected with the revelation of this individual, who is so favored of heaven as to have gathered the rays of light from the upper world; intelligence and wonderful things, that other men never thought of; even Gladden Bishop never thought of such wonderful things. Now where has this individual been for three years past? Has he been laboring to support and uphold the man whom God has appointed to bring forth this work? Has he been endeavoring for the last four or five years to build up the principles taught and laid down by the man of God? Here are men present who have travelled through the length and breadth of these United States, and to Europe; and some who have travelled as far as Palestine to carry out and establish the principles which have been laid down by our deceased prophet, and yet the great God has not made known to any of these men the wonderful things made known in this revelation.—Neither has Elder Marks or the Twelve received any such wonderful revelation. But this man, who has been asleep all the while, when he was not sick, to sleep and smoke his pipe, and take his drink; correspond with John C. Bennet, and other mean, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray, and this church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, on both sides I suppose; this is the man who is to fight these wonderful battles till the blood of the slain flows as high as the horses' bridles in the brook Kedron. Elder Brigham, nor any of the Twelve did not get this wonderful power; they have not got the same spirit; but these men who obtain these great revelations carry the spirit about with them; you can smell it as soon as you come near enough to feel their breath. Elder Rigdon's plan is to divide the church, although he claims no jurisdiction.

This wonderful spirit of revelation has fallen on a great many. Here is a revelation come from Michigan, which points out a Mr. Strong as the one to take the lead of this people. So brother Sidney is not the only man proposing to have been appointed to lead this church. The devil seems to have set a good many hooks, and baited them very nice, that some may be sure to catch. Here

is another revelation come from the wonderful town of Appanooce; but the Twelve are so wicked that they cannot get it. The great John C. Bennett said at the conference when he first came here, that he sustained the same position in first presidency, as the Holy Ghost does to the Father and Son. He now says that Elder Rigdon is to take the presidency, and he is appointed to Elder Rigdon's place; now you see it is impossible for this people to go after them all. When Elder Rigdon was in Pittsburgh he saw a great many things, and I dare venture to say, that when the news reaches him of your action to-day, it will bring another slice of his revelation; he no doubt saw it before he left Pittsburgh. It is plain beyond a doubt that Elder Rigdon came here with a spirit as corrupt as hell; because the effects produced by all his movements are as corrupt as can be. He first told the people he came here to do one thing, afterwards he said he would do another quite opposite. He said God had sent him here to see that the church was built up to Joseph, and the least departure from this, he said, was sure to result in the destruction of the church. He said wo, wo, wo unto the people if they do not make a right choice. Again he says he saw that the people would reject him. He said there was an important passage in the scriptures which had to be fulfilled. He did not tell us what it was, but we learned that it was that part of Isaiah's prophecy where he says, 'the stone which the builders rejected is become the head of the corner.' Now it appears that Isaiah's prophecy must be proved true, if it has to ruin the whole church to do it. The Temple must be forsaken and not be finished, and all that Joseph has done must be rejected, to carry out his notion that he (Sidney) was some great one. For the last four or five years, we have never heard of Sidney getting a revelation, but as soon as brother Joseph is out of the way he can manufacture one to allure the people and destroy them. Now after he has given his testimony to the world; after finding fault with God because he happened to get into jail in Missouri, and because he was poor; yet this is the man that can get such wonderful revelations; brother Parley and Brigham suffered in Missouri, but did not find fault with God; they dont get such wonderful things. Now this is the man who has got the keys of conquest; the keys of David—keys which the Twelve never heard was to be given to man, who had, in a manner, cursed God to his face.—It may be plead that Sidney Rigdon may be mistaken; if it should, it is not the first time he has been mistaken in his revelations. Joseph Smith never was mistaken in his revelations. He never commenced to do a thing, and when he had got it half done, turn round and quit it.

(To be Continued.)

THE PROPHET.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, NOV. 23, 1844.

All communications for the Prophet must be addressed to S. Brannen No 7 Spruce st. Post paid.

On our first page will be found a continuation of the trial of Elder Rigdon, and the remainder will be forthcoming as soon as we receive it from Nauvoo.

We design publishing in our coming numbers a treatise upon the first principles of the Gospel in compliance with the request of our many correspondents.

To our Patrons.

Owing to the many responsibilities required at my hands as a servant of God in matters connected with my family, who have been laboring under the hand of affliction, occasioned by the iron arm of persecution, and the many calls in different parts of the world for the discharge and fulfilment of that mission which God has seen fit in his good pleasure to place upon my head in this "dispensation of the fulness of times" compels me to resign my station as editor of the Prophet, It will be conducted and edited hereafter by Elder Brannan, whom we look upon as a worthy man of God, true to his trust in defence of the plan of salvation, and to whose perseverance and untiring exertion we must credit the present existance of the Prophet. He has had many obstacles to encounter with, particularly in the financial department, but with a firm determination of character, which is characterestic of himself, he has met them all thus far, and that too triumphantly, being not only a man of faith but a man of works. And we will venture a prediction that if the Saints rally to the support of the Prophet it will yet be the means of breaking down some of the strong holds of the enemy, and become a "flaming torch light" of truth and intelligence to this generation.

Wm. SMITH.

Neighbor.

"Hurt not the Oil and the Wine"—Oh dear, how fraid I am.

The Neighbor is the name of a paper published in Nauvoo, and I will take the liberty of saying to the friends every where that this paper was got up no doubt with a good intent and is a harmless thing, (its editor I do not know) it contains a good deal of foreign and interesting news. When it returns from its mission "to parts unknown" we shall hear from the Neighbor's around about Nauvoo from whence we conclude it hails from, as we notice some advertisements for that place. (what say ye) Hurrah for Polk and Dallas, Oregon and Texas.

Wm. SMITH.

We hope Brother Taylor will not be afraid to send the Times & Seasons to the Prophet office. A paper prophet is better than none at all. We all wish to do well and defend the truth, and would like to have the means to do it with.

W. S.

The man of eleven talents.

We are informed still further of the fooleries of Rigdon and his followers. They tell us that Joseph Smith is the servent Christ spoke of in the parable of the ten talents in the 25th Chap. of Mathew. Joseph having but one talent it was to be taken from him and given to Sidney Rigdon who has ten, and he (Joseph) cast "into utter darkness" as an "unprofitable servant" this is indeed too flat for us to make any comment upon whatever, we give it a passing notice only, that those who have not had an opportunity of hearing for themselves, from these wonderful diviners may be somewhat acquainted with the foundation of their system.

Nauvoo.

We would inform Elder Taylor, that there is much complaint in the city about the irregularity of the Times & Seasons, some do not get their papers at all. If they should be sent to the Prophet Office they would be more likely to get them. Send me twelve copies of the Times & Seasons, and six of the Neighbor, and charge them to the Prophet, and I will settle when I come on in the spring, I can sell them to those who have not subscribed and it will help you along I think it would be a good thing to send 25 or 30 of the Times & Seasons to Elder Ball in Boston, who would also be able to dispose of them. He is a man worty of trust.

Strange.

Can it be possible that the strength of the Prophet in defence of the cause of God and his people is not appreciated by the Saints at Nauvoo? we will not say no, for as yet they may not have had sufficient time to become acquainted with its strength and influence, but strange to say we have but twenty or more subscribers from that place. Far be it from us in wishing to draw away support from the Neighbor or Times and Seasons. It is the cause of God we have at heart and to it shall we adhere, come life or death, and we hope the Saints in Nauvoo, that is, those who have the means, will not be slack in their support; and it is also hoped that those whom God has called to stand at the head of his kingdom will remember us before the Throne of Heaven.

Boston.

From our Boston correspondent, we are informed that the Saints in that city are more united in the bond of the covenant than they have ever been heretofore. Rigdonism is treated with silent contempt, just what it deserves! As usual the branch is marching on with a steady pace, by the waters being troubled every Sabbath for the salvation of the honest in heart, we were glad to learn that our friend has been one of the happy number, may she be crowned with the blessings of the companion of him, (Sarah) whom she has become an heir of.

Lowell.

The Saints in Lowell are still upright, although they have occasionally been troubled by a devouring wolf who has been under the necessity of leaving as hungary as he come. May God bless them.

From our correspondent (Elder Griggs) we are informed that the Salem, Peterboro and New Bedford branches as he has been informed, are still united in sustaining the present organization of the Kiogdom of God, and the gathering of the Saints, and building of the Temple, which is also the sentiments of the New York and Brooklyn branches.

Elder Brannan will address the Saints in New York next Sabbath morning on the "gathering of the Kingdoms of this world" and Elder Rodgers will address them in the evening.

Elder Curtis will address the Saints in Brooklyn on next Sabbath morning and Brother Thompson in the afternoon.

Rigdon's Craft.

44 Therefor be ye also ready: for in such an hour as ye think not, the son of man cometh.

45 who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart My lord delayeth his coming;

49 And shall begin to smite his fellow-servants, to eat & drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.—Matt. xxiv. Chap.

The above quotation is one of the strong arguments made use of by Rigdon and his followers to show that they are performing a work that was pointed out by the Saviour that should take place previous to his coming; And now agreeable to the injunction of Paul "prove all things and hold fast to that which is good," we shall proceed carefully to examine this position taken by Rigdon with his "new fangled system." But before we proceed any further, it will be well enough for us to notice the language made use of by Paul in his second epistle to the Corinthians 4th Chap. 1st to 4th verse.

Therefore, seeing we have this ministry, as we have received mercy, we faint not;

But have renounced the hiden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

But if our gospel be hid, it is hid to them that are lost:

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Paul declares he handled not the word of God deceitfully, neither did he walk in craftiness, which was a virtue highly commendable before God and man, and we would take the liberty to say to Sidney Rigdon "go thou and do likewise," and then your gospel will not be hid, but you mind will do raised from its fallen state, which is evidently become darkened by the god of this world.

Mr. Rigdon tells us that he is the servant spoken of in the 45 th verse of our text that is appointed to give meet in due season, and is at Christ's coming to be made ruler over all his master's goods. But Mr. Rigdon should have remembered that the servant there spoken of was to be a faithful and wise servant if he received that appointment, and then he should have reflected upon his past life, and see if he had been giving meet in due season. For the last five or six years the elders of Israel time without number have been called together to council for the safety of the people and for the spread of the gospel; but was Mr. Rigdon found in their midst, as he was in the early rise of this church? No! have the elders who have been traveling from place to place, and that to without the comforts of life, for the purpos of building up this kingdom, been fed with wisdom and understanding by this servant? No! But instead of that, they have had to bear the reproach, and that too from their enemies, that Sidney Rigdon had forsaken them. To this we can personaly testify to with many others, and we are sorry to say that we have been compelled to do it. But we enquire again; where has he been all this time, if he has not been doing his master's work? Sitting in the corner smokeing his pipe and drinking his bitters, and if the truth was known, and some of it is, which we are sorry to say; his tongue has been made use of to smite his fellow servant. Who was his fellow servant?—Joseph Smith. But I do not wish to be understood that my text is to be definitely applied to this case, for if I did, I should be wresting the scriptures to my own destruction, and be resorting to craftiness. No God forbid. But Mr. Rigdon does apply this passage with that of the parable of the ten virgins, to the present situation of this church, which he has publicly declared in this city, which is an evidence that he has lost the light that was in him, for "he comes not according to the law and the testimony;" and not a servant of God, for he "handles his word deceitfully," and by his craft "if possible," he is determined "to deceive the very elect," and that to, by his "strong delusion." What is his strong delusion? It is, that Joseph Smith is the evil servant spoken of in the 48th verse of our text, that says "the Lord delayeth his coming, and began to eat and drink and smite his fellow servant," and for so doing he has been cut off, and the church is now dividing according to the parable of the ten virgins, which immediately follows our text, and was designed and spoken by the Saviour to apply to the present condition of the Church of Latter Day Saints. Oh shame upon such foolery! The language spoken was in answer to the interogation of the apostles: "When shall these things be? What shall be the sign of thy coming, and of the end of the world?" And in his answer he gives us to understand, that at the time of his appearing all will not be in readiness for says he, "as it was in the days of Noah so shall also the coming of the Son of Man be, then shall two be in the field one shall be taken the other left. Two women shall be grinding at the mill one taken the other left, Watch therefore; for ye know not what hour your Lord doth come," Now do we understand that the division of the twe women at the mill is to be at his appearing or prior to that? because this is alluding to the same period of time as that connected with the ten virgins This is easily understood by close examination; read again, "Watch therefore for ye know not what hour your Lord cometh: Why shall we "watch? because one shall be taken and the other left! when? at the hour of his coming, likewise the same with that evil servant, "he shall come in a day when he looketh not for him and an hour that he is not aware of" and then he is to be cut asunder and his portion appointed with hypocrits, at that time "the kingdom of heaven shall be like unto ten virgins." But we ask again when is he to be cut asunder? at the hour of his Lords coming, which without contradiction is the time alluded to by Paul to the Thesalonians, where he says; "you that are troubled, rest with us when the Lord Jesus shall be revealed in flaming fire takeing vengence on them that know not God and obey not the Gospel." Query, has Joseph Smith been slain, yes! Has Christ come? No, Then Joseph Smith could not have been that servant, for that servant was not cut off until the Lord came, and Joseph Smith has been slain and the Lord has not come yet.

Now the very spirit of their party is sufficient to convince all rational men of the pureness of their motives; they cannot find language to harsh to vilify the character of Joseph; and when it falls from the lips of a man (S. Rigdon) who has stood up before the Saints at Nauvoo, and professed to declare by the revelation of God that Joseph Smith died a righteous man, and sealed his testimony with his blood, what are we to infer? Why without hesitation, a man whose heart is full of corruption,—a mind that has become blinded by the vanity of this world, thinking that he can forever blast the character and memory of those martyred Prophets, and seize the laurels won by them and place them upon his own head, by resorting to every species of craft that can be invented in his self conceited brain.—Brethren let us not leave a stone unturned to make manifest the folly of of this "stone that has been rejected" as he calls himself. And now is still further evidence upon this point of his, that he is not the stone that the builders rejected, we quote the language of Peter, Acts,—4; 10 11 verse.—Be it known unto you all, and to all the people of Israel that by the name of Jesus Christ of Nazareth, whome ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders which is become the head of the corner.

Prayer Meetings.

Prayer meetings will be held regularly every week at the following places: Monday evening at 42 Clarkson street. Wednesday evening at 31 Gorrick street. And Thursday evening at 118 Fulton street.

Nauvoo.

By our last exchange from Nauvoo, we learn that true bills of indictment have been found against the assassinators of Joseph and Hyrum Smith. One of the Witnesses had offered to him twenty five hundred dollars cash in hand to leave the country, but it was indignantly rejected. Such a man should be held in lasting remembrance, and we hope his name will be made no secret. The followig are the most prominent of those indicted: Col. Levi Williams, Thomas C Sharp, Mark Aldrich, and Jacob C. Davis a Senator in the Legislator of Illinois, and since the indictment of those men, some striking developments are being made manifest in the case of the Laws, Fosters, and Higbees.

Trust ye?

With every minute you do change a mind;
And call him noble, that was now your hate,
Him vile that was your garland.—Shak.

Evil Speaking.

"They are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.—2 Peter. 2: 11, 12

Our ears are often saluted with some little petty difficulty in some branch; one rising up against another. A despatch is posted off at once, to some neighboring town, for a presiding elder to come and reconcile the parties, and when the truth is fully understood, it had its origin from a tattling spirit. And now as it is often repeated that the Mormon creed is "mind your own business". How would it do to make a scriptural addition to it by saying "speak evil of no man".—Our opinion is, if this could be once adopted and carried out in practice, it would avoid many difficulties. We are truly sorry, to hear an Elder rehearsing the follies of his fellow laborer, when he is travelling from one branch to another, yea leaving a parcel of old bones with a little tainted meat on them, which, if he is a wise man, should know that none would feed upon it, but crows and buzzards. And when an Elder comes from Nauvoo and begins to rehearse to me the bad qualities of this Elder and the bad qualities of that one, I begin to conclude at once that he has forgotten his commission. "go ye into all the world and preach the Gospel." Therefor he should be wending his way back as fast as possible, and get that spirit that Christ said should "bring all things to your remembrance which I have said unto you." And I have it yet to learn that Christ told them to teach to the people, that Peter lied, cursed and swore, or denied his Lord and master.

Subscribers.

We would notify our subscribers, that their paper will be discontinued, as soon as the term of subscription has expired, therefore those wishing to have their paper continued, should give us previous notice.

Boston, Nov. 8th, 1844.

Now I say unto you, Joseph Smith, if you will abide in me (Christ) you shall be an instrument in my hands to bear this, my kingdom, off triumphant unto the end; but, if you do not abide in me (Christ) I will place another in your place.

MR. EDITOR,

This was quoted by a follower of Mr Rigdon from the doctrines and covenants when I asked him how he supported Mr R's claims to the presidency of the Church. I would say to Mr R and his followers that it will do for them to quote this to weak saints, or once-a-week saints, but it will not do for them to quote it to those who know anything about the spirit of God—and I would just take the liberty to inform those who are following this man, that this does not place him in Joseph Smith's place. I will take the liberty to ask a few questions. Did Joseph die in the Lord? or was he cut off from the Church before he died? I have no account that he was. Or does he (Mr R) consider that a man's dying in the Church effects his office? Mr R. does know that this is not the case; but that they still hold their office. So it is with Joseph—he is still the head of the Church, and will lead this church off triumphant unto the end. Mr R. might as well say that Jesus Christ was no longer the Son of God because he was slain. Joseph is our head—Christ is his head—they are both beyond the veil, and can work to a better advantage for the Saints.

D. JOYCE.

Bordentown, N. J. Nov. 1st, 1844.

BROTHER BRANNAN,

I ask pardon for obtruding the name of B. Winchester once more before the public, as I had considered him unworthy of further notice, and I still consider him so; but his manner of proceeding is calculated to give an air of importance and notoriety entirely unworthy of the MAN. (when we speak of man, we have reference to man in principle, not in shape.) And I should not have replied to his unholy attack and outrages upon the church, if circumstances had not rendered it necessary. Being in the city of Philadelphia last evening, I became more acquainted with his foul aspersions and base calumny, mingled with sophistry and subterfuges, to carry out his aspiring plans.

I stated in my last, that there was no law in this Church commending a plurality of wives; and I am bold to say, that B. Winchester is a wanton falsifier, and base calumniator, when he says a doctrine of this kind is tolerated or taught in the church!

It is plain to be seen then, that Benny is fighting nothing but the air; the belief and private opinion of men in or out of the church, is not the standard for church government, unless that opinion or belief is submitted to a law, and a church considered bound by it.

The first causes that have led to the late infraction, are not because (neither is it contended) there are deficiences or immoralities in the laws of the church. But the difficulties pretended are in the Elders, or members of said church. What an argument is this? This would disorganize and unchristianize the whole religious world, allowing them to be christians as well as the old orthodox Mormon church. The only remeddy to be applied is for bad men and members to repent and do their first works over again; if in error of doctrine—forsake it, and sin no more (especially where this doctrine that is false becomes a leading or a standard principle); otherwise the candlestick must be removed out of its place. But I do contend that all men have a right to their own opinion and belief, uncontrolled by church or state, provided that opinion does not interfere with church government, or the rights and privileges of others.

Who appointed Ben Winchester the Prophet, great dictator and regulator of this church, to direct and dictate to the saints, their faith and doctrine? Did Israel's God do it? If he did, I must confess that men of veracity and truth are getting rather scarce, judging from personal manifestations: but as he is ordained a King, when he is crowned, perhaps, there may be a different manifestation. It is singular, indeed, to see the low subterfuge resorted to by these Rigdonites, garbling the scriptures, Book of Doctrine and Covenants, revelations given to the saints concerning Jackson County, Mo., are made to apply to Nauvoo. Sayings spoken thousands of years ago, concerning Judea and Jerusalem are applied to the daughters of Nauvoo with their head dress, round ties, "nose jewels, and tinkling ornaments," when they have none—these few, if no more, are enough to show the saints the rottenness of a cause that has to be sustained by misapplying scriptures and revelations by false arguments.

An error of doctrine prevails in the churches concerning who shall and will stand at the head of the church. I will just say it is not B. Winchester nor Sidney Rigdon. It is well known that the following order is laid down in the Book of doctrine and covenants. 1. The Prophet Joseph and his council. 2. The Twelve. The next in order is the High Priesthood. First and second, seventies &c., elders, priests, teachers and deacons. The prophet and his first council being gone, the first quorum is dissolved. Hence the Twelve came next in order, and must take the presidency of the church. How was it when Christ left the church personally? The government devolved upon the Twelve; Peter was President, and we might say in connexion, James and John. Did the church appoint a new Twelve?—No!

Rigdon was only appointed as counsellor to the Prophet, and to be one of the three to preside, constituting what is called the first Presidency of the church. O. Cowdry was also called to the same office, also Wm, Law, Hyrum Smith, and various other individuals at different times. But say they, God appointed Sidney Prophet, Seer, and Revelator, by revelation: this is not so! O. Cowdry, Hyrum, Marks, and Law, D Whitmer, and F, G. Williams and the others have all claims just as good as Rigdon; yet Cowdry has fallen! And where are all the rest?—mostly cut off. The body had to cut off Cowdry and Law, and the Lord displaced Hyrum and appointed him Patriarch of the Church. The Lord appointed Judas an Apostle, and he fell and was cut off. Lucifer fell, and heaven rejected him. And let it be remembered too, that Sidney Rigdon has been cut off, and rejected by the large body of the Saints. Hence if he has held the authority over the church has lost it now; and Cowdry, Law or Marks would have the same right to preside over the church as he has, they would have a body with many heads but this is not so. All and every man that arrives to the office of the High Priesthood, they are Prophets, Seers, Revelators and Apostles in their proper place, but not as heads Thus the building, fitly framed and put together, grows into a holy temple in the Lord, Let the Saints remember then, that Sidney Rigdon is not the Head of this church. God has placed in the church, first, Apostles, secondly, Prophets, &c.

I do not wish any one to infer from my former communication, that B Winchester would or has stole a horse, or slept with bad women. But I would sooner be guilty of all these crimes and charges, than to have my garments stained with innocent blood; for it is well known that this B. Winchester is now under bonds of $2.500, for slandering Elder Adams; and that he was more or less engaged in the Law-infraction at Nauvoo.

We are told that the partaker is as bad as the thief, and that "no murderer hath eternal life abiding in him" Benny, remember the blood of the Prophets is still crying for vengeance.

"Suspicion haunts the guilty mind.
The thief doth fear each bush and officer."

How is it with you Benny? Reflect on thy black deeds. O thou child of hell! Repent before thou die, and art called to judgment with thy sins upon thy head!

As ever your brother in Christ.
WM. SMITH

BORDENTOWN, N. J Nov. 10th. 1844.

DEAR BROTHER W. W. PHELPS of Nauvoo. I take this method of addressing you through the columns of the Prophet, as it will save postage, and is not so liable to be miscarried; hoping that it will receive due and immediate attention.

DEAR BROTHER.—Situated as I am in this Eastern land, and far from the great emporium of the West, (Nauvoo) and I might say my home, if there is any place on earth that I might with propriety call so. But, indeed, I could say with Abraham, I have no home this side the vale, but a pilgrim and sojourner here on earth; (not exactly in tents as the good old Patriarch with flocks and herds) a stranger without purse or scrip among strangers to build up the kingdom of God, (a most unpopular theme) and bear some humble part of this last ministry to the nations of the earth. Can you tell, dear brother, why it is, the Saints of God in all ages, and especially in these last times, can have no more rest? persecuted as they are from city to city, and from place to place: I ask myself the question, Is anything criminal in Mormonism—in the divine pretensions of the prophet? this cannot be, others have professed the same; there has been hundreds of prophets, true ones too, and men have declared that if they had lived in their day, they would not have killed them; and yet, what have they not done?—("for if they will do these things in the green tree, what will they do in the dry?") But, they say, none of these signs have followed and proven him a prophet, that followed and proved them of old. What say ye, can you answer this? Tell us the crime, the time and place, when and where; was it finding the Nephite record?—revealing to the world the origin of a lost and scattered people, a knowledge of which had been hid for ages in midnight darkness; lost from the deepest research of modern antiquarians. Was it for revealing to the world a knowledge of whose lands, and by whom the foundation of these mighty cities had been laid, and since discovered by Stephens and Carthawood. this none will doubt, yet a knowledge of the fact of these cities being built by skillful hands hundred of years ago, written in the Book of Mormon would be a 'humbug.' These discoveries, made by these men which are truly great and confirmatory of the truth of the Book of Mormon, and the inspiration of the prophet Joseph, was made since this book was found and published to the world in 1830; then the prophecy was made that the Indians were a remnant of the house of Israel, 'had wandered through the wilderness, and came over the sea;' inhabited North and South America, built large cities, and were a warlike people; that many had fallen in battle and cities had been destroyed a remnant remained as the last vestige, to tell the sad tale and history of their fallen race. And who has proved this prophecy true?—'Stephen and Carthewood!' You will bear in mind, also, that Joseph was but a youth at this time, without any possible means of knowing, as men naturally know of these things—a mere plough boy, at the age of 17, 21 and 22; he never had by the aid of 'government friends,' or wealthy parents the means to climb the Alpine mountains of the east—to traverse the holy land, and in Central America, stand and gaze upon the richly wrought Pyramids, and with wonder and amazement exclaim, Whose hands have laid these cities and reared these mighty monuments?—yet God had given him this knowledge; read the Book of Mormon and it will tell you; and mark, kind reader, that this book was published in 1830, and the discoveries and facts proved by Stephens and Carthewood in 1837, proving to a demonstration the inspiration of the prophet, and the divinity of the book. But it is said in Mormonism there is a charm—a mystery that the world cannot explain; I admit it; it has a charm more inviting than all the magicians' and sooth sayers' of Egypt and a mystery that sectarians cannot unravel;—Why? Because they have not the spirit of Christ, which is the spirit of prophecy. Mormonism has inferiors, but no superiors; it acknowledges no twin-sister but heaven; no superior but God; no king but Jesus: with unparallelled rapidity it has rolled on, "out-vied the muttering crowd," and accumulated its thousands, who are now rejoicing in the fulness of the gospel revealed and brought to light by the prophet Joseph. If it should be asked, then, is Mormonism true, a thousand intelligent voices reverberate yes! yes! yes! Again, who have gathered their thousands? built a city? two Temples? and embodied a code of morals garbed with immortality, that has made its way to the imperial thrones of the earth embosomed itself in the golden rays and unbounded glories of heaven, crowned with never fading laurels (is it not Joseph?) Men of sound minds (not Millerites nor bigots) of all ranks, from all societies, of all the intelligence of the earth; combined in one word, the cream and salt of the same, and virtue of heaven; can this be, and Joseph Smith a false prophet?—again is heard from a thousand voices, no! no! no! Dear brother if the thousand and one testimonies, miracles, records, antiquities facts, Bible truths, knowledge, revelation fulfilment of prophecy, God, men and angels do not prove any thing but a fallen prophet, and Mormonism so far beneath the notice of the would be great and wise men of this age I wish you would solve the mystery, for to me it is a mystery indeed.

And now, dear brother, I will come to the point having done with my preliminaries As many false, and incorrect descriptions have been given of Nauvoo and the Temple, by travellers, passers-by, and others, until some have thought the Temple built upon moonshine, and the city a barbarian—ugly, formal with heads and horns, and stuck into the nethermost corner of the universe where none but Indians, Hottentots, Arabs, Turks Wolverines and Mormons dwell; and if you can find time to reply, I wish you would give me an unvarnished statement of facts respecting Nauvoo; its probable number of inhabitants, and finally, a graphic description of the whole place; give us the number of distilleries, liquor venders, and what gross immoralities have corrupted Nauvoo, cursed the city, the temple, the Twelve, &c., smote the daughters of Zion with scabby heads, and numbered the thousands of saints (that have gathered there to hear the word of the Lord, and be taught in his way) with goats, and cursed them above all horned cattle. An answer to these unaccountable problems, will, no doubt, be eagerly grasped after, and of every interesting to many in the east, as we have many braying animals which have become quite obnoxious to the quiet rest of the innocent, and bray to the discomfiture of many, not on account of the soundness of their doctrine. But on account of blasphemies the Twelve, the temple, the church at Nauvoo, and the great body of saints, their morals men and women, the abominable lies they tell, make people nervous sometimes when they do not know how things are; men who were once men of apparent intelligence, make these statements, the place must have become materially changed in its morals since last spring, when I was there a short time, indeed for such a mighty change.

I did not intend to argue the question, what is the difference between Millerism and Mormonism now Millerism is dead. Please to answer how high the Temple is to the ears and top of steeple, (if any at all) and how long, how many moons, suns, ears and heads, and what do they all represent, of what materials and workmanship, how antique and of what order the pillars and structure. Is it a pattern of church and priesthood? Show us the order, the fount with the length, the breadth, and the height thereof; the unity of the Saints, the proper age of my mother, and her birth-place, also that of my father and his age at the time of his death, and the number of the family, (which you can obtain from the family records in my mother's possession) embodied in one, in as concise a manner as possible. This will correct many errors, and confer a favor on your old and tried friend. I must say, I wish I could think more of Nauvoo than I do, yet it is not Nauvoo! for when I reflect that there lie the silver locks of an aged and martyred father, martyred by a Missouri persecution, in the grave, mingled with the dead; and four brothers, two of whom in my vision appear with mangled bodies, and garments red with crimson gore. Oh! the fatal steel and barbarous murder! Their blood is still unavenged, and the cruel murderers are lounging about seeking for more; what have others to expect? Yet Nauvoo contains almost all that is near to me. My poor old mother, almost worn out with years and trouble, and three sisters that remain, with myself, are all of that family, who were the founders of Mormonism and the Church of Christ in these last days, through great persecution and trouble, having born the heat of the day; and how long the rest may be spared, God only knows. Brother Phelps, will you call and see my mother, and give her a word of consolation from me. I hope she will live till I can get to see her. She may live to see all her sons laid in the grave. Remember me also to my sisters Sophronia, Catherine, Lucy and their husbands, and the martyrs' widows—God bless them all for ever, is my prayer. I wish also to be remembered to all the Saints in Nauvoo, give them my prayer, that God may sustain them in all their trials, for truly they are great, and tell them to think of me their brother in affliction, and my sick family, which has kept me from their society in this their time of peril; and if the Lord does not interpose, they must ere long be numbered with the dead. Oh! that God would have mercy upon me and my sick family! Will you pray for us, dear brethren at Nauvoo? Remember me to your family. Mrs. Smith sends her love to your wife, and wishes to be remembered to all her friends in that country, as it will be a miracle if she ever sees them again. Write to me immediately.

With sentiments of respect and esteem, I subscribe myself your friend and brother in the Gospel of Christ.

WM SMITH.

From the Neighbor.

Nauvoo Music and Concert Hall.

Mr. Editor:—

Since my last communication, I find many things crowding upon my mind; some of which by your permission I would like to lay before your readers giving them a birds eye view of the magnitude of the work in which the citizens of Nauvoo are engaged in building up and improving the town with the hope of stimulating and encouraging to still greater exertions in so noble an enterprize.

Notwithstanding the flying reports of our city being deserted by faithless friends, and those who may wish to turn our avowed enemies, who would not at the present time challenge any city containing the like population for union, public spirit and industry which pervaded all classes and grades of society among us? Look at our public buildings, which are in course of election or about completed; some of them (by your indulgence) I will speak on more large at a future opportunity. —that grand piece of architecture—the Temple; also the Nauvoo House, the Arsenal, the Masonic Hall, the Seventies Hall, and last though not least the Music Hall. This edifice associates itself with sound and sense, "and music of kind voices ever nigh." Yes, sir, our citizens cannot sufficiently appreciate the effects that are making to finish one of the finest monuments of our city. Our choir numbering over one hundred members, whose zeal can only be made manifest by the difficult circumstances under which they are laboring, by singing in open air and that too frequently in windy weather; that we have an imperfect idea of the thrilling delight such a body of music placed under different circumstances would produce But Mr. Editor, taking it as it is, I would ask where a e we to go for music, if we do not find it in Nauvoo? I will boldly assert no where. Witness the concert the other evening at the Masonic Hall, got up for the most laudable and praiseworthy purpose. The music in its selection was of the most varied character; and the electrifying feeling that was manifest, proved to a demonstration, that Nauvoo can furnish us with ladies and gentlemen whose instrumental and vocal powers are of no unpolished order. The stringed instruments, the trumpets, flutes, fifes, and clarionetts, which formed the band, and particularly the flute and violin solos, not only gave a magic charm, but struck the numerous and admiring audience with amaze at the consumate skill then exhibited. We could mention several gentlemen whose talant for music was of the highest order. The songs, too, and glees drew forth the most unbounded applause, and seemed to express that all was not far from the right key, (Kay) And why need I mention

"the notes that gush
So thrillingly from beauty's ruby lips."

The ladies will ever be remembered for their sweet, soothing, lively, and harmonious voices, for their graceful appearance, and the choice selection of their pieces.

HYMN. L. M.

The great Jehovah speaks to us,
In Genesis and Exodus,
Leviticus and Numbers see,
Followed by Deuteronomy.

Joshua and Judges sway the land,
Ruth gleans her sheaf with trembling hand,
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear.

Job speaks in sighs, David in Psalms,
And Proverbs teach to scatter alms,
Eclesiastes then comes on,
With the sweet songs of Solomon.

Isaiah, Jeremiah then,
With Lamentation takes his pen,
Ezekiel, Daniel, Hosea's lyre,
Swells Joel, Amos, Obadiah

And Jonah, Micah, Nahum come,
And lofty Habakuk finds room,
And Zephania, Haggai calls,
And Zachariah, builds the walls.

And Malachi with garments rent,
Concludes the ancient Testament,
And Mathew, Mark, Luke, and John,
They wrote the words of God's dear Son.

From the Neighbor.

To the Friends of the Temple.

We wish to offer a word of information to those who donate money and property for the building of the temple of God in Nauvoo: inasmuch as a wrong impression has prevailed relative to the order of giving credit for subscriptions.

All tithings, consecrations, donations, and sacrifices presented for the building of the temple, are recorded in a book kept for that purpose, in the form of a history, wherein is recorded the names of the donors, the kind of property donated, and the price of the same, or if in money, the amount, all under the respective dates when the same is deposited in the hands of the Trustee in Trust. Except in cases where authorized agents have collected funds and given receipts to those who donated. Whenever receipts are given for property, we do not enter it in the general record until those receipts are presented at the recorder's office. Consequently we are under the necessity of making a separate list of all properties received where receipts have been given, and keeping that list until the receipts are presented for record.

Now, inasmuch as the "books will be opened" as evidence of our faithfulness in the day of the Lord, and not "the receipts," we would advise all to bring their receipts as early as possible, and have them duly recorded; that their names may be found amongst the number of the faithful in that book which will bear testimony as to our faithfulness in attending to the law of tithing and consecration.

Some have supposed that we entered all tithings on the record whether receipts were given or not, but this is a mistake, because that would virtually be giving credit twice over for the same property. Bring on your receipts, brethren and sisters, and if you cannot bring them, send by some one whom you can trust, that all your consecrations may be recorded in proper order; for it is necessary that there should be order in this business as well as all others, inasmuch as the house of God is a house of order and not of confusion.

The Temple is progressing finely, and the brethren and sisters (for they are not the last in regard to diligence and perseverance to build the temple) use all diligence to roll on the work. The blessing of God is with our efforts, and after having suffered a little more toil, we shall behold the "top stone" carried up and put in its place with joy and gladness, and then we will receive those blessings and endowments which are held in reserve to be put upon the faithful, when the house of God is completed.

Let us increase our efforts and live up to the law of tithing and consecration and at the same time not forget to keep all the commandments of God, lest it be said to us, "these ought ye to have done and not have left the other undone."

In haste, I have the honor to be your faithful and devoted servant, and brother in the Church of Jesus Christ of Latter day Saints.

WM. CLAYTON,
Nauvoo, Oct, 13, 1844. Temple Recorder.

From the Neighbor.

The Trades.

On Tuesday evening the 15th inst, Committees from several of the trades in this city, met at the Masonic Hall according to last week's notice, and after they had been addressed on the best method of carrying on business for the benefit of the whole without creating monoplies, (by the general committee, and others) the following reports from several of the chairmen of trades' committees were made.

James Carroll, from the weavers, reports that about ten weavers were ready to enter upon business; and that after looms were provided, they could weave shirting, sheeting, janes, sattinet, cassinetts, ladie's shawls, and ginghams, and several calico printers were ready to manufacture that article. Arrangements were made to send for wool, cotten and cotton yarn

T. Turley, Chairmen of the Committee on blacksmithing, being sick did not make a report, though it was understand from others that edge tools of every description, and other articles, could be afforded cheaper than to import them.

Messrs Adams and Rust, Reported upon shoe manufacturing, giving a list of prices highly satisfactory, showing the great benefit of supporting home made work proving that the west can easily compete with the east.

J. Smith represented the carpenters. They had not entered upon any plan as yet, but thought if beech timber could be got, they could begin to make tools;

M Phelps and Mr Harrison spoke upon iron moulding, said and that business might be carried on at Mr. Kimball's Furnace with a small capital to procure the iron and coal before the navigation closes. Cutlers, coach lace weavers, jewellers, tailors, cabinet makers, and other trades were not represented; but enough was manifested to ensure the practicability of the plan of making Nauvoo a great manufacturing depot.

Meeting adjourned till next Monday evening (21st inst) at early candle light, at the same place. It is hoped that all the trades in the city will be represented by Committees.

JOHN TAYLOR, Chairman.
W. W. PHELPS, Secretary.
Nauvoo, Oct. 15, 1844.

DIED

In Boston, on Monday 19th, at his residence in Washington street, BROTHER ANANIAS MCALLISTER, aged 38 years. His death will be deeply felt by all the saints that are acquainted with him; and it has become our unhappy lot to part with a brother, a friend and a citizen. He has left a wife to mourn his loss as a husband and a father.

He died reconciled to his fate, and many times he expressed his wish that if it was the will of God that he was ready to part this life, but said, God's will be done.

He has been a faithful brother, and has done his duty faithfully at all times, and has given his testimony to the truth of the gospel of Jesus Christ, and the work of God that has been established in these last days by the word of God. He parted this life calmly, and was patient during the long and painful sickness, and has left this world of sorrow for a world of happiness.

His funeral took place from Suffolk Hall, on Saturday Nov. 19th.

J. G.

"What triumphs! toils imperial! arts divine!
In wither'd laurels, glide before my sight,
With penitential aspect, as they pass,
All point at evil, and hiss at human pride."

LIST OF AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder J. M. Grant is requested to act as General Agent for the Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet

Elder Burton Sperry is requested to act as agent for the Prophet at Stratsville, Conn.

Elder J. S. Hart of Cambria, N Y. is authorised to act as agent for the Prophet

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S J Raymond is authorised to act as general agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet

Elder J. B Maynell is authorised to receive subscriptions for the Prophet in England

Elders E. H. Davis, E. F Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agent for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder G B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder Ira J. Willes is our authorised agent for the Prophet.

Dr. J. Shamp is our agent in Batavia N.Y. and vicinity.

Elder A Badlam is authorised to act as general agent for the Prophet.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hours morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk hall, opposite Boylston Market

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall, No 20 Merrimack st.

ELD. V. LIBBE Pres't.

Notice.

The partnership heretofore existing between the subscribers under the name and title of S. BRANNAN & Co, is this day dissolved by mutual consent. The bills against said firm will be settled by S Brannan, who is authorised to collect all bills due said firm from date.

A E WRIGHT.
S BRANNAN.
THO. BRAIDWOOD, Witness.
Nov. 1st 1844.

BOOKS TO BE HAD AT THE PROPHET OFFICE.

Book of Mormon,—Price $1,25.
Voice of Warning, by P. P Pratt—37 cts.
Evidences of the Book of Mormon by C Thompson—37 cts.
Joseph Smith on the policy of Government—Price 12 cts.
Synopsys of the Bible—75 cts.
Mormon Almanac—50 cts. por dozen.
Portraits of Joseph the Prophet—2.00 per doz.

E. TURNER & CO.
DEALERS IN
W. I. GOODS, GROCERIES,
TEAS & PROVISIONS,
Nos. 356 & 369 Washington St.
Boston.

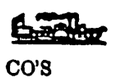
Enos Turner, Josh. T. Pollard.

BOY'S CLOTHING
Cut and made in the most fashionable style by
MRS A. MCALLISTER,
No. 296 Washington Street,
BOSTON.

Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public..
Boston, Oct. 12 h 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Mason street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveler will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accommodated as cheap as at any other respectable house in the city.
BOSTON, Oct 19th, 1844



WM. A. LIVINGSTON & CO'S
NEW-YORK & PHILADELPHIA,
AND
SOUTHERN & WESTERN
DAILY PACKAGE EXPRESS.

The Subscribers have made arrangements to forward with the utmost rapidity and at moderate charges, boxes, bundles, packages, specie, bank notes, samples, valuable papers, &c

TO AND FROM NEW YORK AND PHILADELPHIA,

They beg leave, also, to state, that they forward to the following places South and West of Philadelphia, by the same Exclusive Express Care that other Express Lines in this city do, with equal speed, and at as low rates, viz.

Baltimore,	Norfolk,	Charleston.
Wheeling,	St Louis,	Washington, D. C.
Portsmouth,	Savannah,	Pittsburgh,
Fredericksburgh, Va.	Petersburg,	Augusta, Ga.
Cincinnati,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c. &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 WALL ST. at quarter to 3 and at half past 4 o'clock P. M.

NEW YORK, Sept. 1844.
W. A. LIVINGSTON & CO.
EXPRESS FORWARDERS.

☞ This Express is run so as to forward through Messrs HARNDEN & Co's Eastern & European Express; also through Messrs. LIVINGSTON, WELLS & PEARSON'S Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W. A. LIVINGSTON, 42 South Third St. Philadelphia.
JOHNSTON LIVINGSTON, 3 Wall St. N. Y.

W. WYMAN'S EXPRESS MAIL

Having extended my facilities, I am now able to forward Letters to the following places by the most rapid conveyances.

Albany,	N. Y.	Lubec,	Me.		
Auburn,	"	Newark,	N. J.		
Albion,	"	Nahant,	Mass.		
Amherst,	Mass.	New Bedford,	"		
Andover,	"	New London,	Conn.		
Augusta,	Me.	Norwich,	"		
Buffalo,	N. Y.	Newport,	R. I.		
Belfast,	Me.	Nantucket,	Mass.		
Bucksport,	"	New Haven,	Conn.		
Bangor,	"	Newburyport,	Mass.		
Bath,	"	Philadelphia,	Pa.		
Camden,	"	Poughkeepsie,	N. Y.		
Calais,	"	Providence,	R. I		
Cleaveland,	Ohio.	Portsmouth,	N. H.		
Chicago,	Ill.	Pittsfield,	Mass.		
Danvers,	Mass.	Portland,	Me		
Detroit,	Mich.	Pawtucket,	R. I		
East Thomaston,	Me	Rochester,	N Y.		
Eastport,	"	Sing Sing,	"		
Frankfort,	"	Saratoga Springs,	"		
Gardiner,	"	Schenectady,	"		
Geneva,	N Y.	Syracuse,	"		
Hudson,	"	Springfield,	Mass.		
Haverhill,	Mass.	Saco,	Me.		
Hamden,	Me.	Salem,	Mass.		
Hallowell,	"	Troy,	N. Y		
Hartford,	Conn.	Utica,	"		
Ipswich,	Mass	West Thomaston,	Me.		
Lowell	"	Worcester,	Mass.		
Lockport,	N. Y.	Warren,	"		
Lynn,	Mass.				

POSTAGE 6 1-4 CENTS, OR 20 STAMPS FOR A DOLLAR.

For the better accommodation of my customers, I have a Box in the Exchange Office of Mr. J. M. Dodd, No. 72 State Street, opposite Kilby Street, where Letters for New York and the South can be deposited until quarter past 3 P. M.

Principal Offices, 8 Court Street, Boston, and 3 Wall Street, New York.

For faithful performance I am at liberty to refer to—

BOSTON.
Messrs. Eben. Francis.
" J. E. Thayer and Brother.
Hon. Abbott Lawrence.
H. B. Stone Esq., Pres. Suffolk Bank.
NEW YORK.
Messrs. John Ward and Co.
" Jacob Little and Co.
Samuel Ward, Esq.
J. J. Fisk, Esq., Cash. Am. Ex. Bank

WM. WYMAN.
Sept. 10, 1844.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castofi,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:e]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Enos, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety

Satinets, all colors

Scarlet and cadet mixed cloth; buff cassimere

Black and blue beaver and pilot cloths

Silk and tabby velvets; giraffe cloths

Velveteens; silk and Verona serges

Merinos and Cashmere vestings

Brown hollands, bindings and cords

Bombazine lustrings, goat's hair camblets

Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theite proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades

Beavers and pilots, low priced to very superior

Vestings—London styles

Silecias—Casban's Fergusons's and several American makes

Prints—Low Philad and super Madders

M de Laines and Crape M de Laines—new styles

Merinos and Alpacas; Moicakine and Cords

Velvet and velveteens; red paddings—3-4 and 6-4

Kentucky jeans, of all the different colors

Roll'd jaconetts and col'd cambrics

Apron and furniture checks

Wooden shawls—all sizes and qualities

Silk and cotton pocket Hdkfs—linen and imitation: L Hdkfs—Blankets Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitys—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American ong Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 98 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.

Hats cleaned and altered.

[m25:c] THOS. YOUNG.

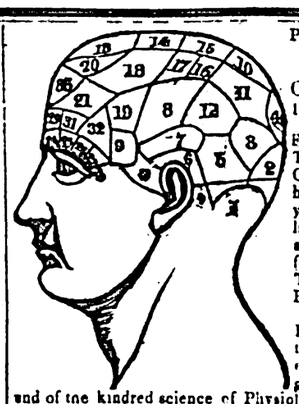
FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.

Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 552 Pearl st near Broadway. je—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU-ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL,

Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly; 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schoolsand seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual- and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist can treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathematics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never futly presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren, Journal Office.

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ADMITTANCE FREE TO

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GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick doubte test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

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BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.)

OLD ESTABLISHED

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The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.			
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8	
United States	Britton,	Aug. 1	Dec. 1	April 1	
Gerrick	Skiddy.	" 13	" 13	" 13	
Patrick Henry,	Delano,	" 25	" 25	" 25	
Sheffield,	Allen,	Sept. 1	Jan 1	May 1	
Roscius,	Collins,	" 13	" 13	" 13	
Independence,	Nye,	" 25	" 25	" 25	
Virginian,	Allen,	Oct. 1	Feb. 1	June 1	
Siddons,	E. Cobb,	" 13	" 13	" 13	
Ashburton,	Hurtleston,	" 25	" 55	" 25	
Sthph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1	
Sheridan,	Depeyster,	" 13	" 13	" 13	

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

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Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
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In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

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The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

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☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

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Hottinguer,	Columbus,	United States,
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Independence,	Yorkshire,	Garrick,
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Sandford & Shoemaker, 7 Light street, Baltimore, Md.
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Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M.
Leave Rich., at 4 P M. arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M arrive in Wel. N C at 1½ P.M.
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Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C, in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

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Leave Balt. at 4 P M. arrive in Washington at 6 P M.
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

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No transhipment between New York and Oswego.

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m13:c]

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or the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N Y.

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A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. B Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

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Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood.
Millennium Poems.
Index to the Book of Mormon. 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: of which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. Eor Sale at this Office, besides many other valuable works.

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The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection: by P P. PRATT. Price 25 cents each or 12 dollars per hundred. To be had at the Prophet office.

TESTAMENT OF THE TWELVE PATRIARCHS, the Sons of Jacob, is most respectfully dedicated to my well-beloved Brother, John Albitson, Patriarch in the Courch of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

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Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

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EVIDENCES

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being a divinely inspired record, written by the FORE-FATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

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Minister of the Gospel.

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The public are invited to call and examine specimens whether in want of printing or not. Sept. 3d, 1844.

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Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

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Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No. 7 Spruce street, New-York.

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WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

BRUSH FACTORY.—WM. J. DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Aliotas Hair Brushes. The above articles he has on hand forsale at the lowest prices. 118 Nassau st. [je—1:4w:

Lewis Leonard

THE PROPHET.

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S. BRANNAN PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED

VOL. I.—NO. XXVIII. NEW-YORK, SATURDAY MORNING, NOV. 30. 1844. $1 PER AN. SINGLE COPIES 3 CTS

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BY P. P. PRATT.

THE KINGDOM OF GOD.

As organized by Jesus Christ on the earth—its executive authority.—The Holy Ghost, and its influence by the laying on of hands—The gifts and blessing, that shall follow.—A view of the Christian world since the days of inspiration.

"SEEK FIRST THE KINGDOM OF GOD." This was the command of the Saviour while on the earth, teaching the children of men.

Having taken a general view of the Prophecies past and future—we will now proceed to fulfil this command, and search out the kingdom of God. But before we proceed, I would again caution the reader not to proceed with me in this research, unless he is prepared to sacrifice every thing, even to his good name, and his life itself, if necessary, as a sacrifice for the truth; for if he should once get a view of the kingdom of God, he will be so delighted that he never will rest satisfied short of becoming a citizen of the same. And yet it will be so unlike every other system of religion now on earth, that he will be astonished that any person with the Bible in his hand, should ever have mistaken any of the systems of men for the kingdom of God. Now there are certain powers, privileges, and blessings, pertaining to the kingdom of God, which are found in no other kingdom, nor enjoyed by any other people. By these things it was ever distinguished from all other kingdoms and systems, insomuch that the inquiring mind, who is seeking the kingdom of God, being once acquainted with these peculiarities concerning it, need never mistake or be at a loss to know when he has found it. But before we proceed any further in our research, let us agree upon the meaning of the term, or the sense in which we will use it; for some apply this term to the kingdom of glory above, and some to the individual enjoyments of their own souls, while others apply it to his organized government on the earth. Now when we speak of the kingdom of God, we wish to be understood as speaking of his organized government on the earth.

Now reader, we launch forth into the wide field before us, in search of a kingdom. But stop, let us consider;—what is a kingdom? I reply, that four things are required in order to constitute any kingdom, in Heaven or on earth: namely first, a king; secondly, commissioned officers duly qualified to execute his ordinances and laws; thirdly, a code of laws, by which the citizens are governed; and fourthly, subjects who are governed. Now where these exist in their proper order and regular authority, there is a kingdom: but where either of these cease to exist, there is a disorganization of the kingdom, and consequently an end of the kingdom, until reorganized after the same manner as before. Now in this respect the kingdom of God is like all other kingdoms; wherever we find officers duly commissioned and qualified by the Lord Jesus, together with his ordinances and laws existing in purity, unmixed with any precepts or commandments of men; there the kingdom of God exists, and there his power is manifest, and his blessings enjoyed as in days of old.

We shall now take a view of the setting up of the kingdom of God in the days of the Apostles. The first intimation of its near approach was by an angel to Zachariah, promising him a Son who should go before the king to prepare his way. The next manifestation was to Mary, and finally to Joseph, by a holy angel, promising the birth of the Messiah; while at the same time the Holy Ghost manifested unto Simeon in the temple that he should not die until he had seen the Saviour. Thus, all these, together with the shepherds and the wise men of the east, began to rejoice with a joy unspeakable and full of glory, while the whole world around them knew not the occasion of their joy. After these things, all seemed to rest in silent expectation, until John had grown to manhood, when he came bounding from the wilderness of Judea with a proclamation strange and new; crying, "repent ye for the kingdom of heaven is at hand," baptizing unto repentance, telling them plainly that their king was already standing among them on the point of setting up his kingdom. And while he yet ministered, the Messiah came, and was baptized and sealed with the Spirit of God, which rested upon him in the form of a dove; and soon after he began the same proclamation as John, saying, "Repent ye for the kingdom of heaven is at hand." And soon after choosing twelve disciples, he sent them forth into all the cities of Judea, with the same proclamation—"the kingdom of heaven is at hand;" and after them he sent seventy, with the same news, so that all might be well warned and prepared for a kingdom which was soon to be organized amongst them? But when these things had produced the desired effect, in causing a general expectation, more especially in the hearts of his disciples, who daily expected to triumph over their persecutors, by the coronation of this glorious personage, while they themselves were hoping for a reward of all their toil and sacrifices for his sake, by being exalted to dignity near his person—what must have been their disappointment, when they saw their king crucified, being mocked, derided, ridiculed, and finally overcome and triumphed over both by Jew and Gentile? They would gladly have died in battle, to have placed him upon the throne; but tamely to submit without a struggle, to give up all their expectations, and sink into despair; from the highest pitch of enthusiasm, to the lowest degradation, was more than they could well endure. They shrunk back in sorrow, and turned every man unto his net, or to their several occupations, supposing all was over; probably with reflections like these: is this the result of all our labors? Was it for this we forsook all worldly objects, our friends, our houses, and lands, suffering persecution, hunger fatigue, and disgrace?—and we trusted it should have been he, who would have redeemed Israel! but alas, they have killed him, and all is over. For three years we have awakened a general expectation through all Judea, by telling them the kingdom of heaven is at hand; but now our king is dead, how shall we bear to look the people in the face. —With these reflections, each pursuing his own course, all was again turned to silence, and the voice had cesed to be heard in Judea, crying, repent ye, for the kingdom of heaven is at hand. Jesus slept in the arms of death; a great stone with the seal of state secured the tomb where he lay, while the Roman guard stood in watchful silence, to see that all was kept secure, when suddenly from the regions of glory, a migty angel descended, at whose presence the soldiers fell back as dead men, while he rolled away the stone from the door of the sepulchre, and the Son of God awoke from his slumbers, burst the bonds of death, and soon after appearing to Mary, he sent her to the disciples with the joyful news of his resurrection. and appointing a place to meet them — When, after seeing him, all their sorrow was turned into joy, and all their former hopes were suddenly revived, they had no longer to cry, the kingdom of heaven is at hand, but were to tarry at Jerusalem, until the kingdom was established, and they prepared to unlock the door of the kingdom, and to adopt strangers and foreigners into it as legal citizens, by administering certain laws and ordinances, which were invariably the laws of adoption; without which no man could ever become a citizen. Having ascended up on high, and having been crowned with all power in heaven and on earth, he again comes to his disciples and gives them their authority, saying untot hem. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned: and these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi., 15, 16, 17, 18. Now, I wish the reader never to pass this commission, until he understands it, because when once understood, he never need mistake the kingdom of God, but will at once discover those peculiarities, which were forever to distinguish it from all other kingdoms or religious systems on earth; and lest he should misunderstand, we will analyze it, and look at each part carefully, in its own proper light:—first, they were to preach the gospel, (or in other words, the glad tidings of a crucified and risen Redeemer,) to all the world; secondly, he that believeth and is baptized, shall be saved; thirdly, he that did not believe what they preached should be damned; and fourthly, these signs shall follow them that believe—first, they are to cast out devils; second, to speak with new tongues; third, to take up serpents,; fourth, if they drink any deadly thing, it shall not hurt them: fifth, they were to lay hands on the sick, and they should recover.

Now it is wilful blindness, or ignorance of the English language, that has ever caused any misunderstanding here. For some do tell us that these signs were only to follow the apostles; and others tell us that they were only to follow believers in that age. But Christ places the preaching, the believing, the salvation, and the signs that were to follow, all on an equal footing; where one was limited the other must be; where one ceased the other did. If the language limits these signs to the apostles, it limits faith and salvation also to them. If no others were to have these signs follow them, then no others were to believe, and no otherrs were to be saved: again, if the language limits these signs to the first age or ages of Christianity, then it limits salvation to the first ages of Christianity; for one is precisely as much limited as the other; and where one is in force, the other is—and where one ends, the other must stop. And as well might we say the preaching of the gospel is no longer needed; faith is no longer needed; salvation is no longer needed; they were only given at first to establish the gospel: as to say these signs are no longer necesary, they were only given at first to establish the gospel. But says the astonished reader, have not these signs ceased from among men? I reply prove that they have ceased, and it will prove that the gospel has ceased to be preached, and that men have ceased to believe and be saved, and the world is without the kingdom of God; or else it will prove that Jesus Christ was an impostor, and his promises of no effect.

Now, having analyzed and understood this commission, let us still pursue the subject of the organization of the kingdom of God in the days of the apostles. The Saviour having given them their authority, commands them to tarry, and not to undertake their mission, until they were endowed with power from on high. But why this delay? because no man was ever qualified, or ever will be, to preach that gospel, and teach all things whatsoever Jesus commanded them, without the Holy Ghost; and a very different Holy Ghost too, from the one now enjoyed by men who are not inspired: for the Holy Ghost of which Jesus spake would guide into all truth, bring all things to remembrance, whatsoever he had said unto them, and show them things to come—not to mention that it would enable them to speak in all the languages of the earth. Now a man who preaches, needs that Holy Ghost very much; first guide into all truth, that he may know what to teach; second, to strengthen his memory. lest he might neglect to teach some of the things which were commanded him; and third, he needs to know things to come, (and that would coustitute him a prophet,) that he might forewarn his hearers of approaching danger. From this, the reader may see how careful Jesus was that none should preach his gospel without the Holy Ghost. He may also learn how different the Spirit of truth is from the spirits now abroad in the earth, deceiving the world, under the name of the Holy Ghost. If the churches of the present day have the Holy Ghost, why are they at such a loss to understand truth? Why do they walk in so many different ways and doctrines? Why do they need whole libraries of sermons, tracts, divinities, debates, arguments and opinions, all written by the wisdom of men, without even professing to be inspired? Well doth the Lord complain, saying, "their fear towards me is taught by the precepts of men." But to return—the apostles tarried at Jerusalem, until endowed with power, and then they commenced to proclaim the gospel.

Here we have discovered several things towards a kingdom; 1st. we have found a king, crowned at the right hand of God, to whom is committed all power in heaven and on earth; 2nd. commissioned officers, duly appointed to administer the affairs of Government; 3rd, the laws by which they were to be governed, were, all things whatsoever Jesus had commanded his disciples to teach them|

And now if we can find how men became citizens of that kingdom, I mean as to the rules of adoption, then we have found the kingdom of God in that age, and shall be very much dissatisfied with every thing in our age, professing to be the kingdom of God, which is not according to the pattern.

It happened that there were no natural born subjects of that kingdom; for both Jew and Centile were included in sin and unbelief; and none could be citizens without the law of adoption. and all that believed on the name of the king had power to be adopted; and all that undertook to claim citizenship in any other way whatever were counted thieves and robbers, and could never obtain the seal of adoption. This rule was laid down in the Savionrs teaching to Nicodemus, namely, "except a man be born of water (that is, baptized in water) and of the Spirit (that is, baptized with the Spirit,) he cannot enter into the kingdom of God."

Now to Peter were given the keys of the kingdom: therefore it was his duty to open the kingdom to Jew and also to Gentile. We will therefore carefully examine the manner in which he did adopt the Jews into the kingdom, on the day of Pentecost.

Now when the multitude came running together on the day of Pontecost, the apostle Peter standing up with the eleven, lifted his voice and reasoned with them from the Scriptures, testifying of Jesus Christ, and his resurrection and ascension upon high—insomuch that many became convinced of the truth, and inquired what they should do. These were not Christians. but they were people who were at that moment convinced that Jesus was the Christ, and because they were convinced of this fact, they enquired, "what shall we do?" Then Peter said unto them, "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." My reader, do you understand this proclamation? if you do, you will see that this gospel is not generally preached in modern times. Let us therefore analyze and examine it sentence by sentence. You recollect they already believed, and the next thing was for them to repent: first, faith; second, repentance; third baptism; fourth, remission of sins; and fifth, the Holy Ghost. This was the order of the gospel. Faith gave the power to become sons, or citizens; repentance and baptism in his name, was the obedience through which they were adopted: and the Holy Spirit of promise was the seal of their adoption, and this they were sure to receive if they would obey. Now, reader, where do you hear such preaching in our day? Who teaches that those who believe and repent should be baptized, and none others? Perhaps the reader may say the Baptists do; but do they call upon men to be baptized as soon as they believe and repent? And moreover, do they promise the remission of sins, with the gift of the Holy Ghost? Recollect now, what effect the Holy Ghost has upon people who receive it. It will guide them into all truth, strengthen the memory, and show them things to come. And Joel has said, it would cause them to dream dreams, to see visions, and to prophecy. O! my reader, where do you find a gospel like this preached among men? Would men go mourning for weeks upon weeks, without the forgiveness of sins, or the comfort of the Holy Spirit, if Peter stood among us, to tell us precisely how to get such blessings? Now what would you think of a camp meeting, where three thousand men should come forward to be prayed for; and one of the ministers should (Peter like) command them every one to repent and be baptized for the remission of sins, promising that all who obeyed, should receive the remission of sins, and the gift of the Holy Ghost, which should cause them to dream dreams and prophecy; and then should arise with his brethren of the same calling, and the same hour commence baptizing, and continue until they had baptized them all; and the Holy Ghost should fall upon them, and they begin to see visions, speak in other tongues and prophecy. Would not the news go abroad far and wide, that a new doctrine had made its appearance, quite different from any thing now practised among men? O yes, says the reader, this to be sure would be something new, and very strange to all of us. Well strange as it may seem, it is the gospel, as preached by Peter on the day of Pentecost: and Paul declares that he preached the same gospel that Peter did; and he also said, "though we or an angel from heaven, preach any other gospel, let him be accursed." Now the reader need no longer be astonished to see that these signs do not follow them that believe some other gospel, or dodtrine, different from that preached by the apostles.

But now let us return to the kingdom of God organized in the days of the Apostles: you discover that three thousand persons were adopted into the kingdom the first day the door was opened. These, together with the numerous additions which were afterwards made, were the subjects of this kingdom; which being fitly framed together, grew into a holy temple in the Lord—Thus we have cleared away the ruhbish of sectarian tradition and superstition, which arose in heaps around us; and having searched carefully we have at length discovered the kingdom of God as it existed at its fiirst organization, in the days of the Apostles; and we have seen that it differs widely from all modern systems of religion, both in its offices, ordinances, powers, and privileges, insomuch that no man need ever mistake the one for the other.

Having made this discovery, we shall proceed to examine the progress of that kingdom, among Jew and Gentile; and what its gifts and blessings as enjoyed by its citizens.

Soon after the organization of the kingdom of God at Jerusalem, Philip came to Samaria, and when they believed Philip, they were baptized. both men and women, and had great joy. And afterwards, Peter and John came from Jerusalem, and prayed and laid their hands on them, and they received the Holy Ghost. Mark here, they first believed, and then were baptized, having great joy, and yet had not received the Holy Ghost. But that was given afterwards, by the laying on of hands and prayer, in the name of Jesus. O, how different from the systems of men.

Witness Paul's conversion while on his journey to Damascus: the Lord Jesus appeared to him in the way, but instead of telling him his sins were forgiven, and pouring the Holy Ghost upon him. he sent him to Damascus, telling him, that it should there be told him what he should do. And coming to Damascus, Ananias being sent; commanded him not to tarry, but to "arise and be baptized, and wash away his sins, calling on the name of the Lord;" then he arose and was baptized, and was even filled with the Holy Ghost! —and straightway preached that Jesus was the Christ.

Again, witness Peter going to Cornelius. a Gentile of great piety, whose prayers were heard. and whose alms were remembered, and who had even attained to the ministering of an angel; yet (with all his piety, and the Holy Ghost poured out upon him and his friends, before they were baptized) they must be baptized, or they could not be saved. Why? because the Lord had commanded the Apostles to preach to every creature. and every creature who would not believe and be baptized, should be damned, without one exception. Witness the words of the angel to Cornelius: "He (Peter) shall tell you the words, where by thou and all thy house shall be saved." Now query, could Cornelius have been saved without obeying the words of Peter? If so, the angel's errand was in vain

Now, perhaps a minister, who should find a man as good as Cornelius was, would say to him, go on brother, you can be saved, you have experienced religion, you may indeed be baptized to answir a good conscience, if you feel it your duty, or if not it uo matter, a new heart is all that is necessary to salvation, &c. As much as to say. that the commadments of Jesus are not absolutely necessary to salvation! a man may call him Lord, Lord, and be saved, just as well as to keep his commandments. O vain and foolish doctrines! O ye children of men, how have you perverted the gospel! In vain do ye call him Lord, Lord, and do not obey his commandments.

Next we call to mind the Jailor and his household, who were baptized the same hour they believed, without waiting for the day. And Lydia and her household who attended to the ordinance, the first sermon they heard on the subject.

Also, Philip and the Eunuch, who stopped the chariot, at the first water they came to, in order to attend to the ordinance, while a few minutes before was the first that he had heard of Jesus, Now, I gather from all those examples of ancient days, and from the precepts that are laid down, in them, that baptism was the initiating ordinance, by which all those who believed and repented were received and adopted into the church or kingdom of God, so as to be entitled to the remission of sins, and the blessings of the Holy Ghost; indeed it was the ordinance through which they became sons and daughters, and because they were sons, the Lord shed forth the spirit of his Son into their hearts, crying Abba, Father. It is true, the Lord poured out the Holy Ghost, upon Cornelius and his friends, before they were baptized: but it seemed necessary in order to convince the Jews, that the Gentiles also had part in this salvation. And I believe this is the only instance in the whole record, of people receiving the Holy Ghost, without fiirst obeying the laws of adoption. But mark! Obeying the laws of adoption would not constitute a man an heir of the kingdom, a citizen entitled to the blessings, and gifts of the Spirit, unless these laws and ordinances were duly administered by one who had proper authority, and was duly commissioned from the King; and a commission given to one individual could never authorize another to act in his stead. This is one of the most important points to be understood, as it brings to the test every minister in Christendom, and questions the organization of every church on earth, and all that have existed, since direct inspiration ceased. Now in order to come at this subject in plainness; let us examine the constituion of earthly governments. in regard to the authority and laws of adoption. We will say for instance, the President of the United States writes a commission to A. B.; duly authorizing him to act in some office in the government during his administration, two gentlemen from Europe come to reside in this country, and being strangers and foreigners wishing to become citizens, they go beore A. B. and he administers the oath of allegiance in due form, and certifies the same, and this constitutes them legal citizens, entitled to all prvileges of natural born citizens, or subjects.

After these things A. B. is taken away by death, and C. D. in looking over his papers, happens to find the commission given to A. B., and applying it to his own use assumes the vacant office; mean time, two foreigners arrive and apply for citizenship, and being informed by persons ignorant of the affairs of government, that C. D. could administer the laws of adoption. they submit to be administered unto by C. D: without once examining his authority; C. D. certifies to their citizenship. But, by and by, their citizenship is called in question. and they produce the certificate of C. D.; the President inquires who is C. D., I never gave him a commission to act in any office, I know him not, and you are strangers and foreigners to the commonwealth. until you go before the legally appointed successor of A. B., or some other of like authority, who has a commission from the President, direct in his own name. In the mean time, C. D. is taken and punished according to law, for practising imposition, and usurping authority, which was never conferred upon him. And so it is with the kingdom of God.

The Lord authorised the apostles and others by direct revelation, and by the spirit of prophecy, to preach and baptize, and build up his church and kingdom; but after a while they died, and a long time passed away, and men reading over their commission, where it says to the eleven apostles, "Go ye into all the world, and preach the Gospel to every creature," &c.—they have had the presumption to apply these sayings as their authority, and without any other commission have gone forth professing to preach the gospel, and baptize, and build up the church and kingdom of God, but those whom they baptize never receive the same blessings, and gifts, which characterized a saint or citizen of the kingdom, in the days of the apostles. Why? Because they are yet foreigners and strangers, for the commission given to the apostles never commissioned any other man to act in their stead. This was a prerogative the Lord reserved unto himself. No man has a right to take this ministry upon himself, but he that is called by revelation, and duly qualified to act in his calling, by the Holy Ghost. But the reader inquires with astonishment—what! is none of all the ministers of the present day called to the ministry, and legally commissioned?—Well, my reader, I will tell you how you may ascertain from their own mouths, and that will be far better than for me to answer. Go to the clergy, and ask them if God has given any direct revelation, since the New Testament was finished: inquire of them whether the gift of prophecy ceased with the early age of the church; and, in short, ask them if revelations, prophets, the ministering of angels, &c. are needed or expected in these days, or whether they believe that these things are done away, no more to return to the earth; and their answer will be, that the bible contains sufficient, and since the cannon of scripture was filled, revelation has ceased. the Spirit of Prophecy has ceased, and the ministering of angels has ceased, because no longer needed. In short, they will denounce every man as an impostor who pretends to any such thing; and when you have obtained this answer, ask them how they themselves were called and commissioned to preach the gospel, and they will be at a loss to answer you, and will finally tell you the bible commissioned them, saying, go ye into all the world, &c: Thus you see all who have no direct revelation from the King of heaven to themselves, neither by angels nor the voice of God nor by the Spirit of Prophecy, are acting under authority which was given to others, who are dead and their commission stolen, and their authority usurped; and and the king will say, Peter I know, and Paul I know, I commissioned them. but who are you?—I know you not, I never spoke to you in my life indeed you believed it was not necessary for me to speak in your day. Therefore you never sought in faith for any revelation, and I never gave you any. and even when I spake to others you mocked them, and called them impostors and persecuted them, because they testified of the things I had said unto them;—"Therefore depart from me ye cursed, into everlasting fire, prepared for the devil and his angels, for I was an hungered and ye fed me not, I was naked and ye clothed me not, I was a stranger, and ye took me not in, sick and in prison, and ye visited me not" Ah! Lord, when did we fail in any of these things?—Inasmuch as you have not done it unto the least of these, my brethren, (taking them for impostors, because they testified of the things which I had revealed unto them.) ye have not done it unto me. But to return; having examined the kingdom of God, as to its offices and ordinances, and having discovered the only means of being adopted into it. let us examine more fully what are the blessings, privileges, and enjoyments of its citizens. You have already seen that they were to cast out devils, speak with new tongues, heal the sick by the laying on of hands in the name of Jesus, as

well as to see visions, dream dreams, prophesy, &c.

But let us look at the kingdom in its organized state, and see whether these promises were verified to Jew and Gentile, whether the kingdom of God was found in all ages of the world. Paul writing:

First, "To the Church of God at Corinth."

Second, "To them that are sanctified in Jesus Christ."

Third, "To them that are called to be saints."

And Fourth, "To all that in every place call on the name of Jesus Christ our Lord."

He says to them all, in I Cor. xii, I; "Now, concerning spiritual gifts, brethren I would not have you ignorant." And then continuing his instructions a few verses father on, he says, "But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another gifts of healing by the same spirit; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same spirit, dividing to every mam severally as he (Christ) will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into the same spirit. For the body is not one member, but many. If the foot shall say because I am not the hand, I am not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it not of the body? If the whole body were an eye, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body?" I reply it would not exist. "But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundent honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly, teachers, after that, miracles, then gifts of healings helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? but covet earnestly the best gifts. And yet shew I unto you a more excellant way." From the 13th verse of the above chapter, we learn that the Apostle is still speaking to the whole church in all ages, whether Jew or Gentile, bond or free, even all who should ever compose the body of Christ, and showing that Christ's body consisted of many members, baptized by one Spirit into one body, possessing all these different gifts, some one gift and some another; and then expressly says, that one member possessing one gift, should not say to another member possessing another gift, we have no need of thee.

And having shown that it required apostles, prophets, evangelists, pastors, and teachers; together with the gifts of prophecy, miracles, healing, and all other gifts, to compose the church, or body of Christ, in any age, whether Jews or Gentiles, bond or free; and having utterly forbidden any of the members ever to say, of any of these gifts, we have no need of thee; he declares the body never could be a perfect body, without all of them, and that if they were done away, there would be no body, that is, no church of Christ in existence. Having shewn all these things clearly, he exhorts them to covet earnestly the best gifts. And in the 13th chapter, exorts them to faith, hope and charity, without which all these gifts would avail them nothing; and in the 14th chapter repeats the exhortation, "Follow after charity, and desire spiritual gifts; but rather that ye prophecy." Again, in the Ephesians 1: 17, Paul prays that the Lord would give unto the church the Spirit of Wisdom, and of Revelation, in the Knowledge of God. Again, Ephesians iv. He tells them, there is one body and one Lord, one Spirit, one Faith, and one Baptism; and that Christ ascended up on high, led captivity captive, and gave gifts to men, and he gave some Apostles and some Prophets and some Evangelists, and some Pastors and Teachers. And if the reader inquires what these gifts or offices were for, let him read the 12th verse: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And if we inquire how long these were to continue, the 13th verse says; "Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." And if he still inquires what further object Christ had in giving these gifts, let him read the 14th verse, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive."

Now, without these gifts and officers, first, the saints cannot be perfected; second, the work of the ministry cannot proceed; third, the body of Christ cannot be edified; and fourth, there is nothing to prevent them from being carried about with every wind of doctrine. Now, I boldly declare that the reason for all the division, confusion, jars, discords, and animosities; and the reason of so many faiths, lords, baptisms, and spirits; yea, the reason of the understanding being darkened; and of their being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts; is all because they have no Apostles, and Prophets, and other gifts, inspired from on high, to whom they give heed; unto them, they would be built up in one body, in the pure doctrine of Christ, having one Lord, one Faith, and one Baptism, one hope of their calling; yea, they would be edified, built up unto Christ in all things, in whom the whole body fitly joined together, would grow into an holy temple in the Lord.

But so long as the cunning craftiness of men can persuade them that they have no need of these things, so long they can toss them about, with every wind of doctrine, just as they please.

Now, readers, I have done our examination of the kingdom of God, as it existed in the Apostles, days; and we cannot look at it in any other age, until renewed again in the last days, for it never did, nor never will exist, without Apostles and Prophets, and all other gifts of the Spirit.

Were we to take a view of the churches from the days that Inspiration ceased, until now, we should see nothing like the kingdom which, we have been viewing with such admiration and delight. But instead of apostles and prophets, we would see false teachers whom men had heaped to themselves, and instead of the gifts of the Spirit, we should see the wisdom of men; and instead of the Holy Ghost, many false spirits; instead of the ordinances of God, commandments of men. instead of knowledge, opinion; guess work instead of revelation; division, instead of union; doubt instead of faith; despair, instead of hope; hatred, instead of charity; a physician; instead of the laying on of hands for the healing of the sick; fables, instead of truth; evil for good, good for evil; darkness for light, light for darkness; and in a word, anti-christ instead of Christ; the powers of earth, having made war with the saints, and overcome them, until the words of God should be fulfilled. O my God, shut up the vision! for my heart sickens while I gaze; and let the day hasten on when the earth shall be clensed by fire, from such awful pollutions; but, first, let thy promise be fulfilled, which thou didst make by the mouth of thy servant John; that thou wouldst call thy people out of her; saying, come out of her, my people, lest ye partake of her sins, and received of her plagues; and then, O Lord, when thou hast called thy people out from the midst of her, by the fishers and hunters, which thou hast promised to send in the last days, just in time to gather Israel; yea, when thine everlasting covenant has been renewed, and thy people established thereon, then let her plagues come in one day, death, mourning, and famine, and let her be buried with fire; that thy holy apostles and prophets, and all that fear thy name, small and great, may rejoice, because thou hast avenged the blood of thy saints upon her. I ask these things in the name of Jesus Christ.—Amen.

THE PROPHET.

SATURDAY MORNING, NOV. 30, 1844.

All communications for the Prophet must be addressed to S. Brannen No 7 Spruce st. Post paid.

All Right.

We are informed by our corrrspondent (Elder Whitehead,) from Germanflats, of the stability of the saints in that region, firmly united to sustain the kingdom under its present organization, and discountenanceing Rigdonism and its apostacy—so say we, Amen!

By their fruit ye know them.

We publish in this number a letter from brother Crosby, who left Nauvoo one year ago last August, travelled better than three thousand miles, and been an instrument in the hands of God of baptising some two hundred souls into the kingdom. "Well done thou good and faithful servant" will be his salutation when he presents his little flock to the Son of God, if like a Paul, he keeps the faith unto the end. "They that turn many to righteousness, shall shine as the stars for ever and ever."

The Kingdom.

On our first page will be found an article from the able pen of P. P. Pratt, setting forth the organization of the kingdom of God, and the principles of the same, illustrated in the most simple style, that none can gainsay. We recommend it to the perusal of all that are unacquainted with our doctrine and views as a people. "Prove all things; and hold fast to that which is good."

Conference.

A Conference will be held at Remington, Germanflats, N. Y. on the 7 and 8 of December, and a general attendence is requested

Missouri war.

We have now in press and will be forthcoming in a couple of weeks, a splendid Lythographic Print, representing the invasion of Far West by the troops of Missouri; the court martial that was held to condemn the sixty prisoners to be shot at sunrise the next morning, as recorded by P. P. Pratt. The terms will be stated in our next number.

Our Cause.

The onward progress of our patronage for the last two or three weeks, has been highly flattering, every mail with some few exceptions brings us intelligence of the interest taken by the saints in behalf of the Prophet, which is truly gratifying to us in our present situation, and we still hope the saints will not forget that in sustaining the Prophet they not only receive a personal benefit, but the world at large is benefited, by the rolling of the stone that has been cut out of the mountain without hands.

Almanac.

We have yet on hand about five hundred copies of the Prophetic Almanac, by brother Orson Pratt, the first ever published by the saints, and should be patronised. Orders directed to S. Brannan at this office will be promptly attended to.

Elder Smith.

On last Sabbath evening we had the unspeakable pleasure of once more listening to a discourse delivered by Elder Smith in his usual style of delivery, peculiar to himself as a public proclaimer of the Gospel. He spoke from the parable of the Saviour as recorded in the 14th Chap. of Luke 17th verse. The servant that was to be sent out at supper time, from which he went on to show the beauty and glory of the organization of the kingdom of God as spoken of by Daniel the Prophet, and that the table of the Lord would be furnished with the same provisions for salvation as at the breakfast and dinner time, or the kingdom would be in possession of the same gifts and blessings as enjoyed in the days of Primitive Christianity, "God being the same yesterday today and forever" would bestow upon his modern children, if obedient, the same favours, the same gifts, the same priesthood, for he says "he will withhold no good thing from them that walk uprightly." The saints were much gratified and truly thankful for the visit of Elder Smith, seeing that he was not afraid to meet his enemy face to face, as many aspersions and threats hast been thrown out by the Rigdon party, what they would do to him if he returned again to the city. He has returned home again carrying with him the love and esteem of the saints in New York, and may Elijah's God be his friend, and preserve him from the violent hands of wicked men, apostates and false brethren.

Elder Woodruff and his family arrived on last Wednesday evening on their way to England; we have been informed that his delay was occasioned by the indisposition of his family. He will be accompanied to England by Elder Clark and Jones from Nauvoo, and Elder Holmes and others from Massachusetts. They design establishing in Liverpool a Weekly paper devoted to the dissemination of truth, and we would say to our subscribers and patrons that we have made arrangements with Harndens Foreign Express, for the conveyance of letters and packages, by the British line of Steamers, by which we shall be enabled to give the saints of America the progress and prosperity of the work of God in Europe with that despatch that it will make it highly interesting and advantageous to all.

Baptism.

The ordinance of baptism, and the manner in which it should be administered, to the believer, has become among the many professors of religion, a matter of no little dispute. Some contend for sprinkling, some for pouring, and some for immersion, while others declare that it is a mere nonessential, salvation, or admittance into the kingdom can be obtained without it, which must appear to every careful reader of the bible foolish in the extreme, knowing the injunction of the Son of God to be so plain upon that point. "verily, verily, I say unto thee, except a man be born of the water and of the spirit, he cannot enter into the kingdom of God",—John 3: 5.—This was not only taught by Christ, but he also practiced it by his yielding obedience to the requirements of his Father, who had sent him into the world to fulfill all righteousness, by delivering to the world a plan of redemption, in practice and precept; which righteousness could not have been fulfilled without Baptism, or Christ would not have said in answer to John's refusal, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Math. iii: 15. Can we come to any other conclusion than, that Christ would have been rejected by the Father, if he had not been baptized? No, we can not, for he would have been a transgressor, and the offering would not have been without a blemish. Are we to expect a reconciliation of God to us, or are we to become reconciled to him; Paul to the 2 Cor v; 20, besought them to become reconciled to God, and when we become reconciled to God, we shall become reconciled to his will, and his will is, "that all men should be saved" for that very reason he gave to the world a plan of salvation, by saying "he that believeth and is baptized shall be saved," and he also taught us to pray that his will might be done on earth as it is in heaven, which was adhered to by Paul when he besought them to be reconciled to God.

To be born, signifies to come forth, and to be born of the watter signifies to come forth out of the water, or immersed into the water, which birth or immersion was to be for the remission of sins or else Peter,s inducement on the day of pentecost was not of God, for he there stood up and taught them to be "baptized for the remission of sins," (acts 2: 38:) which evidently is a part of the circumcision as spoken of by Paul to the Collossions 2: 11, 12 "in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; Buried with him in baptism, wherein ye are also raised with him through the faith of the operation of God, who has raised him from the dead, he also gives us to understand in his epistle to the Romans 6: 3, 4, 5. that when we are baptised into Christ "we are buried with him by baptism,", and that Christ was baptized, none will dispute, inasmuch then as we wish to become members of Christ's body or citizens of his kingdom we must be born of the water or be buried with him by baptism. But says one, will not sprinkling or pouring answer the same purpos? If baptism signifies to sprinkle or pour we answer it will. And that the mode and manner of this ordinance may be fully understood we will give the original Greek words to sprinkle, pour, and baptize with the translation.

Baino, Rantizo,	To Sprinkle.
Keo,	To Pour.
Ekkeo,	To Pour out.
Epikeo,	To Pour on.
Baptizo,	To Bury and rais up, to Immerse and rais up.

Now whenever we find the ordinance of baptism alluded to by Christ or any of his apostles we find them making use altogether of the word Baptizo or Baptism only when they make use of a figure of speach such as bury, born or plant.—But is it possible that there is no salvation, or part in the first resurrection without baptism? If there is, God has never yet revealed it to man, and as there is only one name given under heaven whereby man might be saved, and that is on conditions, of our believing on him, and keeping his commandments, we can see no possibility of us climbing up any other way with safety.—Therefore to become a citizen of the kingdom of God, and an heir of that promise made to Abraham, we must lay aside the traditions of the Fathers and not "make void the law" by saying baptism is not essential, and give strict heed to the law and the testimony, and be buried by baptism for the remission of sins, and then we are entitled to the promise made by Peter on the day of pentecost, "ye shall receive the gift of the Holy Ghost".

The Location of Zion.

This question is often put to us, why it is we believe that Zion is to be located on the continent of America in the last days; and for the information of such as have not had an opportunity of becoming acquainted with our Bible reasons for such a belief, we embrace the present opportunity of laying before our readers some of the most definite and pointed passages upon this subject. The first under consideration will be Isaiah xviii. ch. "Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia." The Prophet was then standing in Jerusalem upon the continent of Asia, and the traveller going a due west course would cross the northern part of Africa, or the rivers of Ethiopia, and strike the Atlantic ocean; still pursuing his course, would land somewhere in the neighborhood of Charleston, South Carolina, which is located on a land stretching from the North to the South Pole, in the symbol of the wings of a great bird, as the reader will soon discover by referring to the map of North and South America. You will learn by reading the whole chapter of seven verses, that embassadors were to be sent from this land to an afflicted nation, which from the description we would suppose to be the Jews; and at the close of the chapter we are still further informed that a portion of that people are to be brought as a present unto the place of the name of the Lord, MOUNT ZION. Can we draw any other conclusion than that those embassadors or the servants of God, are to go forth to the Jews who will be converted and return to the place where they received the gospel, forever, "for the law shall go forth of Zion." Micah. 4: 2. But why located in North America any more than South America? Read the 48th Psalm, 2d v., and you will soon discover the answer. "Beautiful for situation,—the joy of the whole earth is Mount Zion on the sides of the North." North America is not only beautiful for situation, but it has become the joy of the oppressed among all nations, likewise located north of the Equator,—also, in the 5th verse, we are informed that the kings of the earth "saw it and marvelled, were troubled and hasted away," which is evidently a striking description of the rising government of the United States, which will not only cause the kings of the earth to marvel at its permanent existence, upon the principle of liberty, but will give them much trouble in sustaining their monarchical governments, and her strength and power will cause them to haste away from her invasion.

In the 59th chap. and 20th verse of Isaiah, we are informed, that "the Redeemer is to come to Zion" also "to reign in Mount Zion," as recorded in the 24th ch., 25th verse of the same prophet. And David feeling very anxious to know where the habitation of God should be, when he should come to reign on the earth, he breaks forth in the following language: "I will not give sleep to mine eyes or slumber to mine eye-lids, until I find out a place for the Lord—an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata: we found it in the fields of the woods" or prairies of the woods, synonymous terms; thus we can see that it was to be located on the land shadowing with wings, north of the Equator, also amid our western prairies, "in the fields of the woods."

TEN VIRGINS.

And five of them were wise, and five foolish: Mat. 25; 2.

According to the views of Sidney Rigdon, we may expect hereafter the place of gathering to be located at Pittsburgh, or somewhere near the Alleghaney Mountains. He has there planted his standard and lifted up his ensign, but in order that the saints may not be left in doubt upon this point for the want of the word of the Lord, we insert the following from the Book of Covenants, 1st edition, page 235, second edition, 366:—

"Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion towards them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of my indignation in the behalf of my people; and even as I have said, shall it come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found in the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered: and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let yur hearts be comforted concerning Zion; for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. All these things that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtain or strength of Zion."

Now, brethren, the word of the Lord is plain, no more 'places of gathering, will be appointed of the Lord, till there is "NO MORE ROOM" in Zion; and should the wicked scatter the saints ever so far and wide from their inheritance yet, when Jacob begins to go up to the house of the Lord, and the God of Israel, they will come home. The wise virgins will have oil enough in their lamps to see the 'way marks,' and walk on the old paths. Glory to God who giveth us the victory through Jesus Christ our Lord, by adhering to his commandments, as given by Joseph Smith, his servant the seer.

Boston, Nov. 19th, 1844.

BROTHER BRANNAN.

Dear Sir, having had the opportunity for a time past of perusing your valuable paper, and having duly appreciated its merits, I crave the privilege of unfolding to the Saints, through its columns, a few items which I deem appropriate at the present crisis with the Church of God, and also to lay before your readers a brief history of my late mission, and the prosperity of the cause of righteousness in many places where I have laboured for a time past.

The reason why I say important crisis, is because our beloved prophet has been taken from our midst, and of our own selves (after his departure) have men arisen, speaking perverse things to draw away disciples after them; but woe unto them, (figuratively speaking,) "clouds without water carried about of winds," trees whose fruit withered twice dead, plucked up by the roots, raging waves, foaming out their own shame." But brethren when I read the saying of Jesus, that the kingdom is like a net cast into the sea, gathering of all kinds; the conclusion is irresistable, that some sherks, sword-fish, thrashers, &c. must be collected with the good, and who among us is surprized at the exertion of these venemous fiish to break the net? I for one am not. An experience of seven years (or nearly that) has taught me a lesson, too deeply engraved, to be tarnished. I remain an unshaken witness in defence of the great and glorious latter day work, and although little obstacles present themselves, which would seem to retard its progress for a moment, yet its course is onward, being upheld by that God, who sits enthroned in yonder heavens, and every thing that intercepts its progress must eventually crumble to ruin. Suffer me therefore, to say to all aspirants, remember the case of Lucifer the son of the morning, who sought another's right, and sunk to Hell in consequence of it Let all apostates and traitors remember the case of Judas who betrayed his Lord, and died as a fool dieth, under the weight of his own iniquity. We would say to the Saints, be not discouraged, neither weary in well doing, remembering that "union is strength," and that we ought to respect and uphold each other, and in a special manner, those whom the Lord has placed to preside over us. If others have made shipwreck' let us mark well the reefs upon which they struck and by navigating the narrow channel, escape the danger. I need not add to the foregoing,—the faithful understand these things perfectly. I only designed stirring up our pure minds by way of remembrance what I say to you, I take also to myself. May the Lord God bless and preserve the upright. To conclude I will insert a precept of the poet.

"Let talkers talk, stick thou to what is best,
To think of pleasing all, is all a jest."

I will now proceed in writing my history. In August last myself in company with Elder B. Brown, left Nauvoo, having been appointed by the Twelve to visit the British Provinces. We made our way East to Western New York, where we were induced to stop and spend the then coming winter. The Lord was with us in word and in deed. We organized several branches of the Church, baptized rising of one hundred and fifty souls in all, and held two public conferences, the minutes of which were forwarded to Nauvoo for publication, but for some reason did not appear. After a tarry of about eight months, we again pursued our journey Eastward, by way of Montreal and Quebec, making a short stay in each of these Catholic cities, preached some and circulated some books, pamphlets, &c. From thence we proceeded down the St. Lawrence, 25 miles below Quebec, thence crossing over to New Brunswick, we found ourselves in a country, where no Latter day Saint had ever journeyed, and where the fulness of the Gospel had never been heard. We had of course to clear away heaps of rubbish to prepare the people to receive the word: our labors were hard—yet the Lord was with us, and

"confirmed the word with signs following," so that notwithstanding opposition from rulers, and threats —yea violence from mobs, we were enabled to plant the standard of truth in New Brunswick: and forty-seven gathered around it, during our short stay there. who are numbered with us in the new covenant: they were organized into two branches both in the County of York, above Fredericton. If any travelling Elders should have occasion to journey that way, they are requested to call on them. A great work might have been done, but time and circumstances would not admit of our staying longer, beside I was worn down with exercise, labors by day and by night. All things being now ready, we set out for Boston, and arrived here about the middle of October. I was happy to hear of the prosperous state of the Church here, and after council with Brothers Woodruff, Adams, and others, I concluded not to return to Nauvoo until spring. I have just returned from Peterborough, the Church numpers eighty members, all in good standing, who expressed their determination to uphold the Twelve, by a hearty vote, not one dissenting spirit. On my return I stopped in Lowell (Sunday last) and preached to the Saints, who are well united, with the exception of two or three uneasy spirits. I attended meeting last night and night before in Boston, the Spirit of God rested upon the Saints in power. Such meetings as I attended in all three of the above branches, is a caution to Rigdonites, who tell us "the church has fallen." O, shame on such characters for even! who waste their strength in trying to breed sedition and divide the Saints. I abhor the principle, and look with contempt upon the man who will be guilty of such things. May the Lord judge them according to their works. But I must close by saying that I will assist all in my power to support your paper. I have just been writing to my brethren in the Provinces, to send on their money and names. If you are not pressed with matter I may address you again.

With sentiments of high esteem, I subscribe myself your fellow laborer in the Gospel.

JESSE W. CROSBY.

The Eleventh Hour.

BY W. W. PHELPS.

Wake, O wake the world from sleeping!
Watchman, watchman, stand in power—
Hear the Saviour now exclaiming:
'Tis the last—th' eleventh hour!

Lo! the Lion's left his thicket;
Up ye watchmen, be in haste,
The destroyer of the Gentiles
Goes to lay their cities waste.

Bring the remnants from their exile,
For the promise is to them;
Japhet's ruled the world his time out,
He must leave the tents of Shem.

Comfort ye the house of Israel,
They are pardon'd, gather them;
Hear the watchman' proclamation,
Jews rebuild Jerusalem.

Soon the Jews will know their error,
How they killed the Holy One,
And they'll mourn and shout hosanna.'
This is the beloved Son.

Sound the trumpet with the tidings,
Call in all of Abram's seed,
Though the Gentiles may reject it,
Christ will come in very deed.

The City of Nauvoo.

A correspondent of the Springfiield, (Mass.) Republican, writes this description of the city of the Mormons:—I arrived here about sunset, and put up at the "Mansion House," kept by Joe Suith up to the time of his death, and by his widow until a week past. It is now kept by Mr. William Marks, (a leading Mormon,) Mrs. Smith having moved into a very commodious house on the opposite side of the street. Desiring to make the best of the short time I could remain here, I immediately informed Mr. Marks that I was a stranger from "Yankee land," visiting Nauvoo for the purpose of learning every thing about the place and people that circumstances would allow, and that he would lay me under great obligations if he would give me, in the first place, a horse and carriage and driver, to see what I could of the city, and the Temple now building, and after that to answer all my questions which he might not consider impertinent. Mr Marks very readily expressed a willingness to aid me in my inquiries, and instead of sending his son, went with me himself.

Although the dusk of evening was rapidly approaching, I soon saw that I was in a city. I had not before by any means acquired an adequate idea of the extent and population of the city of Nauvoo, nor of the size, style and, superior workmanship of the Temple, so far as it is advanced, but determined to look at the whole by day-light, I returned to the hotel. I was introduced during the evening to Mrs. Joseph Smith, senior, mother of Joe, and talked with her unreservedly of the affairs of the Mormons, and of the horrid act which resulted in the death of two affectionate sons, on whom she had for a long time leaned for support. Mrs. Smith was born in Montague, Massachusets, is 63 years old, and her maiden name was Lucy Mack. Her father kept for several years the tavern in Montague, known afterwards as the "Gun tavern," and afterwards kept a public house in Keen, N. H. She, also for a time before her marriage, lived with a relation in South Hadley, and when she found that I was familiar with the place where she had lived half a century ago, she expressed great satisfaction, and made many inquiries about persons, some of whom are now living. I became so engaged that she was unwilling to suspend her conversation when it became time to retire for the night.

This morning, Mr. Marks took his horse and wagon quite early, and carried me again to the Temple, and quite to the rear of the city. I saw and talked with the architect, who showed me all the drawings and plans of the Temple, and explained them as much as I had time to spare. I also saw and conversed with several of the workmen, and particularly with stone-cutters and sculptors, and mounted the ladder and went on the topmost part where they were laying the walls, and after all, I do not feel competent to give you an intelligeble description, but will do the best I can I will in the first place say that the ground plot has no rival for beauty and eligibility for the site of a city in any other town on the Mississippi river, and I have seen no spot that resembles it near as much as the ground on which the city of Washington is built. The river at the northern end takes a sweep, and by the time it gets to the lower part of the city it describes an elipsis. The front on the first alluvial part embraces perhaps one third of the city, contains the principle part of the stores and the most of the private houses. This embraces Main street, with a broad avenue one and a half miles long, and several parallel streets, and others crossing them at right angles. The city then rises an easy grade to the level of the prairies, say one-hundred and fifty feet above the river. On this elevation the Temple is situated, and shows to the very best advantage; back of this the city still extends at least a mile, and the whole comprises an area of perhaps ten square miles.

You will not suppose that all this ground is compactly built upon, yet it is nearly as closely built as the great city I am comparing it with, and one that may be called a "city of distances—with this difference, that at the rate the city of Nauvoo has progressed for five years past, it will very soon go ahead of its "illustrious predecessor" in the number and compactness of its population. The buildings are in general well built, and a good portion of brick or stone: some of them are capacious and costly.

The Temple is situated relatively much as the City Hall in Washington, and is a magnificent structure, as far as it is advanced. It is 128 feet long, 88 feet wide, and the walls 57 feet high. The materials are white limestone, which are quarried on their own ground within a convenient distance. There are 30 pilasters projecting about fifteen inches from the walls, the cases of which are wrought to represent the rising moon in its first quarter, and the capitals which measured six feet high and six feet wide at the top, represent the meridian sun, the whole executed in the most elaborate style, and indeed the workmanship throughout is as well done as any thing in the United States. I speak with confidence, for I have seen and examined all the best specimens of stone cutting and masonry in this country.

There are to be circular windows between each pilaster and midway between the upper and lower story windows, so finished as to represent ears. The whole to be surmounted by a splendid dome. In the basement is the baptismal font, 18 feet long by ten feet wide, standing on the backs of 12 oxen—4 looking south and 4 north, 2 east and 2 west. These are very handsomely carved of wood. I should not have known the nature of the material if some lawless rascals had not defaced them by breaking off parts of the horns,&c. Two of the walls are now up for the roof, and the work is going on with great vigor. There are on the Temple and in the quary 140 men employed, besides numerous teams. Mr. Wm. Meeks, a native of Martha's Vineyard, is the Architect, from whose kindness I had most of the statements I have made.

Nauvoo contains 10,000 inhabitants, and has an organized military force of 400 armed men. There have been within a year at least 12,000 people residing within the city.

Nauvoo, Sept. 15, 1844.

At a meeting of the Quorum of High Hriests, Samuel Jones of LaHarp, and Geo. W. Crouse of Nauvoo, for unchristian conduct, were cut off from the Church of Jesus Christ of Latter day Saints, by the voice of said Quorum, and ordered to be published in the Times and Seasons, and Neighbor.

GEORGE MILLER, President.
WM. FELSHAW, Clerk of Quorum.

Arrival of the Steam Ship
BRITANIA!

SIXTEEN DAYS LATER FROM EUROPE.

BOSTON, Friday, Nov. 22,—2 P. M.

The Steamer Britania arrived this morning at half past 7 o'clock.

The Britania left Liverpool on the 5th, and has been somewhat detained by rough weather.

The Caledonian arrived out on the 29th, in 14 days from Boston.

The Canton market remains in a quiet state, with a fair demand from the trade, speculators nibbling occasionally.

The London Clubs persist in their determination not to admit Americans, so long as any of our States repudiates their debts.

Accounts from Spain speak of continued conspirdcies in the capital, and there is a rumor that an important one has been discovered and frustrated at Saragossa.

A survey is making for an important railroad, traversing the mountains of Jura, in Switzerland.

Accounts from Spain represent that unhappy country as in a state of greater anarchy and confusion than ever.

A great number of deaths recently occurred at Danvilles, a village in the Department de la Meuse, in France; the cause remains a mystery.

Accounts from Albania represent the province as still in a partial state of revolt against the government. Strong measures were in train to put an end to these disturbances.

Young Prince de Joinville is getting to be considered a remarkable hero, among the French people.

Many of the female operatives in Glasgow have struck for higher wages.

Prince George of Cambridge is to be married to the Grand Duchess of Olgia.

A banquet was recently given by the King of Prussia, to which the grand rabbi of the Jews was invited, which gave mortal offence to some dignitaries of the Christian Church in Prussia.

The return of O'Connell from Derrynane to Dublin was a continued scene of enthusiasm and triumph.

CHINA.

FURTHER DISTURBANCES IN CANTON.

Disturbances had again taken place in Canton. The English last year repaired the wall of the company's garden, which had been broke down at the fire in 1842. They put on a gate, and were in the habit of walking, playing at qubits, and otherwise amusing themselves. On the 15th of July, the Chinese endeavored to force themselves into the garden, but were opposed. Upon this they threw brickbats, and broke down the gate, compelling the Englishmen to take refuge in a boat, in which they made their escape to Consulate.

On the following evening a party of Chinese went armed with brickbats, and attempted to take possession of the other gardan. Resistance being offered, they commenced an indiscriminate attack upon all the foreigners who came within their reach. Several American gentlemen immediately armed themselves and drove them from the front of the factories. Still continuing to throw brickbats, they were fired upon, and one man killed, and another wounded in the arm, which ended the affair for the day.

INDIA.

Advices from Cabul mention that an engagement had taken place on the 2d August, between Akhbar Khan and Aubdool Summund, in which a great deal of bravery had been displayed on both sides. The issue was frequently doubtful during the contest; but at last the former came off victor, capturing, among his prisoners, two generals of the enemy. The loss on the side of the people of Cabul was estimated at 3000, while that of the enemy was stated to be 5000, besides prisoners.

FRANCE.

The Paris papers announce that France is taking steps to abolish negro slavery in its colonies. The Governor of the island of Bourbon, in opening the Colonial Council on the 20th of May last, made a similar statement. Into that island free laborers from China and the East Indies will be imported.

Violent storms ravage the South of France.—In Marsailles the inundations have been so great that the water rose above the carriage wheels in the streets. A terrific storm visited Toulouse on the 24th October. At Avignon and other towns, the Rhone, the Durance, and the Saone, have overflowed, and committed much injury.

IRELAND.

Mr. Charles Gavan Duffy, editor of the Nation, and late fellow prisoner with O'Connell, has addressed a long letter to the leader, deprecating adhesion to the federalists, on the part of the repealers as a body. Mr. Duffy contends that federalism is essentially a worse thing than repeal. First—Because it still leaves England the head quarters of Irish politics and ambition; perpetuates the Irish subjection, and fails to discourage absenteeism. Secondly,—Because in itself it is of no use to Ireland. Thirdly,—As demanding a construction of the institutions of the empire, it is impracticable. The second point to which Mr. Duffy contends, is, that it is bad policy to embrace federalism; and lastly, that the Repeal Association having been organized on repeal principles, has no more power to make that body federalist than the last Irish Parliament had to vote away the independence of Ireland. Mr. Duffy is, however, willing to have the federalists for friends; though not for leaders.

MOROCCO.

The Moniteur Parisien announces that the Emperor of Morocco had ordered the treaty made with France to be proclaimed by beat of drum, through all the cities of the empire. According to this journal, Abdel Kader had retreated to the mountains, which are the furthest removed from the French positions and the strong places of Morocco, with only a few hundred followers.

DEFEAT OF PORTUGUESE TROOPS IN AFRICA.

Accounts have just reached Lisbon of a signal defeat experienced by the Portuguese troops in Angola. Three companies of Infantry of the line, under the command of a Captain Xavier, were cut to pieces in an encounter with the blacks of the Quissama tribe, upon a question of disputed right of fishing, where the justice was all on the natives' side. A lieutenant named Fogo, two sergeants, and twenty-five men were killed, and about fifty more wounded, some of them mortally, and the savages remained masters of the field, having taken possession of the two pieces of field artilery, which the Portuguese brought with them into the action, together with all their ammunition and a number of muskets. The killed and wounded of the Portuguese having been about eighty, and the loss of muskets by the Portuguese admission, near two hundred, at least one hundred and twenty of their soldiers must have thrown down their arms to facilitate their desperate ardor in running away from the blacks.

For the Prophet

BY CHARLES A. ROGERS.

What will they do, let history's page'
Tell what was done, in former times,
By saints who in an other age
In Palestine's dear sunny climes.
Suffered by persecution's ruthless hand
The direst vengence of a hellish band,
Of Priests, and bigots, who disgraced the land.

Did Israel falter when their God
Removed the Prophet of his choice,
Was there not left an Aron's rod,
Was there not still Prophetic voice.
To guide the saints, did not Jehovah bless
Old Israel still in Righteousness;
Did not his hand their many wrongs redress

Ask Jerico whose mighty walls
Were in an instant overthrown,
Where are her towers, her princely walls,
Where pride and luxury were known.
Gone—Mingled with the hosts, who by God's will
Were overthrown near Gidions famous hill,
When Joshua spoke and Sun and Moon stood still

When Christ by wicked Priest's was slain,
And rulers gloried in his fall,
Did they their wished for object gain,
When they dispised his heavenly call.
Ask Israel's land, that now in sadness weeps
Once fair Jerusalem, that now is heaps
Where turban'd Turk his watchfull vigil keeps.

Be wise yo who this question raise,
And ask not what the Saints will do,
Love truth, and seek your makers praise
And you shall know the work is true
For if you keep Gods laws, while here below,
Each truth of his great kingdom you shall know,
And learn that man can not his work o'erthrow.

Look see yon ship, a boisterous gale
Now threatens her for to o'erwhelm,
Though she has lost each spar and sail,
She has true seamen at the helm;
Who will guide her safe, from every quicksand clear
From shoals and rocks and dangers drear,
And to their destined port in safety steer.

Thus with the church though Joseph's gone
To dwell with martyr'd saints above;
She like that ship is not alone,
But blest with God's eternal love.
The Twelve will guide her safe, though desolation
Shall spread throughout this guilty scoffing nation,
And those alone who keep their words will gain salvation.

Then scoff no more, God is the same,
He changes not like fleeting man;
And trusting in his holy name,
Obedient to his Gospel plan.
His priesthood will go forth with mighty power,
To prune his vineyard in the eleventh hour,
And rear again blest Zions fallen tower.

It will be done though men oppose,
The little stone must fill the world,
And like the chaff opposing foes,
Will be into oblivion hurled,
While Saints will dwell with Christ unnumbered years,
Forever freed from sorrow pain and tears,
These glorious truths each faithful spirit cheers.

Elder James will address the Saints in New York on next Sabbath morning, and Elder Swackhammer in the evening.

Elder Miles will address the Saints in Brooklyn on next Sabbath morning, and Brother Glass in the afternoon.

LIST OF AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder J. M. Grant is requested to act as General Agent for The Prophet in Philadelphia.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder Lane is authorised to act as agent for the Prophet.

Hon. Burton Sperry is requested to act as agent for the Prophet at Streitsville, Conn.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus C. Moore is authorised to act as agent for the Prophet.

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Elder Annanias McAllister is authorised to act as agent for the Prophet.

Albert & ——— Lutz are authorised to act as general agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder Ira J. Willes is our authorised agent for the Prophet.

Dr. J. Shamp is our agent in Batavia N.Y. and vicinity.

Elder A. Badlam is authorised to act as general agen for the Prophet.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published; if desired.

☞ Traveling Elders are requested to act as Agents for he "Prophet," and receipt for all monies, and forward the same as soon as convenient.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hours morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall No 20 Merrimack st.

ELD. V. LIBBE Prest.

Notice.

The partnership heretofore existing between the subscribers under the name and title of S. BRANNAN, & Co., is this day dissolved by mutual consent. The bills against said firm will be settled by S. Brannan, who is authorised to collect all bills due said firm from date.

A. E. WRIGHT.
S. BRANNAN.
THO. BRAIDWOOD, Witness.
Nov. 1st 1844.

BOOKS TO BE HAD AT THE PROPHET OFFICE.

Book of Mormon,—Price $1,25.
Voice of Warning, by P. P. Pratt—37 cts.
Evidences of the Book of Mormon by C Thompson—37 cts.
Joseph Smith on the policy of Government—Price 12 cts.
Synopsys of the Bible—75 cts.
Mormon Almanac—50 cts. por dozen.
Portraits of Joseph the Prophet—2,00 per doz.

E. TURNER & CO.,
DEALERS IN
W. I. GOODS, GROCERIES,
TEAS & PROVISIONS,
Nos. 386 & 369 Washington St.
Boston.

Enos Turner, Josh. T. Pollard.

BOY'S CLOTHING
Cut and made in the most fashionable style by
MRS. A. McALLISTER,
No. 296 Washington Street,
BOSTON.

Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public..
Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.
BOSTON, Oct 19th, 1844.

WM. A. LIVINGSTON & CO'S
NEW-YORK & PHILADELPHIA,
AND
SOUTHERN & WESTERN
DAILY PACKAGE EXPRESS.

The Subscribers have made arrangements to forward with the utmost rapidity and at moderate charges, boxes, bundles, packages, specie, bank notes, samples, valuable papers, &c.

TO AND FROM NEW YORK AND PHILADELPHIA,

They beg leave, also, to state, that they forward to the following places south and West of Philadelphia, by the same Exclusive Express Cars that other Express Lines in this city do, with equal speed, and at as low rates, viz.

Baltimore,	Norfolk,	Charleston.
Wheeling,	St Louis,	Washington, D.C.
Portsmouth.	Savannah,	Pittsburgh,
Fredericksburgh, Va.	Petersburg,	Augusta, Ga.
Cincinnatti,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c. &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 WALL ST. at quarter to 3 and at half past 4 o'clock P. M.

NEW YORK, Sept. 1844.
W. A. LIVINGSTON & CO.
EXPRESS FORWARDERS.

☞ This Express is run so as to forward through Messrs HARNDEN & Co's Eastern & European Express; also, through Messrs. LIVINGSTON, WELLS & POMEROY's Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W. A. LIVINGSTON, 42 South Third St. Philadelphia.
JOHNSTON LIVINGSTON, 3 Wall St. N. Y.

W. WYMAN'S EXPRESS MAIL

Having extended my facilities, I am now able to forward Letters to the following places by the most rapid conveyances.

Albany,	N. Y.	Lubec,	Me.
Auburn,	"	Newark,	N. J.
Albion,	"	Nahant,	Mass.
Amherst,	Mass.	New Bedford,	"
Andover,	"	New London,	Conn.
Augusta,	Me.	Norwich,	"
Buffalo,	N. Y.	Newport,	R. I.
Belfast,	Me.	Nantucket,	Mass.
Bucksport,	"	New Haven,	Conn.
Bangor,	"	Newburyport,	Mass.
Bath,	"	Philadelphia,	Pa.
Camden,	"	Poughkeepsie,	N. Y.
Calais,	"	Providence,	R. I
Cleaveland,	Ohio.	Portsmouth,	N. H.
Chicago,	Ill.	Pittsfield,	Mass.
Danvers,	Mass.	Portland,	Me
Detroit,	Mich.	Pawtucket,	R. I
East Thomaston,	Me.	Rochester,	N. Y
Eastport,	"	Sing Sing,	"
Frankfort,	"	Saratoga Springs,	"
Gardiner,	"	Schenectady,	"
Geneva,	N. Y.	Syracuse,	"
Hudson,	"	Springfield,	Mass.
Haverhill,	Mass.	Saco,	Me.
Hamden,	Me.	Salem,	Mass
Hallowell,	"	Troy,	N. Y.
Hartford,	Conn.	Utica,	"
Ipswich,	Mass.	West Thomaston,	Me.
Lowell,	"	Worcester,	Mass.
Lockport,	N. Y.	Warren,	"
Lynn,	Mass.		

POSTAGE 6 1-4 CENTS, OR 20 STAMPS FOR A DOLLAR.

For the better accommodation of my customers, I have a Box in the Exchange Office of Mr. J. M. Dodd, No. 72 State Street, opposite Kilby Street, where Letters for New York and the South can be deposited until quarter past 3 P. M.

Principal Offices, 8 Court Street, Boston, and 3 Wall Street, New York.

For faithful performance I am at liberty to refer to—

BOSTON.
Messrs. Eben. Francis.
" J. E. Thayer and Brother.
Hon. Abbott Lawrence.
H. B. Stone Esq., Pres. Suffolk Bank.
NEW YORK.
Messrs. John Ward and Co.
" Jacob Little and Co.
Samuel Ward, Esq.
J. J. Fisk, Esq., Cash. Am. Ex. Bank.

Sept. 10, 1844. WM. WYMAN.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	Narch 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goods suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety

Satinets, all colors

Scarlet and cadet mixed cloth; buff cassimere

Black and blue beaver and pilot cloths

Silk and tabby velvets; giraffe cloths

Velveteens; silk and Verona serges

Merinos and Cashmere vestings

Brown hollands, bindings and cords

Bombazine lustrings, goat's hair camblets

Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre

LIGHTNING RODS—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and their proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &c. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 13 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades

Beavers and pilots, low priced to very superior

Vestings—London styles

Silecias—Casban's Fergusons's and several American makes

Prints—Low Philad and super Madders

M de Laines and Crape M de Laines—new styles

Merinos and Alpaccas; Moleskine and Cords

Velvet and velveteens; red paddings—3 4 and 6-4

Kentucky jeane, of all the different colors

Roll'd jaconetts and col'd cambrics

Apron and furniture checks

Wooden shawls—all sizes and qualities

Silk and cotton pocket Hdkfs—linen and imitation: L Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American ong Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.

Hats cleaned and altered.

[m25:c] THOS. YOUNG.

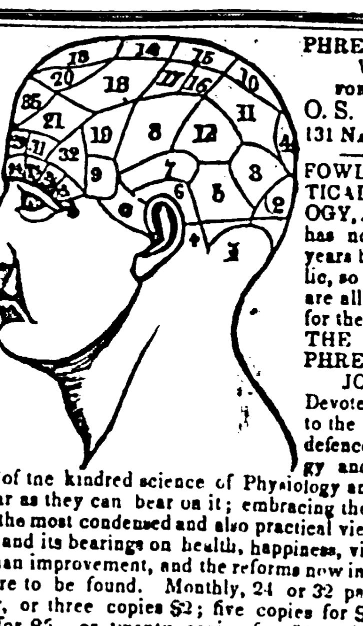
FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.

Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 532 Pearl st near Broadway je—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, vir ue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUC TION AND SELF-IMPROVEMENT, PHYSICAL, MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intellectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendous effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

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Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set

_ SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. GOOD, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of the advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to.

[m18:c

FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.)

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S.—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
160 Pine street, New York.

Gives drafts in sums to suit applicants

ON THE

PROVINCIAL BANK OF IRELAND.

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Cork,	Bainbridge,
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-From the Times & Seasons.

Dialogue on Mormonism.
No. 1.

Between Mr. Matthews & Mr. Roberts.

Mr. M. Good morning Mr R. Did you go to hear the Mormon preach last evening?

Mr R. No, indeed, I did not; I think it below my notice to listen to those babblers.

Mr M. Why, Mr R., do you call them babblers, and think so meanly of them? I heard nothing objectionable in the discourse last evening.

Mr R. Why! have you not heard the reports which are in circulation respecting them?

Mr M. Yes, I have heard a great many stories about this people, but some of them were so extravagant, and carried their own refutation on the face of them, that I thought I would hear both sides of the question.

Mr R. Well, for my part, I am astonished that any respectable person should give ear to them. Such imposters should be discarded.

Mr M. Probably you have been misinformed, and have heard reports which have no foundation in truth. I think if you were properly informed on the subject, you would not feel so inimical to them. You know what the scriptures say, 'Prove all things and hold fast that which is good,' and you know that public opinion is not always a proper standard for us to judge by, if it were so, our Savior would not have been crucified by the Jews, nor would the apostles have had to flee from one city to another, and be brought before magistrates and rulers.

Mr R. Well, well Mr M., that is good reasoning enough; but the idea of walking on the water, their pretensions of raising the dead, and other extravagant notions, are so absurd and ridiculous that I wonder any men of common sense should join them.

Mr M. I have heard such stories, but when I talk with them on the subject, I find that they make no such pretensions, but speak very rationally, and I assure you they argue very logically on the scriptures.

Mr R. Why! do you mean to say that they believe any thing of our bible? Don't you know that they have discarded our scriptures, and got a bible of their own?

Mr M. Why sir, the preacher last evening confined himself exclusively to the scriptures of the old and new Testament, and proved the doctrine he advanced from the same. I afterwards had some conversation with him, and made some inquiries respecting the Mormon bible as it is termed, and he freely and candidly answered my enquiries, and said that the 'Book of Mormon' was a record of the aborigines of this continent, which had been preserved on plates, and handed down from generation to generation, until, on account of the wickedness of the people they were hid up; and that Joseph Smith was informed by a heavenly messenger where those plates were—was instructed to obtain, and power was given him to translate them. I have not yet had time to examine the book, but I shall certainly read it, and afterwards I shall judge; but they certainly believe our bible.

Mr R. Really, Mr M., this is strange news.—Why how can people get up such wonderful stories? Again, you know that the Rev. Mr H. and other very worthy ministers, who are eminent for their piety and learning, speak hard things against them, and warn their people against receiving them into their houses, and to discountenance such renegadoes.

Mr M. I am aware that this is the fact, and I am sorry that the preachers should have no better weapons to use than to publish the reports which they have done. If Mormonism is a deception why do they not argue the subject like men and christians? If the doctrines they teach are so monstrous, why do not the ministers of the different denominations expose them, and prove them so from the scripture? Such a course would be far more honorable than retailing slanderous reports.

Mr R. But do the Mormons wish to have their religion investigated? Do they not assume a high dictatorial bearing, and refuse to answer any questions; but say, that if reason and scripture come in contact with their doctrines, they do not care, but assert, that they know that their doctrines are true?

Mr M. Such have been the reports; but when the preacher had got through his discourse last evening, he said, that inasmuch as there were many reports in circulation respecting their church and the doctrines they advanced, he would give an opportunity for any one to ask any questions on the subject, and if any one had any objections to urge against the doctrines he had advanced, they were at liberty to do so.

Mr. R. Well, did any one make any objections?

Mr M. No sir. The doctrines he advanced were elucidated with so much clearness, and proof upon every point he advanced was so abundant, that I saw no possibility of making any. Some questions were asked respecting the book of Mormon, which were answered very satisfactorily, and then the meeting seperated. I remained some time longer and conversed with him on the various subjects he had advanced, and found him very communicative indeed, and seemed to take considerable pleasure in giving information respecting their faith and doctrine. I wish you had been there Mr M. I think you would have a better opinion of these people if you could once hear them preach.

Mr R. I probably might, but I do not think I should. I can never have a great opinion of any people who will condemn the whole world, and say, "The temple of the Lord are we, and heathens all beside" No, Mr M., they cannot catch old birds with chaff. I should be sorry to indulge in predjudice against any sect; neither would I persecute any man for his religious opinions. But, really, Mr M., this Mormon doctrine is monstrous.

Mr M. I have ever considered you a liberal minded person, and I really do think, that if you were to hear them preach once, you would think differently of them to what you do now; or, if you were to converse with them on the subject. I invited the preacher to come and spend the afternoon at my house, to converse with him more fully on the subjects; I should be very much pleased if you and Mrs R. could make it convenient to come over and chat with us awhile. I believe you will find the preacher a gentleman, very affable; and probably we may both hear some thing that may tend to our benefit.

Mr R. I am obliged to you for your kind invitation and good feelings, probably I shall comply with your request; I shall go home and see if it will be convenient for Mrs R. to accompany me. However, there is one privilege I wish to have, and that is, if I find the preacher garbling the scriptures, or advancing any erroneous notions, I want to expose him fully, and treat him as he may deserve.

Mr M. I am not afraid of your overstepping the bounds of a gentleman. Good morning, Mr R.

Mr R. Good morning.

From the Times and Seasons.

Dialogue on Mormonism.
NO. 2.

BOOK OF MORMON.

Between Mr. Matthews, Mr. Roberts, and Elder Pierce,

Mr, M. I am glad to see you and Mrs. R, I was ready to think that you were not coming this evening.

Mr. R. Indeed Mr. M. I must say, I felt no very great desire to come, but as I had given you reason to expect my company, I thought you would think me too much prejudiced against your favorite doctrine of Mormonism, if I staid away. It was not so with Mrs. R. she no sooner heard of a Mormon preacher being at your house, than she made every preparation to come. You are aware that women are somewhat curious.

Mr. M. I am aware that it is their prevailing characteristic; indeed I think we all ought to have curiosity enough to induce us to listen to truth. Elder P. had just commenced to give me an account of the coming forth of the Book of Mormon, I suppose you are curious enough Mr. T. to listen to his statement.

Mr. R. This was the object of our visit. I shall be pleased to hear Elder P, proceed.

Elder P. The subject I was speaking upon was the much abused Book of Mormon, or as it is termed by way of ridicule, the Mormon bible. Their being many foolish and extravagant stories afloat respecting it, I always deem it important to correct the pmblic mind on this subject, before I proceed to any other item of doctrine in our religion. One impression that has gone abroad, is, that we put it in the stead the Bible, the scriptures of the old and new testament. I presume you have heard it represented so.

Mr. R. Certainly I have, by several individuals, and I must say that I felt surprised when Mr. M. told me this morning that such was not the case.

Mr. M. This has been the received opinion of this neighborhood, and is yet by some, for when I told Deacon Jones last evening that it was an erroneous idea we hed imbibed, he told me plainly he knew better, and would not listen to any argument on the subject.

Elder P. Well gentlemen, I will endeavor to inform you what the Book of Mormon purports to be, and then you can judge for yourselves. The Book of Mormon is a record of the aborigines of the continent, of America, which was engraven on plates of precious metal' and handed down from father to son, from generation to generation. It gives an account of the first settlement of this land by the seed of Israel in the reign of Zedekiah king of Judah, sometime before the Babylonish captivity. While in Jerusalem during the decline of the Jewish polity, the Lord appeared to a man of the name of Lehi, and commanded him to take his family and journey into the wilderness, and also informed him of the destruction which should come upon the Jewish nation. Lehi obedient to the heavenly command, took his household and journeyed in the wilderness for some considerable time, subject to hunger and many privations, till at length they came to the borders of the sea, where they were instructed to build them a ship, and launch forth upon the mighty ocean. Having got every thing prepared they did so, and were carried forward upon the waters for a long time, until, at length they arrived on this western continent: and after returning thanks to the Almighty for his protection and great deliverance, they engaged in cultivating the soil, and were prospered exceedingly upon the land and became very numerous indeed.

Mr. M, You will observe by this account Mr. R. that this people who landed here were Jews, this you know agrees with the idea, which many learned men had, that the Indians are descendants of the Jews

Mr. R. I am aware that this idea is generally entertained among the learned.

Mr. M. Pardon this interruption Elder P.

Elder P. I shall be pleased for you to make any remarks or ask any questions on any subject as I go along.

After their settlement here, part of the family being righteous, and part wicked and rebellious, they had considerable difficulty and strife, until at length the Lamanites, the wicked portion of the family, were smitten with a skin of blackness and became an idle and filthy people.

It also gives an account of their wars—the reign of their Kings and Judges—the prophecies of righteous and holy men who were among them, several of which have been fulfilled since the records have been found—their skill in architecture—their faith and knowledge of the truths of the gospel—the rending of the rocks on this land at the crucifixion of Jesus— and then gives a very interesting occount of our Saviour's appearing to the people on this continent after his resurrection at Jerusalem, agreeable to the saying of his, "I have other sheep which are not of this fold, them also, must I bring in"—his teachings to the people—his choosing apostles and establishing his kingdom after the same pattern he did on the old continent.

M. R. This is certainly new to me, but there is one very serious objection in the way, which I must have removed before I can believe the Book; and that is, if Christ estabished his church and kingdom on this continent, how happens it that the Indians have no tradition of the fact, and are altogether unacquainted with the gospel?

Elder P. It is a question which naturally arises; and I think I shall before I get through, be able to saiistiy you why it is so. After Christ had established his church and sent forth his servants to proclaim the gospel, great success attended their labors, and the greater part of the people became obedient to the faith; true and undefiled flourished, and every blessing followed in its train. However, after some time had elapsed, there began to be schisms in the church; prejudice and its attendant train of evils crept into their midst, until, finally, they began to fight one against another—the Lamanites against the Nephites, until the Nephites were utterly destroyed from off of the face of the land—the last man remaining was Moroni, in whose possession were the sacred rec- which had been handed down to him, and which he was commanded to hide up unto the Lord, in consequence of the wickedness of the Lamanites, who had not only derided the name of Christ, but sought the lives of all such as professed christianity. Consequently they were given up to a wicked and rebellious heart, and became willing instruments in the hands of Satan, and continued to wander in darkness, ignorance and superstition, until the present time, the degenerate and fallen sons of noble and worthy sires.

Mr. M. I have always thought that there had been a more enlightened people on this continent, than the present Indians. The remains of ancient buildings, monuments, &c., are evident proofs on the point.

Mr. R. There can be no doubt on this subject, in the recent researches in Central America, the ruins of very large and splendid buildings have been found, but does not necessarily follow that the Book of Mormon is true.

Elder P. By no means, but you will undoubtedly admit thet it is circumstantial evidence in its favor. Another thing I would observe is, that there is no correct account of their descent, or history given to us—the world has been shrouded in darkness on these matters; but the Book of Mormon like the rising sun, eradicates the gloom, throws a flood of light on the history and proceedings of this people, and brings to light things which have been hid from generation to generation—contains many predictions respecting their restoration to righteousness, and again becoming a "fair and delightsome people." I cannot better express my ideas on this point than in the language of the hymn, which has been composed by one of our preachers, and which we sung a short time before you came. I will endeavor to repeat it

Mr. M. No, Elder P., pray sing it again. I am sure Mr. and Mrs. R. will be pleased to hear it, the tune and hymn are beautiful.

Elder P. You and Mrs. M. will assist me then.

Mr. M. We will do our best.

O stop and tell me Red Man,
Who are ye? why ye roam?
And how you get your living?
Have you no God;—no home?

With stature straight and portly,
And decked in native pride,
With feathers, paints, and broaches,
He willingly replied;—

"I once was pleasant Ephriam,
When Jacob for me pray'd;
But oh! how blessings vanish,
When man from God has stray'd!

Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wander'd to and fro.

And long they've lived by hunting,
Instead of work and arts,
And so our race has dwindled
To idle Indian hearts,

Yet hope within us lingers,
As if the Spirit spoke:—
He'll come for your redemption,
And break your Gentile yoke:
And all your captive brothers,
From every clime shall come,
And quit their savage customs,
To live with God at home.

Then joy will fill our bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."

From the Times & Seasons.

The October Conference at Nauvoo.

DEAR BROTHER.

I feel like breathing out a little of the feelings of my soul in relation to the happy session and termination of our October conference, which has equalled, if not surpassed in point of harmony and good order, any conference I have ever witnessed.

It has been remarked by some that we would be broken up, scattered, thrown into confusion and disorder, in consequence of having lost our Prophet and Patriarch, Joseph and Hyrum Smith; but I think that those who were present at our late conference found that it was not so. When, I would ask, was there ever a greater unanimity of feeling, better order, a greater disposition among the saints to do the will of God than on this occasion? I say never! And when we reflect that there were near one hundred ordained to the high-priesthood, and over five hundred ordained into the quorums of the seventies, we might ask, when was there ever so glorious a prospect for the spread of truth and intelligence as at the present time? I would again reply, never! Although I am well aware that our strength does not depend altogether upon the multitude of men or means without authority, or with it, but in the power of Omnipotence, yet who can help but believe that those eleven quorums of Seventies which were organized during this conference, will make a mighty stir in satan's kingdom and sectarian babylon, for their hearts seem to be united and full of those principles of salvation and virtue which flow from the proper source.

I was pleased to hear President Young and others of the Twelve, exhort the saints to patronize their friends, and let the speculating merchants alone; for we have had experience enough to teach us that they only come here to pick up our money, and when they cant get money enough, to suck our blood. Where is the merchant, the lawyer or the doctor who has used his means and his efforts to build up this people or this city.—I say there has none come here yet, and why should we patronize them, do they not almost invariably trample upon our ordinances and try to corrupt our citizens by secretly and unlawfully introducing and vending whiskey and other intoxicating drinks, and by practising in our midst those things which we despise and deprecate, such as adultery, whordoms, gambling, swearing, and every other evil work? I say they do; and when our city officers take the necessary measures to put a stop to these things, they set up a most hideous howling, and with all other characters of like cloth, cry oppression, delusion, fanaticism, &c, &c., and are among the foremost to join with a mob to overthrow us; and I have long been convinced that we had no cause to thank them, that we were not mobbed long ago. I say too, let them alone. Do not go near them. Pay no regard to them, only when they trample upon our rights, and then we will only defend ourselves. Why do they not go away to a more congenial clime, and leave us to ourselves, if they do not love our ways and our religion. We do not ask them to tarry with us for we are far better without them. It is true that our city is open for all who wish to come, but we wish to have the privilege of enjoying our religion and 'peculiarities' unmolested, for we molest no one. Yes, brethren, let us let them alone and patronize our friends, or rather, patronize ourselves and save ourselves from the oppression and speculations of such men.

The Savior says; 'They that are not for us, are against us.' So say I, and who can not see that all these merchants, lawyers, and doctors are not for us. Their interests are not identified with ours, neither do they care for our welfare and prosperity. Then why should we patronize them? why should we employ them? why should we support them? I say we are under no obligations to do it, neither does charity require it. Then we will let them alone and not go near them, for I feel as though this people have suffered long enough from such sources, I think they will be more wise henceforth.'

I have digressed because I feel the force of the words 'let them alone;' however, I will return to my reveries.

Now, let me ask, who cannot see that the mantle of the prophet (using a figure) has fallen on President Young and the Twelve? Who can not see, that the same spirit which inspired our beloved brother Joseph Smith, now inspires President Young? I am sure that instead of our being left without revelation, we have them more abundant, or else we understand the principles ourselves better. Whilst listening to the many remarks which were made during conference, I could not help but rejoice to see the intelligence and wisdom which flowed from our beloved president and his brethren the Twelve; and I am satisfied that the saints who were preseut, all felt that God was with us, and that God is with the Twelve But we need not wonder that the atmosphere feels more pure and more wholesome, for much of the unfruitful and corrupt matter is purged out, and consequently, we may expect to be more healthy in future.

I admire the remarks made on the subject of our temporal policy, and especially that part relative to raising sheep. This would certainly be very profitable, and also would afford labour for a great many, and save much of our money at home.

The saints have many things to encourage and comfort them, but the best of all is, 'God is with us.' The Temple is rising even faster than could have been anticipated, and has a very imposing appearance. There are already ten of the capitals on the walls, and there will be more in a few days. These capitals are truly splendid, and indicative of that genius and intelligence which cometh from above. The 'order' of the Temple is purely original, not being fashioned after any other order in existance; but I must confess it looks heavenly, with the moon at the foot, the sun at the head, and upon that will be the stars. I think this order is more properly entitled to the character of 'celestial order' than any other we have read of.

I have read the ideas of a certain gentleman in a down river paper, who visited Nauvoo awhile ago. He says, 'the Temple has very much the appearance of being built in moon shine.' This I supposed he inferred because the base of the pillaster represents a half moon; but I think if he will call again he will think that the light resembles that of the sun at noon-day.

I will now close this sheet. I am well satisfied that we as a people have nothing to fear; we are in the hands of God and he will take care of us.—We will thank him for past mercies, and trust in him for the furure, for he is our God and we his people, and we will serve him.

As ever, yours in the bonds of truth.

C.

Nauvoo, Oct. 13, 1844.

October Conference--first day.

Thirty thousand people present--addressed by Elder Young.--The right of receiving revelation--when Joseph Smith became an Apostle--he lived and died a Prophet.--The duty of an Elder.

CITY OF NAUVOO, Oct. 6 1844.

Thousands having arrived on the ground by ten o'clock A. M., Elder P. P. Pratt called the meeting to order. Singing by the choir. Prayer by Elder Phelps. Some instructions were given by Elder Pratt, when President B. Young having arrived, arose to lay before the brethren the matters to be attended to during the conference; This day will be devoted to preaching and instruction, and we will attend to business to-morrow. If the Twelve could have had their desires when they returned home, they would have set their houses in order, and devoted themselves to fasting and prayer. It has not been the Twelve who desired to have the business which pertains to this conference, transacted previous, it was others who urged it on. Some elders who have known the organization of the church from the beginning, have faltered and become darkened.—We feel to give the necessary instruction pertaining to the church, and how it has been led, &c. It is necessary that the saints should also be instructed relative to building the Temple, and spreading the principles of truth from sea to sea, and from land to land, until it shall have been preached to all nations, and then, according to the testimony of the ancients, the end will come.—When the Lord commences to work upon the earth he always does it by revealing his will to some man on the earth, and he to others. The church is built up by revelation, given from day to day, according to the requirements of the people. The Lord will not cease to give revelations to the people, unless the people trample on his laws and forsake and reject him. I request that the Latter day Saints may pray that we may have the outpouring of the spirit that we may hear, and I wish them to pray for me that I may have strength, and that I may make every principle I speak upon, so perfectly plain, that we may all understand as quick as when we talk together upon our daily matters.

This church has been led by revelation, and unless we forsake the Lord entirely, so that the priesthood is taken from us, it will be led by revelation all the time. The question arises with some, who has the right to revelation? I will not ascend any higher than a priest, and ask the priest what is your right? you have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do this day, you would say you had a revelation. The president of the priests have a right to the Urim and Thummim, which gives all revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations; every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. The spirit of truth is sent forth into all the world to reprove the world of sin and righteousness, and of a judgment to come. If we were here to-day and had never heard this gospel, and a man was to come bounding into our midst, saying, he had come to preach the gospel, to tell us that God was about to restore the priesthood and save the people, &c.; it would be your privilege, and my privilege to ask God in the name of Jesus Christ, as individuals, concerning this thing, whether it was of God, and get a testimony from God that it was true, and this would be revelation. Let us take some of these old fathers for an example, they have heard the gospel, they have been baptized, &c., had hands laid on them for the gift of the Holy Ghost—he has got a family of children, he has been led all his days by his own spirit, but now begins to come to understand he has the right to bow before the Lord and receive instruction from God, from day to day, how to manage his family, his farm, his merchandize, and to govern all the affairs of his house. I will take some of my younger brethren who have received the gospel, they have been ordained elders to hold the keys, &c. What is your privilege? It is your privilege to go and preach the gospel to the world, and to go by the power of the Holy Ghost, and you have no right to go without it. You have been ordained to go forth and build up the kingdom to a

certain extent. No man ever preached a gospel discourse, or ever will, unless he does it by revelation. You will do it by the Holy Ghost, or when you tell the history of the gospel, the gospel will not be there. It has got to be done by revelation, or the gospel you have not got, and when you preach, the people will still be left without the gospel. There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual. It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family. It is the right of an elder when he has built up a church to get revelations to guide and lead that people until he leads them and delivers them up to his superiors. An elder will always be a little in advance of those he has raised up if he is faithful.

He next showed how the saints are delivered up in their progress from those who give them up to the High Council, and from the High Council to the prophet, and from the prophet to the son, the elder brother, and from the son to his father. Is the keys of the kingdom taken from Joseph? Oh no; well then he still lives. He that believes in Jesus as Joseph did, will never die; they may lay down their lives, but they still hold the keys. You are not going to be led without revelation; the prophet has stepped behind the veil, and you have the right to obtain revelations for your own salvation. Who stood next to the prophet when he was here? You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and now he has stepped behind the veil, he is not here, and the Twelve are the presidents of the whole church. When did Joseph become a prophet? I can tell you, when he became an apostle. Years and years before he had the right of holding the keys of the Aaronic priesthood, he was a prophet, even before he was baptized. There has been a perfect flood of revelation poured from this stand all the time and you did not know it. Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ.

It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I don't want any one to fellowship the Twelve who says Joseph is fallen If you don't know whose right it is to give revelations, I will tell you It is I. There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. If Hyram had lived, he would not have stood between Joseph and the Twelve, but he would have stood for Joseph. Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but Hyram fell a martyr before Joseph did. If Hyram had lived he would have acted for Joseph, and then when we had gone up, the Twelve would have set down at Joseph's right hand, and Hyram on the left hand. The bible says God hath set in the church, first apostles, then comes prophets, afterwards, because the keys and power of the apostleship are greater than that of the prophets. Sidney Rigdon cannot hold the keys without Joseph, if he had held the keys with Joseph and been faithful he would have been with us. If the Twelve do not apostatize they carry the keys of this kingdom wherever they go. He concluded by requesting all the brethren to tarry with us until all the business is through.

The meeting adjourned by blessing from Elder H. C. Kimball, until 2 o'clock.

Two o'clock P. M. The meeting was opened as usual by singing and prayer by Elder W. W. Phelps, after which Elder John Taylor arose and addressed the people. He said it was with peculiar feelings that he arose to address the congregation. This is the first general conference that has been held, where your beloved Prophet and Patriarch were not present. When I look at the many difficulties and trials we have passed through it fills me with peculiar feelings. I feel happy to see that the people still seem determined to hold on to those principles which have been given to us through revelation. Nothing shall separate us from those principles which we have imbibed, neither life nor death. By the voice of Jehovah we have been sustained and will be sustained so long as we put our trust in him. We have not followed "cunningly devised fables," but those principles which have come from God. So long as we are sustained and upheld by the arm of Jehovah, we shall stand: mobs may rage, and rulers may imagine vain things; but God has said, touch not mine annointed and do my people no harm; and if harm does befal them woe to that man by whom it comes. If our prophets have been taken, they are gone to plead our cause before the Father. And if we are deprived of their persons, presence and council, that is no reason why we should be deprived of the council of God to direct us in all our movements while pursuing our journey here below. We are in possession of the same principles, the same priesthood, the same medium of communication and intelligence, and of those things which will not only secure our happiness here, but hereafter. When we speak of these matters, we speak of things which we know assuredly, and although our Prophet and Patriarch are taken, all things pertaining to our salvation will roll on and progress with as great rapidity, and can be as effectually secured and accomplished as if they were here. God has secured to us those things in relation to our salvation which have been in his bosom since the world began. He has in his providence seen fit to call our brethren to himself; but he has left others to take their places, who can teach us principles and lead us to those things whereby we may ultimately be clothed with glory, honor, immortallity, and eternal life. If we had built upon a false foundation we might have made a mistake in relation to our gathering together to be instructed; but we have not; our present revelations agree with the past. The prophets said that the people would gather together, "those who had made a covenant with God by sacrifice;" and the word and purposes of God must stand unchanged, they do not rest upon mere casualty. Did the Prophet ever tell us that if a certain man should happen to die we should scatter abroad? No! no such thing ever emanated from the lips of God. We assemble bled together to fulfill the revelations of the Great Jehovah, to bring about the dispensation of the fulness of times, to build up a Zion to the Most High, that he might be glorified. We assembled here to bring about great events, to fulfill the things spoken of by the prophets and secure to ourselves an inheritance in the everlasting kingdom of God. Shall we then be led about by the foolish notions of any man? No! we will not, but we will accomplish those things which are commanded us. We will not be diverted from our course, though earth and hell oppose. Shall we fear the puny arm of man, or the prating of a wretched mobocrat? No! What have we to fear? We have nothing but God to fear.

It is true we have not much to live for, and if we have no hope beyond the grave we should be of all men most miserable. We are oppressed, slandered, and persecuted all the day long; all that I care for is to do the will of God, and secure to myself those blessings which the Gospel will warrant me. I have been brought to the gates of death, but I dont fear it; I care nothing about it. You feel as I do in relation to these matters, for your conduct has proven it during the late difficulties. I know that the majority of the people are endeavoring to serve God with all their hearts, and are they not prepared to die? There is nothing in death we have to fear; it is not half as much to die as it is to be persecuted all the day long. Our great object then is to accomplish the thing that we set out for. When we gathered together we expected to meet tribulation; the elders that preached to you told you this, or else they did not do their duty. We have been told there would be earthquakes in divers places, and pestilence, and war, and persecution, and distress, and famine. Do these things move us? If the bud is so bitter I wonder what the fruit will be—Dont you expect to be worse off than you are now?—John saw an innumerable company and wanted to know where they came from; it was told to him that they are they which came out of great tribulation That is the path we have got to tread. The scripture says, "woe unto you when all men shall speak well of you;" but that curse has never come upon us, for there are a few here who will not speak well of you. But "blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for Chist's sake." Do you think there is any more evil that they have not said? If there is let it come.—What is it that makes you be evil spoken of? you used to have a good name and reputation where you resided; what is the reason you are now so much spoken against?—You have dared to believe the gospel; you have dared to obey it; and that is the reason why the world hates you. I know there is not a better set of men than these by which I am surrounded: I know there is not a more virtuous set of people on the earth, and yet all manner of evil is spoken of you. Shall we cry and go mourning all the day long? No, we will rejoice and be exceeding glad, for great is our reward in heaven. I feel to rejoice: we have cause to rejoice for all manner of evil is spoken against us falsely, and I will say, hallelujah, for the Lord God omnipotent reigneth. What did we know of God, of religion, of heaven or hell, until it was made known to us through this gospel? We knew nothing. Why are we taking so much pains to build that Temple?—That we may fulfill certain ordinances, and receive certain endowments, and secure to ourselves an inheritance in the eternal world. Every man, woman and child within the sound of my voice, are interested in the building of that Temple. We know very little as a people yet, we dont know so much as the former day saints. The Saviour said to his disciples "whither I go ye know, and the way ye know:" but how many of you know the locality of the Saviour and the way to go to him? I know there are some here who know how to save themselves and their families, it is this which occupies their attention all the day long, and it was this which occupied the attention of our beloved Prophet. Abraham obtained promises through the gospel, from God, for himself and his posterity. There were some upon this continent who also obtained promises, in consequence of which the Book of Mormon came forth! The fiirst thing we have got to do is to build the Temple, where we can receive those blessiugs which we so much desire. Never mind the mobocrats, but let us do what God has commanded us. You that are living at a distance, dont fear those cursed scoundrels: we are all in the hands of God, we are all the servants of God, and we are going forth to do the things of God.

He exhorted the saints to be virtuous, humble, and faithful, and he concluded by blessing the saints.

He said further, in relation to the baptisms for the dead. that it would be better for the saints to go and build the Temple before we urge our baptisms too much. There are cases which require being attended to, and there are provisions made for them: but as a general thing he would advise them not to be in too great a hurry. He said one of the clerks had asked whether any should be baptized who had not paid their tithing; it is our duty to pay our tithing, one tenth of all we possess, and then one tenth of our increase, and a man who has not paid his tithing is unfit to be baptized for his dead. It is as easy for a man who has ten thousand dollars to pay one thousand, as it is for a man who has but a little to pay one tenth. It is our duty to pay our tithing. If a man has not faith enough to attend to these little things, he has not faith enough to save himself and his frineds. It is a man's duty to attend to these things. The poor are not going to be deprived of these blessings because they are poor; no, God never reaps where he has not sown. This command is harder for the rich than the poor; a man who has one million of dollars, if he should give one hundred thousand, he would think he was beggared forever. The Saviour said, "how hardly do they that have riches enter the kingdom of heaven."

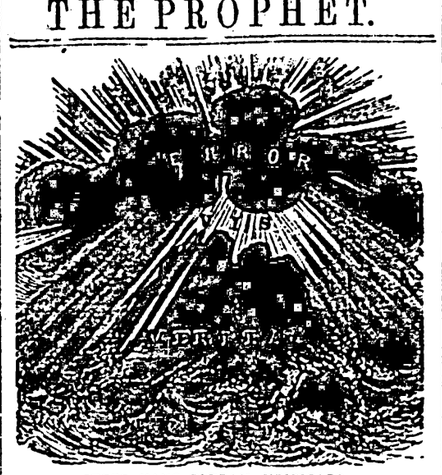
Bishop Miller arose to say that on yesterday the bishops had to go in debt to get some wood to save some poor from suffering; and they wanted to take up a collection to pay the amount: he was opposed to taking up a collection in the congregation, but necessity required it on this occasion.

After the collection was taken up the conference adjourned until to-morrow morning at 10 o'clock.

To be continued.

While in company with Mr. Rigdon on last Wednesday evening, we availed ourselves of the opportunity to put the question direct, Whether he considered himself to be "the stone which the builders rejected," or not? to which he replied, he did not; and still further, that he was not "the branch that was to come forth from the stem of the root of Jesse," in the 11th of Isaiah, neither the good servant spoken of in the 24th chap. of Matthew.—We have no time for comment, as our paper is now going to press, but leave our readers to judge for themselves.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, DEC. 7, 1844.

All communications for the Prophet must be addressed to S. Brannan No 7 Spruce st. Post paid.

Wanted—Some person that feels an interest for the cause of God, in the building up of His kingdom, that has five or six hundred dollars to invest, to take an interest in the publication of the Prophet. Any person wishing information on the subject, will address their letters to S. Brannan, Prophet Office, New York.

Elder Sirrine will address the saints in New York on next Sabbath morning, and Elder James in the afternoon. Elder Brannan will address the saints in the evening on the subject of the Holy Priesthood in connection with the salvation of the dead.

Elder Lutz will address the Saints in Brooklyn on next Sabbath morning, and Elder Sirrine in the afternoon.

The floor of Carthage Jail is still stained with the blood of the martyred Prophets. There are yet seven balls in the floor where the head of Hyram lay when he fell.

J. H. Newton.

We publish this week two letters written by Joseph H. Newton one of the leaders of the Rigdon party and according to his own statement, has been ordained to greater power and authority than Joseph ever held. His first letter is dated June 24th 1844, and the second one was written about ten weeks afterwards. This is the man that has had the remarkable vision even down to the battle of Gog and Magog. This is the man that has been appointed Colonel to the 2nd Regiment that is to fight the battle of Gog and Magog. This is the man that has seen the very cap and feather he is to ware, when he stands upon mount Olivet. This is the man that is preaching through the country that Joseph Smith is a fallen Prophet, and is now numbered with the damned. This is the man that says, he holds the keys of David, which Joseph and the Twelve never held. This is the man that declared at the death of Joseph and Hyarm, that then fell two of the grertest men that ever lived. This is the man that says in his first letter, two or three days previous to the death of the Prophet, that any one after hearing him preach could not say but what he was a mighty Prophet of God. This is the man that declared that Joseph died a martyer to the cause by seeling his testimony with his blood. This is the man that says Joseph went to Carthage knowing his lot, and gave his life for the salvation of Nauvoo, and his brethren, and sisters This is the man that never found out that Joseph Smith was a fallen Prophet till after his death.

Discussion.

Owing to the loss of our much esteemed friend and brother, Elder Mc Allister of Boston, we shall not be able to continue the publication of the discussion of Elder Adams & O. Bachelor, unless some friend in Boston would feel interrested enough in behalf of the public, to revise the manuscript. We are aware of the anxiety that is manifested among our readers that it should be published, and we would say, that ever exertion shall be made to bring it out.

S. Rigdon.

We would say to our readers that the remaining part of the trial of Elder Rigdon has not yet come to hand, as soon as it can be obtained it will be forthcoming.

Ordinations.

Over five hundred have been ordained into the Quorums of the Seventies, and upwards of one hundred ordained to the HighPriesthood in Nauvoo.

We having obtained a copy of the Times and Seasons very unexpectedly from a friend of ours from the State of Maine; we are enabled to give the minutes of the Conference on the first day in this number of our paper. The remaining part will make its appearance as soon as it comes to hand; we feel aware that there must be quite a feeling of interest at the presant time, for intelligence from the west, and we would say to our readers that the time is not far distant when we shall have established a regular correspondence, that will be prompt and permanent; we are sorry to see the little interest that is manifested in the west in forwarding to us the western news, but we feel as though all would come out right in the end.

Temple.

The capitals are all placed on the Temple, and it is going on rapidly, business in Nauvoo is on the increase, and the times are beginning to look up quite brisk. Gov. Ford of Illinois is resolved on bringing those murderers to Justice if they are to be found, virtue will triumph, and murder will out.

Justice.

The Grand Jury has found a true bill of murder in the first degree, against ten of those engaged in the murder of the Prophet & Patriarch.—Sharp, and Williams are running at large under $2,000 bonds.

Nauvoo.

From our Nauvoo correspondent we are informed that Kimble & Ivens (the latter a member of the Rigdon party) of Nauvoo, went to Carthage to swear against the twelve in order, as it was supposed to get them to Carthage and share the same fate of Joseph & Hyrum, but their oath was rejected.

At a council of Elders held in the city of New York, George Leach, Thomas Braidwood, A. E. Wright, Jacob Jenks, C. W. Bredon, Kenney, Verge, Holmes, Elders, and England priest have been excommunicated from the Church of Jesus Christ of Latter Day Saints.

We hope Elder Adams will not forget his promise, to furnish us with western news.

The Day of Choosing.

The Rigdonites tell us this is the day of Choosing, when God is a going to call out all the honest and upright, and ordain them Kings for a particular purpose. They hold their ordaining meeting so profoundfy secret, as Sidney calls it, that we have not been able to ascertain whether they have found any as suitable characters for this high station among the New York apostates or not. Kingly honors don't grow on every bush, and we are of the opinion, that if some of them do not get a boosting before long, there will be some flouncing in the traces again, and Benny's great big spew on spiritual wives, that he is now making ready for publication will find poor feed in New York.

Conferences.

A Conference will be held at Clinton Conn. on the 14th and 15th of Dec.

Conference will be held at New Haven Conn. on the 22nd and 23rd of December.

A Conference will be held at Norwalk Conn. on the 1st of January, 1845. The Elders in Connecticut are requested to give a punctual attendance as it is anticipated much good may be done in behalf of the cause of God.

First Page.

On our first page will be found an interesting dialogue on Mormonism, and a short treaties upon the last October Conference held in Nauvoo.

Brother Curtis and Lane have gone on a mission to Connecticut, as we have learned, to be gone for the winter. May the Angel of the covenant go with them, and their work be crowned with success.

We shall give the full proceedings of the last October conference held in Nauvoo, also the remaining part of Elder Rigdon's trial, as soon as we can obtain it.

Discussion.

Elder Sirrine will hold a discussion with Rev. R. Hopper in the Highlands opposite West Point, on the 13th of December next upon the authenticity of the Book of Mormon.

Elder Sirrine, has just arrived from Michigan where he left the saints rejoicing in the truth, and the cause rolling rapidly on, having made a fresh starte since the death of our Prophet and Patriarch, he tells us that Michigan is truly coming up to the help of the Lord, and we also can say the same, for, in all their doings they have not neglected to do for the Prophet.

New Light.

We are called upon once more to notice, some of the glaring absurdities incorporated into the views of Sidney Rigdon, which leads us more and more to exclaim great is the foolishness of man.

It is contended for by his followers, that he is the branch spoken of in the 11th chapter of Isaiah 1st verse—that is to grow out of the roots of the rod that is to come forth out of the stem of Jesse. There can be nothing more plainer to the mind of every rational and honest man that the branch there spoken of alludes to the Messiah.—But if Sidney Rigdon is the one there spoken of he certainly has a great work to perform, we will give the passage that all may be informed of the great work to be accomplished by this noted personage, "And there shall come forth a rod out of the stem of Jesse, and a branch (Rigdon) shall grow out of his roots, and the spirit of the Lord shall rest upon him (Rigdon) the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge, and of the fear of the Lord (great fear of the Lord when a man stands up and curses God because he has a few light afflictions to pass through) and shall make him (Rigdon) quick of understanding in the fear of the Lord, and he (Rigdon) shall not judge after the sight of his (Rigdon's) eyes, neither reprove after the hearing of his (Rigdon's) ears.—But with righteousness shall he (Rigdon) Judge the poor, and reprove with equity for the meek of the earth: and he (Rigdon) shall smite the earth with the rod of his (Rigdon's) mouth, and with the breath of his (Rigdon's) lips shall he (Rigdon) slay the wicked".

We have heretofore compared the pretentions, views and policy of Sidney Rigdon to the strong delusion as spoken of by Paul, but if the above is a specimen of his delusion, we shall have to yield the point, it being rather to visionary for rational minds to digest, and the danger of the elect being deceived with such milk and water trash as this cannot be very alarming. for a man who has ever had the spirit of God dwelling in his heart to stop one moment for such pretentions, only wishes for an apology to forsake his brethren, and the sooner that man takes up his line of march the better for the church.

The Vine.

JOHN 15th Chap.

1 I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

The Vine above alluded to must certainly have reference to the power and the authority that Christ, received from the Father, which was the Melchisedec Priesthood, the power of an endless life, which was a Priesthood after the order of the Son of God. Hebrews 7th Chap. Through this Priesthood was to flow all the spiritual blessings of the house of God or the Church of God.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Now we are informed that the Apostles and Saints were the branches of the Vine, that is, they had received a portion of that Power and authority, and as soon as they refused to abide in the Vine or that authority, they could not bring forth fruit, for this same reason was the Jews cut off; for says Christ: "the kingdom shall be taken from you and given to a nation bringing forth the fruits thereof?" Now if we abide in the authority or by the authority which God has given unto us, which is "the power of an endless life," we may expect to bring forth fruit, for without it we can do nothing.

6 If a man abide not me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Thus we can see plainly the result that follows; if we abide not in the Vine, the branch becomes withered and is only fit for the burning.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Who will dispute that the power of faith cannot be brought to bear, or even be had, unless this power is on the earth, or in possession of man. Christ when he sent his disciples forth, he gave them power to heal the sick and cast out devils, in his name, which could have been no other power than that by which the world was created, or gave man his first organization. They first became citizens of the Kingdom of God, by being "born of the water and of the spirit," (John 3rd Chap.) they were then the sons of God, for they were led by the spirit, for says Paul, "he that is led by the spirit of God, is the son of God. Thus after becoming the son of God, and a citizen of the Kingdom, they have become heirs of God, or his power, glory, and dominion, and they are entitled to receive a fore-taste in this world, by the prayer of faith; for says Paul, "the prayer of faith shall save the sick" or "ye shall ask what ye will, and it shall be done unto you" says Christ. thus we can plainly see the power that is revealed to the world through this priesthood or Vine for the comfort and consolation of fallen humanity. Christ tells us that the works he done, was the Father which worked in him, or that creative power which was evidently manifested, in the healing of the sick by the laying on of hands.

8 Herein is my Father glorified, that ye bare much fruit; so shall ye be my disciples.

9 As the father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

The Father was glorified by the children of men bringing forth the fruit of the Kingdom: they were obedient to his commandments,—their prayers come up with acceptance before the Lord,—whatsoever they asked in faith, they received, for they were his children, will a father give his child a stone when he asks for bread? No! because the child abides in his love by keeping his commandments, therefore he has power to prevail with the Father, in his behalf when in affliction, like a Daniel in the Lions den, when through the prayer of faith he stopped the mouths of the Lions, by the power of God, (which is the Gospel) being made manifest unto his Salvation; or an Enoch who through faith was translated, and did not, taste of death; having walked with God three hundred years by keeping all his commandments, obtained that degree of power of the Priesthood, that he triumphed over death, Hell, and the grave, suspended the laws of gravitation, subdued the law of decomposition, and ascended to the paradise of God. But suppose we seperate ourselves from the Vine,? do we not stop all communicse

tion, and we receive no more succor from the root? shall we not become dried and withered and fit for nought but the burning? and again, are we justified in seperating ourselves from the Vine, because one of the other branches has become bruised and withered? do we not cut ourselves off at once from that channel through which we are to receive that power even the "power of an endless life" by which our spirits are made perfect, and we are enabled to take up our bodies again at the morning of the resurection? most assuredly we do. Supposing the disciples had seperated themselves from the Vine because Peter lied, cursed, and swore, and denien his Lord and master? who would have been the sufferers? none but themselves, while Peter is repenting and turning to God, and again receiving succor from the Vine, they stand murmuring and go down to death. Thus you will see that a beam in our brothers eye, never justifies a mote in our own eye.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full,

12 This is my commandment, that ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

If the love of God abides in us we shall love one another, we shall bear with each other's infirmities, we shall forgive each other's trespasses, and God will forgive our trespasses, and then we shall abide in the love of God, and he will withhold no good thing from them that love him and keep his commandments; for says Christ "he that loveth me will keep my commandments." If the saints of God ever reach eternal life, it will be through the principle of love, and that to for the brethren; for says John "he that loveth not his brother hath not eternal life abiding in him" being a murderer, he has lost his Priesthood which is the power of eternal life, he is no more of the Vine, his prayers avail him nothing before the throne of God, for says Christ "if ye forgive one another's trespasses your father which is in heaven will forgive yours."

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father. I have made known unto you.

If we are of the Vine and abide in the same we are no more called servants, but friends; it is a man's friend that is made acquainted with his purposes and future plans, while the servant remains ignorent. When we are adopted into the kingdom of God and led by the spirit of God we are the sons of God, and become the friend and associate of Christ by being a co-worker with him, we are then entitled to the promise, "I will give you the Holy Ghost, which shall lead you into all truth and tell you of things to come,"—thus is revealeb unto us the will and design of God in relation to the destiny of man and the world at large; and inasmuch as we have become the friend of Christ and he was willing to lay down his life for us, so are we required to lay down our lives for each other, and carry out that principle of love which is to abide forever. "greater love hath no man than this, that a man lay down his life for his friends." Why was the disciples called the friends of Christ? because he had revealed unto them all that the Father had told him, which could not have been done, without obedience on their part, by forsaking all and following him.

16 Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; but whatsoever ye shall ask of the Father in my name, he may give it you.

From the above we learn one important fact, and that is, a man cannot authorize himself to act in the name of Christ; was it for the apostles to say we are going to be your witnesses to the nations, we are going to be your chosen twelve, to sit upon twelve thrones, judging the twelve tribes of Israel?—No! Says Christ, "Ye have not chosen me, but I have chosen you and ordained you,"—but what was they ordained for? To go and bring forth fruit, by bearing witness that Jesus was the Christ, and build up his kingdom and set it in order; and still further, it is evident that they were placed in a situation altogether different from the rest of the world by this ordination, for it was to give them power that whatsoever they should ask the Father in the name of Christ, should be given them; this was a power which came directly under their apostolic ordination, "that whatsoever ye bind on earth, shall be bound in heaven;" and the apostle Paul says, "no man taketh this ministry to himself, except he be called of God, as was Aaron."

17 These things I command you, That ye love one another

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

The love that should exist among the disciples, was the principle that was to bind them together—would draw the distinction line between them and the rest of the world; for the position they had taken, had a tendency to bring down upon them the hate and persecution of the world, which could not be endured without the principles of love and confidence prevailed throughout the Church, for "they were not of the world," the principles they advocated came in contact with traditions of the world—they could not be mixed together, and still have their proper effect; "for the world loves its own," and that which is of the world will they only receive; the moment they begin to imbibe the principles of life and immortality, the principle of love at once gains the ascendancy, and a division line is drawn, and the persecution that was brought against Christ, will now be brought against them, because they bear testimony to the same principle of power, which is the Holy Ghost; which no less the power of the resurrection of the dead, or the Melchisadec Priesthood, the power of an enless life—without which there is no salvation, no gospel, no resurrection, no eternal life, no gifts and blessings in the Church, in fact, no Church at all—for whenever God commences a dispensation of light and knowledge in the world, the oracles have ever been entrusted in the hands of those whom God has seen fit to choose from the world, as worthy ministers of salvation; and how can we administer salvation to our fellow-men unless we have it first in our possession? Christ evidently had it in his possession, for he says: "I have power to lay down my life, and power to take it up again,"—which could have been no other than the power of an endless life, and the apostle Paul declares that to be the Melchisadec Priesthood; therefore, it must be through this Priesthood that we are to obtain a knowledge of God, which Christ says, 'to know God and his Son Jesus Christ whom he hath sent into the world is life eternal."

A letter from Joseph H. Newton to Francis Butterworth, of Shreevesville New-Jersey.

Nauvoo, June 24th, 1844.

My Much-esteemed Brother.

In much affliction and sorrow I sit down to address you in this far-distant land, where the Lord has commenced the gathering of his people in these last days, spoken of in all the word of God—Yes, I now address you from the noted city of Nauvoo, the place where I have long desired to be, in order that I might the more effectually mingle with the Saints of the Most High God; and that I might know and be taught more perfectly the will of the Lord, by the Prophet and apostles whom he has raised up to prepare the way for the coming of the Savior; and I write to you the more willingly, because of the many expressions of kindness which I received from you from time to time in my troubles and persecutions, which I hed to endure while I labored among you. It cannot be expected that I should give a full history of my travels to this place, suffice it to say, that we had a very pleasant trip out, only nineteen days coming, and all enjoyed good health and spirits. After I was here about one month, I opened a store in Mulhollen street with the few goods which I had on hand, and I think I shall do tolerably well, after the great excitement which is now raging in this city and in all the country round about is over. The priests and people, drunkards, liars, gamblers and thieves, all are united in one unholy throng, against the saints of the Lord, and thirsting for the blood of Joseph the Prophet, even as a wolf does for that of a harmless lamb; and, dear brother, my heart feels to weep and mourn for the inhabitants of the earth; for when I consider that in this boasted land of liberty, where the constitution declares that every man shall be allowed to worship God according to the dictates of his own conscience, that we cannot enjoy that happy boon; but let me tell you, the kingdom is ours, and sooner than you expect we shall take it, and possess it under the whole heavens. Salvation—oh salvation! how joyful is thy theme! This sound is the most pleasing to me of all others; this is what compelled me to beccome a Mormon; this is what has brought me to the far-distant West; this is what caused me to leave mother and sisters, brother and friends, and the land of my nativity for the kingdom of God's sake. I presume you have before this, heard that a pack of mean apostates—something like that low creature, and accuser of the brethren, goat Corlis, although far smarter men; well, these are the men that are crying 'blood and murder, blood and murder,' all over the country, and O what a pity it is that Corlis is not here to help destroy the Mormons. Joseph and the City Council, and a great number of others, went this morning to Carthage, on the requisition of the Governor, and they all, with about two-hundred of the mob soldiers have just passed my house, on their return to the city for all the arms, such as cannon, guns, and swords, &c; but let not the saints fear, for we will soon have enough of our own; Joel's prophecy is fast being fulfilled, for already are we beating our plough-shares into swords, and our pruning hooks into spears.

I often think of you when I hear the Prophet preach; for no person after hearing him can deny but that he is a mighty prophet of God, if he knows any thing of the spirit of the Lord, he must believe him to be what I know him to be.—And, dear brother, do tell the saints at the factory, and at Mt. Holly to be very faithful; for my own part, I never rejoiced more in the Latter day work of the Lord, than at the present time; and never was I so convinced that it is verily the truth. I feel a great desire that you all should be saved; for you all know that when I was among you, I labored in much fear and trembling, yet mightily in the spirit of God; and I think the saints can all bear testimony, that I done my duty fearlessly and manfully, and I have nothing to regret. I want you to give my kindest love to every one of the dear brethren and sisters, and to your wife especially; and tell them that I have not forgotten them—no, nor I never will, whilst water runs or grass grows, and receive for yourself the affectionate regard of your brother in the gospel.

J. H. NEWTON.

N. B. I want you to write to me, or get some one to do so as soon as you can; and give me all the news you can. I will soon write to you again.

July, 1st 1844.

P. S. In great haste I write to inform you that Joseph Smith, and Hyrum, his brother, are dead! and John Taylor badly wounded. On Monday last, they went to Carthage and delivered themselves up to a wretched mob to save the saints; for the Governor and the mob had declared that if Joseph and Hyram did not give themselves up, every Mormon in Nauvoo should be exterminated, and our city laid waste; consequently, Joseph and Hyram went and gave themselves up—knowing they would be killed—and died as martyrs to the cause; and to save us, thus have gone two of the greatest men that ever lived on earth, and have sealed with their own blood the testimony they have borne to the world of the truth of this work.

I have not time to write more at present, for day and night we have to be on our guard to defend ourselves.—Farewell.

J. H. N.

Now after reading the above, we wish our readers to peruse the following one, and then judge for themselves. Thus we can plainly see what men will say and do when under the influence of the spirit of apostacy. He says he never rejoiced more in his life, than he did at that time; but in his last, "he had been for many months pained at heart because his brethren (in his estimation) were not so good as himself." Which shall we believe.

A letter written by Joseph H. Newton to Aaron Burr of Burlington, N. J.

Nauvoo, Sept. 10th, 1844.

Dear Brother Burr,

I sit down with much pleasure to write a few lines to you, in order that I may let you know how we are all coming on in the celebrated city of Nauvoo; and I write to you for two reasons, first, because of the much respect I always have had and still have for you and your family; and second, because you are the presiding Elder over those whom I have baptized, and knowing that you will stand up for me if needful, and do me justice if required. I need not stop to tell you of the murder of Joseph and Hyrum, because you know all about that—but would say, that after their death there was much speculation who should stand forth as the prophet and revelator, to receive the word of the Lord as formerly. Sidney Rigdon was at the time of the murder in Pittsburgh.—Well many of the brethren, as well myself, began to examine the Book of Doctrines & Covenants, and we soon ascertained for a certainty, that Sidney Rigdon was the man. Some weeks after this Elder Rigdon returned to Nauvoo, and preached one of the greatest sermons I ever listened to. He gave an account of a revelation he had just received before he left Pittsburgh. This gave me much comfort and delight. But soon the Twelve came, and they being much prejudiced against Rigdon, they stormed and raved wonderfully against him, and they succeeded, by working up the minds of the people until he was rejected. Elder Rigdon after this went to La-Harp, about 25 miles distant, there in company with many worthy men, (near one dozen,) one of the greatest and most remarkable heavenly visions opened to their view, that ever was known from the creation of the world to the present time; indeed the Lord showed them all things from the assassination of Carthage to the battle of Gog and Magog—which is a great deal nearer than I expected. He was informed that the day of choosing has now come, and Sidney Rigdon being the root of Jesse spoken of in the 11th chapter of Isaiah, (Joseph Smith was the root of Ephriam,) and that the Lord is going to set his hand again the second time (which is three times) to gather his people; and he was informed, that the Lord is angry with this people, especially the heads, because of their great wickedness and abomination, adultery, having more wives than one, and of grinding the faces of the poor.

Beloved Brother, be not astonished at what I am writing, for I can assure you that for many months my heart has pained me and I have been grieved to see the wickedness of many of the Saints, and especially that devilish thing called "the spiritual wife doctrine." I had heard much said about it before I came, and I could not believe it; but I assure you, that it is ten times worse than I had heard it was; men may come to you and deny it, but I know it is so.—Well Brother Rigdon never would believe the doctrine, and this is the reason why they hate him so. I consider that God is going to call the pure in heart or in other words, choose his elect for a particular purpose, and take them somewhere else. And there are a great many of us—in deed the most upright and humble men and women in this country believe the revelation of Brother Rigdon, and I cannot help it. Brother Rigdon started last Tuesday for Pittsburgh, and Brother Richards and family, and myself and family, with a great many others, start next Tuesday, where we shall stay for a while. The Twelve are very angry about it, and have withdrawn their fellowship from us all; but who cares for them?—for we have been ordained to an authority that the Twelve never had, nor never will have. I presume some of them will soon be among you, and they will try to prejudice your minds; but do be so good as to wait until you see me or some others that they may tell you about it. Crompton and Scott are going with us. Charles Peterson's wife died about 4 days ago, and Menaugh's wife and oldest daughter are both dead. It is very sickly here at this time. I want you to show this letter to all the brethren at Mount Holly, and at the factory, and to all the saints round about; and if B. Winchester is to be found—show it to him, but let no one get it away from you. Give my dear love to all the saints you see, and to your wife and accept for yourself the fellowship and esteem of your Brother in Christ.

J. H NEWTON.

EXTRACT OF A LETTER DATED NAUVOO, OCT. 23, 1844, TO MR. THOMAS SMITH, OF STANTON, DEL.

Dear Brother in the bonds of the Everlasting Covenant,—I take my pen to inform you that myself and family are all well at present, hoping these few lines may find you the same. I promised when you left to write to you, and give you an account of the times here which are considerably better than when you left. Business is brisker, and the Temple is going up faster than ever. They have got the capitals all up and it is progressing very fast, more than it has since it commenced. The conference went off well—it lasted four days—we had very fine weather. There were thirty thousand people present, and there was a great deal of business done. I was ordained into the Quorum of the Seventies: there will not be any sent out this fall, but some High Priests. The Rigdonites have all left, but one or two. President Marks has been cut off, and uncle John Smith is put in his place, and old Sidney held a conference in Pittsburg, and cut off the Twelve and all the rest of us, so you may think we are all in a bad fix. But I must give you some account of the last court. At Carthage the Grand Jury has found a true bill of murder in the first degree, against ten for the murder of Joseph and Hiram. I did not hear the names of more than three, viz., Thomas C. Sharp, Williams, and the Hon. Jacob Davis, Senator from Hancock County, all from Warsaw.

They have arrested Sharp and Williams and they are out on $2000 bonds, Court is still going on and they have not had their trial yet, and some of our good friends in Nauvoo, the Ivanses and Kimble that kept store in Joseph's brick store went to court to swear against the Twelve. But the Grand Jury would not take their oath. We tended Court right this time. The mob gathered and encamped near Carthage about three hundred, and the Governor sent a letter to Brigham Young to put down any thing like a mob. So there was about two hundred of us went out armed, and scared the whole town, mob and all. We stayed until our men had their trial, and brought them home with us. I was in the jail and saw where the Prophet was shot and the floor is all over blood, there are also seven balls in the floor where Hiram's head lay when he fell. Yours &c.

ROBERT BIARD.

STILL LATER FROM NAUVOO.

The Neighbor

Came to hand this morning as our paper was going to press for the first time in two weeks, but as long as it may have been in reaching us, it was a welcome visitor. The delay we believe was for the want of paper. It has a true likeness of Thomas C. Sharp, who, we understand, has been indicted for the murder of the Prophet and Patriarch.

The Trades' meeting has been called again and measures are in contemplation for the erection of a large factory by a company from Massachusetts. Success to such movements.

An ordinance has been passed by the City Council placing a fine of twenty dollars upon the head of any person found drunk within the Corporation of Nauvoo.

Likewise, a fine, not less than 25dollars or over 400, for disposing, by gift or purchase, less than one gallon, unless required in a case of sickness.

The Saints are united as a band of brothers should be—are resolved upon carrying out the measures of our beloved Prophet and Patriarch:

The rumour of the apostacy of the widow of the Prophet, [Emma,] and her being cut off from the church, is false—she is still in good standing and fellowship,—So liars hold your peace.

Elder Pell has left us, on another mission to Connecticut, where he will commence his winter labors in concert with Elder Lane and Curtis.—May God bless them.

Go ye swift Messengers.

Elder W. Woodruff and family in company with Elders H. Clark and D. Jones and their families, and Elders Milton Holmes and Leonard Hardy, sailed yesterday from this port, in the packet ship John R. Skiddy, for Liverpool, Eng, there to commence their labors in the ministry.—May the God of Israel send them a smooth sea and a fair wind.

From the Neighbor.

To the Editor.—Sir, Permit a stranger to say a word or two in favor of yonr pleasant city. I learn from your people much that never goes abroad. First, instead of broils and contentions, jarrings and strife, as some, who have gone out from among you, are trying to make the world believe, you are all peace, almost a Millenium. in fact I never saw so great a union.

Second. Instead of Gen. Smith's widow, (Emma,) being cnt off from the church, she is in as good stnnding as she ever was, and manifests to strangers, the same noble disposition.

Thirdly. The church seems more uuited since the death of Gen. Smith, than when I was here last year Your "union" is almost a miracle; and there seems to be a spirit thrlling through the bosoms of all Nauvoo—let false tongues say what they may, we'll carry out Joseph Smith's measures in union, now and forever. "If you do, God is with you."

Yours respectfully,

PHILADELPHIA.

TO THE ELDERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Whereas certain apostates are urging on an unhallowed persecution against the cuurch by getting up vexatious law suits, thereby thinking to drive elders from their field of labour, that the Saints may the more easily fall a prey to the devouring wolf. I would, therefore, recommend all the elders to meet in council and take such measures as may be deemed necessary to expose their corruptions to the world, in our defence from their unlawful and wicked attempts to destroy.

First. Let the elders assemble in council and appoint a committee of three faithful men in every branch of the Church, and the duty of this committee shall be to publish and prosecuto in law those ruthless vagabonds that are constantly traducing and vilifying the character of innocent men and see to paying expenses.

Second. Let there be a society formed, whose duty it shall be to meet as often as the case may require, and pay into the treasury a sum sufficient for all purposes of defence in law or publishing, appointing a president, clerk, and treasurer. (Elders, see to it.) The elders of New Jersey are requested to meet in Recklesstown, at the house of Elder Appleby on Saturday, 14th of December, when some important disclosures will be made, and steps taken to bring offenders to justice. I wish the elders to attend without fail.

WM. SMITH.

We shalll publish next week the remainder of the proceedings of the Oct. Conference held in Nauvoo, with other important matter that will be of interest to the saints.

From the South Sea Islands.

Tahita, May 28th. 1844.

Dear Brethren.

In haste I set down to inform you of our arrival here, after a very tedious and disagreeable passage of seven months and four days. But time will not allow me at present to give the particulars of it. At some future period I will give you an account of it.

You probably have received the letter written from St Nicholas, when we were one month out, which stated the particulars concerning the death of Br. Hanks. But for fear you have not, I will merely say, that on the 3d of November, in north latitude 25, and longitude 27, west—after a continual decline from the time we started, he quietly and peacfully fell asleep—dying in the triumphs of the faith. It has been a sore wound to our little body, and one that cannot be healed. But we must be reconciled to the dispensation of God's providence;—no doubt that which is loss to us, is gain to him.

The affairs here are in an unsettled state, owing to the French having taken possession of the islands, and establishing their laws here. But I do not know as that is any particular detriment to our operations, and in fact, we have thought that it was an advantage to us; owing to the English missionaries having had their influence measurably destroyed; but what our success is going to be, we have not been here long enough to tell. Time alone can determine.

The news of our coming here arrived some time before we did, by Sidney papers; the missionaries are rather nettled at us, but they cannot help themselves. There is a great number of them here, no less, I believe, than thirteen on this island, besides many native ones.

Br. Pratt—a door has been opened for one of us on a small island called Torboui, about 300 miles south of this.

As for news, we have not heard one word since we left America. And as there were many threats and menaces towards the church when we left, we are anxious to know what their situation is, and entreat you to write us the particulars as far as you are acquainted with them, and also to do us the kindness to forward all the letters directed to us. I am aware that it will be something of a tax upon you, but our situation is such, that if it were possible for you to do so, you would confer an everlasting favor upon us, and one which would ever be remembered.

The letters herein enclosed, please forward to Nauvoo if the saints are there, if not, and you know where the persons are to whom they are directed, please forward them to the same.

As the conveyance is on the point of starting, I have not time to write more at present; therefore, please excuse my short letter—next time I will try and write more.

Our love to all the saints and inquiring friends.

We still remain your brethren in the bonds of the new and everlasting covenant.

Written by

BENJ. F. GEOUARD.

We would say that Brother Woodruff has addressed a long letter to Brother Geouard, on the present condition and prosperity of the church.

Statement of Bro. Thomas Smith of Stanton, Del. on the evening of September 2d.

On Monday night there was a secret meeting held at Soby's, in Nauvoo; Bro. Smith says he was taken in by Newton; seeing he was a stranger, Rigdon says: 'I discover there are some new members here; this is a profound secret meeting,—the business is of great importance—it must be kept a secret.' Soby and others said Bro. Smith was a good honest fellow; Rigdon then made statement that John was a forerunner of Christ, and had a work to do, and so had Joseph and he also. (that is, Rigdon) He went on to speak about the stem of Jesse, and the branch that should grow out of his roots, and that he himself was that branch; he also said he was the stone that the builders rejected, &c. He then said there was some ordinations to take place, he placed a chair on the floor, and four were ordained to be prophets, priests, and kings, holding the keys of David in this, Christ's last kingdom—equal in authority to them, that is, Rigdon, Robinson, and James—they laid on hands; Rigdon then said, an appointment could be made for Thursday night at Marks—Rigdon was going to Pittsburgh to his family—some of them spoke about a collection to defray his expenses. This is all he could recollect about the meeting that night; in a day or so after it was made known to the Twelve, and then the Rigdonites sent a committee (Richards and Soby) to wait on Bro. Smith, to know why he exposed them;—he said he did not; said they, 'what did you tell Young and Kimble about our secret meeting and ruin us all?'

Newton's statement to Br. Smith of Stanton, Del.

He told him there were meetings held before that, and himself and Richards were ordained—and that he was colonel in the 2d Regiment, and Richards and Hunter was Pay-master Generals. Newton said he was to go through all the battles to Mount Olivet—that he saw the cap he was to wear, and the star in the same—he was then to return to Mount Zion and find his wife dressed in white, with a large plume in her head.

LIST FO AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elder Wm. Van Avery is authorised to act as agent for the Prophet in Franklin, Michigan.

Elder G. P. Underhill is authorised to act as agent for the Prophet at New Rochell,

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder David White, of Brondford, Upper Canada, is authorized to act as agent for the Prophet.

Elder C. A. Terry of Brighton, Mich., is authorized to act as agent for the Prophet.

Elder Burton of Royal Oak, Mich., is authorized to act as agent for the Prophet.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goods suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths
Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —
Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moicakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Wooden shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duff's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitys—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American ong Cloths.

FIRST PREMIUM.
WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand a large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.
Braids of all kinds for sale by the piece.
Hats cleaned and altered.
[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.
JACOB DRAKE, President.
Niel Gray, Sec'y je—

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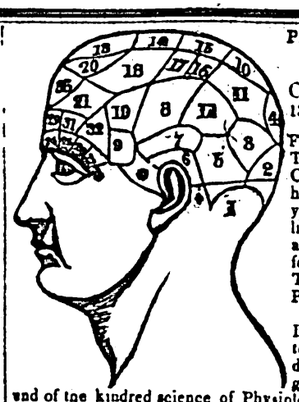
T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 532 Pearl st near Broadway je—c.



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THE AMERICAN PHRENOLOGICAL JOURNAL,
Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVEMENT, PHYSICAL MORAL, AND INTELLETUAL:
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Or, the Transmission of Qualities, Physical, Intellectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM. Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses.

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Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful

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A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

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In Press, and soon to be Published, a Work on
PHYSIOLOGY, ANIMAL AND MENTAL
Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

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ADMITTANCE FREE
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GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick doubtless examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctually attended to. [m18:c

FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Ganeva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island. They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st, 2nd floor.

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PASSAGE OFFICE,
100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to
JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T. Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S.—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
160 Pine street, New York.

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Cork,	Bainbridge,
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Belfast,	Omagh,
Waterford,	Dungannon,
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SPOONER, ATWOOD & Co., Bankers, London.
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REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,
VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:
The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey,
MOHEGAN, "
daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Devesy, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE-HOUSE, NO 32 ANN STREET, N. Y. WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufusturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount.

Mew-York, May 19, 1844. [m18:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, for the money returned.

G. C. ALLEN, Importers of Watches and Jewelry,
Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wissing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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Charles Craft. 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
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H. Fitzhugh & Co., Oswego, N. Y.
m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEN TRAVELLERS.
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From the N. Y. Express.

Restoration of the Jews.

By M. M. Noah.

—

The repetition of Mr. Noah's lecture last evening at the Tabernacle, on the Restoration of the Jews, was attended by a large audience. We have heretofore published copious extracts from it, and which, we presume, have been extensively republished; as the subject is one of immediate and general interest, we proceed to publish other parts of it. Referring to the proposition to restore the Jews while in their unconverted state, Mr. Noah says:

But a difficulty presents itself in the work of evangelizing, which probably has not heretofore occurred to you. Let us suppose it to be as successful as the laborers in the vineyard would desire, what Church is to receive us? If we join the Protestant, the Catholic will say: "We are the elder brother of the Christian Church; we sprung from your fathers, the first fifteen Bishops of our Church were Jews; we seperated under the walls of Jerusalem, and after a painful pilgrimage of 1800 years, if you are satisfied to believe in what we believe, come to us, to the communion of saints, to the remission of sins." The Protestants will say in their usual mild and tolerant spirit:—"We keep pace with the enlightened character of the age; here is the Bible which was entrusted to your safe keeping, and we restore it to you unchanged; with us you will find that liberality and charity go hand in hand, free from idolatry, from the remnants of Paganism, free from the control of temporal power." The Unitarian will say: "In Medio Tutissimus," come to our Church, thou pillar which stands alone amidst the destruction of empires, we believe with you in the omnipotence of God, we do not ask you to abandon the laws of Moses, should you even adopt the Gospel of Jesus. Come with us." The Methodist, the Presbyterian, the Universalist, the Baptist, the Socinian, the Quaker, and other Churches have peculiar doctrines. I complain not of this; in the multitude of sects there is safety; but how are we to choose in the divisions of the Christian Church? how are we to find the true one?

I stood recently in front of a noble church in a neighboring city, adorned with all the splendor of architecture, and all the embellishments of pious taste; it was surrounded by a frightful mob, which had set fire to it. They brandished their incendiary torches, and threw them flashing into the middle of the aisles; they covered the altar with straw, and heaped it with missals and hymn books; the flames spread rapidly in every direction until they reached and curled round a magnificent altar piece, a triumph of the art. The whole church was one bright sheet of fire; the devouring element stormed and rushed and roared until it encompassed the broad and stately dome. I saw the golden cross by which it was surmounted encircled with myriads of bright sparks, while the flames played round its base—that cross, "In hoc signo vincit," melting before the consuming heat. At length the whole dome fell, and cinders, murky clouds and bright flames ascended high in air. Then the ruffians sent up a shout which gave alarm to the host of Heaven; a shout of exultation, that a Cristian church, in a land of religious freedom, had been destroyed by men calling themselves Christians. This is one of the stumbling blocks of the Jews which we cannot overleap, though in our way it lies. When did the chosen people ever fire any structure raised to the honor of God?

The foregoing, relating to the recent outrages in Philadelphia, was given with an impressive effect.

Since the first delivery of this lecture some controversy has arisen as to the "disparagement" of our Savior in reference to his humanity. One side have been contending that disparagement was to be inferred, and others that the entire reference is the Redeemer was conceived in the most liberal spirit. Mr. Noah referred to it in the following terms.

It has been said, and with some commendations on what was called my liberality,—that I did not in this discourse term Jesus of Nazareth an imposter. I have never considered him as such.—The imposter generally aims at temporal power,—attempts to subsidize the rich and weak believer, and draw around him followers of influence, whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vainglorious. In the calm of evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee He sincerely believed in his mission. He courted no one, flattered no one; in his poltical denunciations he was pointed and severe—in his religion calm and subdued. These are not characteristics of an imposter; but admitting that we give a different interpretation to his mission, when 150 millions believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government and liberal feelings which spring from his religion, what right has any one to call him an imposter? That religion which is calculated to make mankind great and happy, cannot be a false one.

In the following extract we have an eloquent defence of the Jews, together with a powerful appeal to the justice and the liberality of Christians.

From the days of Constantine, when Church and State were first united, when the Christian religion was used as an instrument to carry out political purposes, all has been confusion, the admixture of pagan worship, in which the mildness, charity, simplicity, and beauty of primitive Christianity were lost.

The Sun of that faith as I have already said, only rose at the period of the Reformation, and has gone on gradually shedding its mild rays over the world. It only rose for us,—for since that period we have enjoyed comparative tranquility. But free by law, we are not so by public opinion; prejudice still scowls upon us, denying us that estimation, that influence, that portion of worldly honors and rights, which should appertain to good citizens of every faith We are not yet fully incorporated in the family of mankind. Christians by profession are not all Christian in practice; they have assumed to themselves the right to proscribe, the right to punish, the right to hate, the right to judge, the right to condemn, and the afflictions under which the chosen people have suffered from an assumption of these rights, have entailed an awful responsibility upon christians. Vengeance belongeth to me, saith the Lord; but it has been wrested from him by man. Where is the warrant for this persecution of the Jews, this innate feeling of hostility and prejudice against them on the part of Christians? Not in the gentle spirit and forgiving kindness of their great Master; his example was more benign—his practice more charitable; he forgave the Jews with all his heart for any wrongs done to him, he prayed for them, loved them, and declared that he died for them; and yet those who profess to walk in his meek and lowly steps refuse to feel as he felt,—to forgive as he forgave, and to love the children for the Father's sake.—We have lost all: Country, Government, Kingdom and Power. You have it all,—it is yours. It was once ours. It is again to be restored to us. Dismiss, therefore, from your hearts all prejudice which still lurks there against the favored people of God, and consider their preservation as a light and beacon for the great events which are to follow. They are worthy of your love, your confidence and respect. Is it nothing to have had such fathers and founders of their faith as Abraham, Isaac and Jacob; such mothers as Rebecca, Leah and Rachel; such illustrious women as Miriam and Deborah, Ruth and Esther? Is it nothing to have been deemed worthy by the Almighty to have had a path made for them through the waste of waters; to have been led to Mount Sinai, and there received the precious and divine gift of that Law which we all revere and hold sacred at this day? Is it nothing to have erected the Temple of Jerusalem, when the priesthood and Levites presented their votive and expiatory offerings to the Most High? Is it nothing, my friends, to have outlived all the nations of the earth, and to survive all who sought to ruin and destroy us? Where are those who fought at Marpthon, Salamis and Platea? Where are the Generals of Alexander, the mighty myriads of Xerxes; where are the bones of those which once whitened the plains of Troy? We only hear of them in the pages of history. But if you ask, where are the descendants of the million of brave souls who fell under the triple-walls of Jerusalem,—where are the subjects of David and Solomon, and the brethren of Jesus? I answer here.

Here are we, miraculously preserved, the pure and unmixed blood of the Hebrews, having the law for one light, and God for our Redeemer. How we have all suffered my friends for steadily adhering to a belief in His unity, I need not pain you by recapitulating; even to this day, persecution has not sheathed its bloody sword. But if the Jews for eighteen hundred years have been assailed by the sword, by the rack, and the inquisition, their great and abiding and absorbing faith, has sustained them in the midst of those trials:—when bound to the stake by men who claimed to be Christians, and the flames hissed and cracked around them; when exhausted and dying, they called upon God to sustain them in their extremity a small, a still small voice, pure and angelic, whispered in their ears,—"Fear not Jacob, for I am with thee."

Countrymen and citizens: thank God your hands and hearts are free from the stains of such iniquity. If you have wronged Israel, it has arisen only from the prejudice of early education; dismiss such feelings, be better acquainted with the Jew, and learn to estimate his virtue. See him in the bosom of his family, the best of fathers and the truest of friends. See children dutiful, affectionate, and devotedly attached, supporting their barents with pride and exultation. See wives the most faithful, mothers the most devoted. Go with me into the haunts of misery, where the daughters of misfortune walk the streers of this great city, and see if among them all you find one Jewess. Come with me to the prisons, where crime riots and vice abounds, and examine whether a Jew is a tenant of a dungeon. Go into your alms houses and ascertain, how many Jews are recipients of your bounty. See them all the friends of virtue and temperance; obedient to the laws and devoted to the country that protects them.

Are we not then worthy of your confidence and esteem, discharging as we do, every moral obligation imposed upon us. Vice and misfortune belong exclusively to no sct; human nature is frail and fallible, and we should temper all our prejudice with mercy aud charity. Call to mind therefore, whenever a feeling of prejudice is found lurking about your hearts against the chosen people, how much the world is indebted to the Jews. When you read the sublime Mosaic records and see in them the wisdom of providence the power and forgiving kindness, the confidence and affection of the Almighty, call to mind that Moses was a Jew. Whenever you pour out your hearts in devotion, with the inspired Psalmist, and your whole soul is wrapped in delight and admiration in dwelling upon his divine muse, remember also that David was a Jew. Whenever that mighty prophet, whose poetic soul was warmed with etherial fire, and who bears you on the wings of hope and exultation, of joy and rapture, remember that Isaiah was a Jew. But do mot confine yourselves to the great army of kings and prophets of the Bible, go to your own New Testament, aud ask whether the Gentiles ever had such evangelists as Judah furnished; and yet Paul, the mighty man of mind, of faith and fervor, was a Jew, "a Hebrew of Hebrews." And John too, the gentle, the loving and beloved, was likewise a Jew; but there is yet another, on whom all your affections are centered, to whom all your hopes and aspirations are directed, to whom you look for grace, and mercy, and salvation; Jesus of Nazareth was a Jew, and told you in language which should sink deep into your hearts, as a commanding, imperative, and unrepealed precept and admonition, "Verily I say unto you, inasmuch as ye have dune those charities, unto one of the least of these, my brethren, ye have done it unto me."

The following explanation of the prophecy of the 18th of Isaiah is peculiarly striking, and at all events is ingenious in its application. Many entertain similar opinions.

I have referred to this country as the most suitable spot from its character and institutions, from which a project of this kind might with security and success be undertaken; but has it ever occurred to you my friends that the 18th chapter of Isaiah might possibly have reference to America in connection with the restoration of the Jews? Indulge me a moment in examining that short but singular chapter.

"Ho to the Land" (it is translated woe, but evidently erroneously—it is Ho or Hail). "Hail to the Land, shadowing with wings, which is beyond the rivers of Ethiopia."

The prophet in this vision was in Palestine, having Europe on his right, Africa on his left, and in front the Mediterranean Sea, and in looking down on the Northern coast of Africa, speaks of a land "which is beyond the rivers of Ethiopia." That land is America, there is no other land which lies peyond the rivers of Cush, known as Africa. But all lands spoken of in the Bible have a distinctive name; how is it that the prophet Isaiah only speaks of it as "a land?" It was not discovered at the period of the prophecy, and consequently could have no name, it is our Western world and can mean no other.

Hail to the Land "shadowing with wings."—The arms of no country are so emphatically wings as those of the United States. It is an eagle in the act of flying with outspread wings peculiarly conspicuous as an armorial ensign, and living description of our Land, which under the shadow of her wings, offers a shelter for the persecuted of all nations.

"That sendeth Ambassadors by sea." This country cannot send Ambassadors but by sea; on all the other Continents they can be sent by land. "Even in vessels of Bulrushes." Here "vessels," not ships, is the term used by the prophet. The true translation is vessels "impressing on the face of the water," answering to our steamboats, for the Hebrew word Gomey, is translated Bulrushes, and it is so, but it has two other meanings, one is a rush of waters, the second is Impresseth, which is translated Yegomey, meaning an impetus, a forcible propelling power; the third meaning is the word Bulrush which grows in the water and by the way it may also be mentioned that our live oak is cut by men in water and among the Bulrushes. The swift messengers therefore to carry Ambssadors may be construed into steam vessels. Here then we have the explanation of that verse. The land lying beyond the rivers of Ethiopia is America; the shadowing with wings is the American Ensign, and emblem of its protecting influence; "which sendeth Ambassadors by sea" denotes the only country that must send those messengers on the ocean, and the vessels of Bulrushes either applies to the light fast sailing vessels peculiar to our country or to our steam vessels. Thus far I think our country is fully indicated and shadowed forth in the vision of the prophet.

"Go ye swift messengers to a nation scattered and peeled." This nation it cannot be doubted is the Jewish nation, "to a nation" meaning evidently from a nation "terrible from the beginning." It will be asked in what respect have the Americans been "terrible from the beginning." The most remarkably so of all the nations of the earth.

The Americans were not known for several hundred years, and their population, character and resources gradually developed as other nations have been known; they sprang into immediate political existence, from a state of vassalage to a condition of freemen; they were terrible to the foes of Liberty: terrible to the kings and potentates of the earth; terrible to the enemies of a repuplican form of government; terrible to their foes in war; terrible by their example to the despots of the world; terrible therefore "from the beginning," because we may say we are but yet in the beginning, being only in the 68th year of American Independence. I ought however to say that the word "terrible" means also "wonderful," which is equally applicable. The prophet after saying that the Lord would take his rest, meaning that he would wait the issue of things in relation to the chosen people, abide his time but would still keep them as a dew in harvest—comes to the concluding verse of this remarkable vision.

"In that time shall the present be brought unto the Lord of Hosts, of a people scattered and peeled and from a people terrible from the beginning hitherto, a mation meeted out and trodden under feet, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion."

For an explanation of what is meant by "whose land the rivers have spoiled" if you refer to the 8th of Isaiah, the 7th and 8th verses, you will discover that rivers mean conquerors rushing over and dispoiling their land—a frequent occurrence in Judea.

If I am right in this interpretation, and that this is the land which is beyond the rivers of Ethiopia, what a glorious privilege is reserved for the free people of the United States—the only country which has given civil and religious rights to the Jews equal with all other sects—the only country which has not persecuted them, selected and pointedly distinguished in prophecy as the nation which at a proper time shall present to the Lord his chosen and trodden-down people, and which shall pave the way for their restoration to Zion.

But will they go, I am asked when the day of redemption arrives—all will go who feel the oppressors yoke; we may repose when we are free and happy, but not those who are bent to the earth by oppression; they would gladly exchange a conditiou of vassalage for the hope of freedom—that hope the Jews never can surrender, they cannot stand up against the prediction of our prophets, against the promises of God; they cease to be a nation, a people, a sect, where they do so. Either the Messiah of the Jews has come or he is yet to come. If he has come we must cease praying for him to come; if he has not come, we are bound to seek him, not here, but in our own land which has been given to us as a perpetual inheritance, and which we dare not surrender without at once surrendering our faith. We must not stop to ask whether the Jews will consent to occupy the Land of Israel as freemen. Restoration is not for us alone, but for millions unborn; there is no fanaticism in it—it is easy, tranqnil, natural and gradual—let the people go—point out the path for them in safety and they will go, not all, but sufficient to constitute the elements of a powerful government and those who are happy here may cast their eyes towards the sun as it rises and know that it rises on a free and happy people beyond the mountains of Judea, and feel doubly happy in the conviction that God has redeemed all his promises to Jacob. Who can be an infidel when he looks on the Jews and sees in them and the Bible yet firmly in their grasp, the consummation of all the divine promises made to them as a nation? I should think that the very idea, the hope, the project, and above all the certainty of restoring Israel to his own and promised land, would arouse the whole civilized world to a cordial and happy co-operation. Mankind would spring from the couch of ease and slumber to see the Ensign displayed and would exclaim the day has come—the promise is fulfilled!

From the Times and Seasons.

NAUVOO

October Conference minutes.

Concluded.

MONDAY, Oct. 7th, 10 o'clock, A. M. 1844.

Conference met pursuant to adjournment, and opened by singing, and prayer by Elder P. P. Pratt, after which, President Young aroso to exhort the Saints to keep their minds on the business before them, and not to be in a hurry to get away.

The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments.

I shall therefore give way, and I am to hear motions and present them to the conference for their action: wherefore,

It was motioned by Elder Heber C. Kimball, that we as a church endeavor to carry out the principles and measures heretofore adopted and laid down by Joseph Smith as far as in us lies,—praying Almighty God to help us to do it. The motion on being put to the Conference by President Young was carried unanimously.

President Young said by way of explanation, that this is as much as to say that we receive and acknowledge Joseph Smith as a Prophet of God; being called of God and maintaining his integrity and acceptance until death.

Elder H. C. Kimball then moved that we carry out all the measures of Hyrum Smith, the Prophet and Patriarch of the Church, so far as in us lies, by the help of God.

This motion was likewise carrried unanimously.

President Young said, this is an acknowledgement that he lived approved of God, and died a martyr to the truth.

Elder W. W. Phelps moved that we uphold Brigham Young the president of the Quorum of the Twelve, and the first presidency of the Church.

This motion was duly seconded, and put to the Church by Elder John Smith, and carrried unanimously.

Moved by President John Smith and seconded that we receive Elder Heber C. Kimball as one of the Twelve, and that he be sustained as such by the Church. Carried unanimously.

Moved and seconded, that we receive Elder O. Hyde as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Parley P. Pratt as one of the Twelve, and that he be sustained as such by the Church. Carried unanimously.

Moved and seconded, that we receive Elder Willliam Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Orson Pratt as one of the Twelve, and that he be sustained as such by the Church. Carried unanimously.

Moved and seconded, that we receive Elder John E. Page as one of the Twelve, and that he be sustained as such by the Church. Carried unanimously.

Moved and seconded, that we receive Elder Willard Richards as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Wilford Woodruff as one of the Twelve, and that he be sustained as such by the Church. Carried unanimously.

Moved and seconded, that we receive Elder John Taylor as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder George A. Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

President Young said by way of explanation, that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst and a councillor with us.

The motion was then presented and carried unanimously

Moved and seconded, and after some discussion, carried unanimously, that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred) but not to take his crown, for that, as the Lord hath said, no man can take.

Elder Snow moved that George Miller be received as the president of the High Priest quorum, Carried unanimously.

President Miller moved that Noah Packard and Wm. Snow be sustained as councillors. Carried unanimously.

President John Smith moved that William Marks be sustained in his calling as president of this stake.

Elder W. W. Phelps objected inasmuch as the High Council had dropped him from their quorum.

Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priests quorum.

The motion was then put, but there was only two votes. The contrary vote was put and carried by an overwhelming majority.

Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake. Carried unanimously.

President Young then said, the Macedonia church must select their own man for a president, as Elder John Smith is coming here.

President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, Wm. Huntington sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer be sustained as the High Council. Carried unanimously.

Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies, which was carried unanimously.

Moved and seconded, that Levi W. Hancock be sustained as one of the presidents of Seventies. Carried unanimously.

Moved and seconded, that Daniel S. Miles be sustained as one of the presidents of seventies.—Carried unanimously.

Moved and seconded, that Zerah Pulcipher be sustained as one of the presidents of seventies.—Carried unanimously.

Moved and seconded, that Josiah Butterfield be cut off from the church. Carried unanimously.

President Young showed that it was because he had got a little money, and was lifted up.

Moved and seconded, that Henry Herriman be sustained as one of the presidents of seventies.—Carried unanimously.

President Young then said, that the seventies had dropped James Foster, and cut him off,—and that we need not take an action upon his case.

Moved and seconded, that Jerediah M. Grant take the place of J. Butterfield in the quorum of seventies. Carried unanimously.

Elder H. C. Kimball moved that N. K. Whitney stand as our first bishop in the Church of Jesus Christ of Latter day Saints Carried unanimously.

Moved and seconded, that George Miller stand as our second bishop, which was carried unanimously.

Moved and seconded, that Samuel Williams retain his office as president of the elder's quorum. Carried unanimously.

Moved and seconded, that Jesse Baker and Joshua Smith be sustained as his council. Carried unanimously.

Moved and seconded that Stephen M. Farnsworth retain his office as president of the priests. Carried unanimously.

Moved and seconded, that E. Averett retain his standing as president of the teachers. Carried unanimously.

Moved and seconded that Jonathan H. Hale, Isaac Higbee, John Murdock, David Evans, Hezekiah Peck, Daniel Carns, Jacob Foutz, Tarlton Lewis, and Israel Calkins, be ordained as bishops in their several wards, which was carried unanimously.

President Young being fatigued, gave place to Elder P. P. Pratt, who got up to preach his old sermon, viz., that we continue our united and ceaseless exertions to build the temple. He referred to the discoveries of Elders Rigdon and Samuel James. They said nothing about building the temple, the city, feeding the poor, &c—We heard a great deal about the mount of Olives—brook Kedron—Queen Victoria—great battles, &c. This brought to my mind a good text in Websters's spelling book, the "country maid and the milk pail." He then went on to show the importance of building the temple. He bore testimony that the people had hearkened to the voice of the Lord, and to his commandments, and that they were still hearkening, and consequently we should be sustained here until we shall complete the Temple and receive our endowment. He showed the consequences if we did not build it—"that we should be rejected as a people with our dead." When the elders go abroad to teach the people, let them teach what we have to do, and what is depending on us, and not spend their time in quoting multitudes of scripture to prove one point. We want to build up Nauvoo, never mind Gog and Magog, the brook Kedron, &c., never mind the old countries; God has something to do there by and by, but not just now. He recommended the brethren to make improvements and enlarge themselves without fear, for we shall not be moved till God suffers it. We are the only people who do not fear death, we have no need to fear it. He next said he would give the people a little religious advice. He advised those who had means, to go to getting sheep, to consume the vegetation and raise wool, by which means our women would be well employed in manufacturing the wool. He said in a proper time we will have gold and silver, and food and clothing, and palaces in abundance, and we will create it by our labor.

President Young advised the saints to come after intermission prepared to tarry till evening if necessary. They have much instruction to give, and want an opportunity to give it. He advised the saints to call and get O. Pratt's Mormon Almanac, which is something new. After some few exhortations he closed the meeting till two o'clock by blessing.

Two o'clock, P. M.

Meeting opened by singing, and prayer by Elder John Taylor, after which, Elder Taylor presented a communication from Mr. Small declaring his full faith in Elder Rigdon's doctrine. Moved and seconded, that he be cut off from the church. Carried unanimously.

Elder H. C. Kimball addressed the congregation on the principle of salvation by the celestial law. He went on to show the order of the resurrection, and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us. We desire to obtain a fullness of celestial glory, but many will be disappointed. It is for this that we pray every day that the Lord will spare our lives that we obtain it. President Joseph never rested till he had endowed the Twelve with all the power of the priesthood, because he was about to pass within the veil. He designed that we should give it to you and you cannot be saved without it. You cannot obtain these things until that house is built. I and my brethren are willing to do all that lays in our power to finish that house for your benefit, that you may go where Joseph is gone. We have got to carry out Joseph's measures, and you have got to assist us. When Jesus was upon the earth his time was spent in endowing the Twelve apostles, that they might do the things he had left undone, and carry out his measures, and upon the same principle we carry out Joseph's measures. We have no rest—don't sleep half as much as you do. We need your prayers. It is necessary to put away all wickedness from our midst, all grog shops and bad houses. Drunkenness and such things will be our overthrow if we are ever overthrown. The best way to put these things away is to never frequent such places. It is necessary for us to put away all this frolicking and dancing over the blood of the prophet, where it was drenched in the blood from the coffin. When the prophet had a dance at his house, he said every thing against it he could, and now men go and practice the same things. Shall we put these things away? I say yea. We have got an ungodly race here among us, who are leading our young people away. They will open their doors and let men go in and say every thing against the Twelve and the church they are capable of. I never frequent such places; I cast them far from me. Are you not under the same obligations and responsibility, ye elders, high priests, deacons and members?

He then went on to show that the saints could not obtain the blessings they wanted until the Temple was finished. He said he wanted all to pay their tithing that they may receive the blessings.

President Young arose and said that it had been moved and seconded that Ashahel Smith should be ordained to the office of Patriarch.—He went on to show that the right to the office of Patriarch to the whole church belonged to Wm. Smith as a legal right by descent. Uncle Asahel ought to receive the office of Patriarch in the church.

The motion was then put and carried unanimously.

President Young wanted to say a few words on the principles of tithing. There has been so much inquiry it becomes irksome; the law is for a man to pay one tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. When a man comes into the church he wants to know if he must reckon his clothing, bad debts, lands, &c. It is the law to give one tenth of what he has got, then one tenth of his increase or one tenth of his time. A man comes and says he was sick six months, and what is required of me? Why go go and pay your tithing for the time you are able work. Some say they have been preaching and want to know if that dont pay their tithing? Well, it will if you want to have it so. He then went on to recommend the brethren not sell their grain but to bring it into the city and store it, and not take it to Warsaw. He next referred to L Wight's going away because he was a coward, but he will come back with his company, and Jas. Emmett and his company will come back. How easy would it be for the Lord, if an army of mobs were to come within one mile of this place, to turn the north west winds upon them, and with snow, hail and rain, make them so that they would be glad to take care of themselves and leave us alone. He then referred to the Missourians when Joseph and others went to jail, snapping their guns at the brethren but they would not go off, &c. The Lord never let a prophet fall on the earth until he had accomplished his work; and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyram that God could bestow, to take them away, for they had suffered enough. They are not the only martyrs that will have to die for the truth.—there are men before me to-day who will be martyrs, and who will have to seal their testimony with their blood. I believe this people are the best people of their age that ever lived on the earth, the church of Enoch not excepted. We want you to come on with your tithes and offerings to build this temple, and when it is finished we want you to spend a year in it, and we will then tell you things which you have never thought of.

The Twelve then proceeded to ordain Asahel Smith as follows:

Rrother Asahel Smith in the name of Jesus Christ of Nazareth, we lay our hands upon your head to ordain you to the office of Patriarch in this last church of Jesus Christ, and we bestow upon you the keys and power, and the right and authority of blessing as a Patriarch in the church of Jesus Christ—and we say unto thee, thou shalt be a father to many. Thou shalt feel the sprit of the Lord more than thou hast ever done heretofore.—Thy heart shall be enlarged, and it shall be thy delight to blees thy family, and thy posterity, and the fathers and widow: and the spirit of the Lord will rest upon you to predict upon the heads of those on whom you lay your hands, things that shall be hereafter even in the eternal world. We ask thee O Lord in the name of Jesus Christ that thou wouldst send thy Spirit upon thy servant; that his heart may circumscribe the wisdom and knowledge of this world, and be enlarged so as to comprehend the things of eternity. We say unto thee, thou art blessed; thou art of the royal blood, and of thy lineage shall arise great and powerful men of the earth. We seal upon you the powers we have mentioned, with the keys thereof upon your head in the name of Jesus Christ. Thou art the annointed of the Lord, one who shall stand in the latter days and be a pillar in the church of the living God, and one in whom the saints of God may trust to ask council. These blessings we seal upon you in the name of Jesus Christ. Amen.

President Young then said, we want the conference to continue to-morrow for business. We want the high priest quorum together. President Miller will organize them on the right of the stand.

The presidents of the seventies will organize all the seventies. We want to select a number of high priests to go through the states to preside over congressional districts. Then we want to have the elders' quorum organized that we can take out of the eiders' quorum and fill up the seventies. We want all the seventies to be here and their presidents; We want them organized and begin to fill up the second quorum and the third and the fourth to the tenth. The business of the day will be to ordain the presidents of the seventies and then fill the quorums of seventies from the elders, quorum, and select men from the quorum of high priests to go abroad and preside.

The conference then adjourned until to-morrow at nine o'clock, by blessing from President John Smith.

Tuesday morning, Oct 8th, 1844.

Previous to opening the services of the day, Elder John Taylor made some remarks on our temporal economy. He proceeded to say that we have the means of wealth within ourselves. We have mechanics of every description, from every country; men who are capable of carrying through any branch of manufacture. We want capital to commence with; but it is not necessary to wait for a very large amount, for it is safer to go to work with small means, than with an immense sum; for a rich man is very apt to overlook himself, and for want of proper calculation often scatters his means without accomplishing any benefit to community. We can be made rich by our own enterprise and labor. Look at Great Britain how have they obtained it?—They have obtained it by encouraging their own manufacturers. It is true the poor are oppressed there; but it is not the manufactures that oppress the people. We are not going to start any thing on a large scale; our calculation is to have the saints manfacture every thing we need in Nauvoo, and all kinds of useful articles to send abroad through the States and bring money here. Franklin says, "time is money," and we want to spend our time in something that is useful and beneficial. Since we came here we have labored under every disadvantage. We have purchased Nauvoo, and much of the surrounding country, which has taken all our money. We have no need now to purchase more land; we now want to hit upon a plan to enable you to take your hands out of your pockets and build work-shops and other places of industry. We have silk weavers, and cotton weavers, and every kind of mechanics that can be thought of. We want these to come together, and we want those who have money to lay it out and find them work. We have men here who can take the raw silk and from that carry it through every process and manufacture the shawls and dresses our women wear. We want to purchase raw cotton and manufacture it into wearing apparel, &c. If we can manufacture cotton, silk and woolen goods, we can keep our money at home; we will encourage home manufacture, as the quakers do. We want all the cutlers to get together and manufacture our knives and forks, &c., &c. I know that we as a community can manufacture every thing we need. But I must now desist as the time to commence meeting has arrived.

Elder H. C. Kimball now appeared and took charge of the meeting, which was opened by singing and prayer, by Elder W. W. Phelps.

Elder G. A. Smith moved that all in the elder's quorum under the age of thirty-five should be ordained into the seventies, if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously.

H. C. Kimball stated that President Joseph Young's wife was very sick and he wished to have her blessed, that brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say amen, and all the congregation said, amen.

He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers, deacons, and members, who are recommended to be ordained, to withdraw and receive their ordination into the seventies, which was done.

President R. Young then appeared and proceeded to select men from the high priest's quorum, to go abroad in all the congressional districts of the United States, to preside over the branches of the Church, as follows:

David Evans	Joseph Holbrook
A O Smoot	John Lawson
Edson Whipple	Abel Lamb
Harvey Green	J H Hale
J S Fulmer	G D Watt
J G Divine	J W Johnson
J H Johnson	L T Coons
Lester Brooks	J L Robinson
J B Nobles	Howard Corey
Rufus Fisher	M Sirrine
D B Huntingdon	Pelatiah Brown
Jefferson Hunt	E H Groves
Lorenzo Snow	G P Dykes
William Snow	Willard Snow
Noah Packhard	Wm Felshaw
A L Tippets	Winslow Farr
J C Kingsbury	Shadrach Roundy
Jacob Foutz	S B Stoddard
Peter Haws	E D Wolley
Thomas Gates	Solomon Hancock
Simeon Carter	Abraham Palmer
Albert Brown	James Brown
Levi Gifford	R McBride
Elijah Fordham	W D Pratt
Edward Fisher	Martin H Peck
F D Richards	Morris Phelps
Isaac Clark	D McArthur
J S Holman	Archibald Patten
Wandell Mace	L H Ferry
Charles Thompson	Charles Crisman
John Murdock	Lyman Stoddard
John Chase	Arnold Stevens
A L Lamoreaux	David Fulmer
E T Benson	Joseph Allen
Thomas Grover	Andrew Perkins
C L Whitney	Daniel Carter
Addison Everett	Wm G Perkins
Moses Clawson	Graham Coltrin
William Parks	D H Redfield
George Colson	Titus Billings
H W Miller	Harvey Olumstead
Isaac Higbee	Daniel Stanton
Daniel Carns	

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endowment, and return to their families and build up a stake as large as this.

President Young then selected from the elder's quorums some to be ordained high priests, whose names for the want of room are omitted for the present.

He also selected a number more to go into the seventies', after which the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

Brother Joseph L. Heywood was ordained under the hands of Elder B. Young, H. C. Kimball and P. P. Pratt, to be a bishop to the church in Quincy, Illinois.

Previous to adjournment the presidents of the seventies, ordained upwards of 400 into the quorums of the seventies, and the presidents of the the quorum of high priests ordained 40 into their quorum.

The meeting then adjourned until 2 o'clock, P. M.

Two o'clock, P. M.

Conference resumed business. Those presidents of the seventies who were present and had received an ordination to the presidency over the seventies, were called out and ordained under the hands of President Joseph Young and others.

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, 11 quorums were filled and properly organized, and about 40 elders organized as a part of the twelfth, quorum.

Presicent B. Young then said that the elders, young men who are capable of preaching, will be ordained; but do not be too anxious. You must now magnify your calling. Elders who go to borrowing money, and running away with it, will be cut off from the church without any ceremony They will not have as much lenity as heretofore. The seventies will have to be subject to their presidents and council. We dont want any man to go to preaching until he is sent. If an elder wants to go to preaching, let him go into the seventies. You are all apostles to the nations, to carry the gospel; and when we send you to build up the kingdom, we will give you the keys, and power and authority. If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker. I would exhort all those who go from this place to do right and be an honor to the cause. Inasmuch as you will go forth and do right you shall have more of the spirit than you have had heretofore.—We have had a good conference; we have had beautiful weather, and no accidents; and if you will go and do honor to the Lord for this, say amen; and all the people said, amen

On motion the conference adjourned until the 6th of April next, at 10 o,clock, A. M.

Meeting dismissed by prayer from Elder H. C Kimball.

BRIGHAM YOUNG, Pres.

Wm. Clayton, Clerk.

We have received a letter from Brother Ball of Boston, reporting the cause in that city to be onward, and the saints enjoying great blessings.

THE PROPHET.

SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, DEC. 14, 1844.

From Nauvoo.

The Neighbor comes rushing along, just in time for us to give it a passing notice in our columns this week, as our paper is just going to press.

The foundation of an Arsenal has been laid, and is expected to be enclosed in a few months, for the preservation of the arms of the Legion.

The "Trades Meeting" is still in full blast—many suggestions were made, touching the manufactoring interest of the city, which certainly contains "more truth than poetry" as the old saying is. We shall publish the report in full in our coming number.

Saints are cautioned in moving to the West, to beware of speculators, especially those who profess to be so very GREEN, for like a Rabbit, their color changes with the season. "Not all Israel that are of Israel."

Nov. 27th, the ice commenced running in the Mississippi at Nauvoo, it was soon expected to close over.

"The Mormon Reader."

Is the title of a work now being made ready for the press, by Elder P. P. Pratt, for the use of Common Schools. Such a step taken for the advancement of literature among the Saints, and that to from our own works that have been published within the last 14 years, is truly worthy of patronage and encouragement, that the word of the Lord by the mouth of his Prophet migh be fulfilled. "I will wright the law upon their hearts and their inward parts."

New Haven.

We have received a letter from Brothers Lane and Curtis of New Haven, informing us of the success of their labors since they took their leave from us, which was about two weeks ago. They have taken a large hall, and are holding forth every evening to large assemblies. Quite an interest is taken by many in learning the truth; although they have been but a short time there, some half a dozen or more are standing up on the brink of the water. They will be joined by Elder Pell, who is on his way to that place, and through the blessing of God we may look for a harvest from these truly men of God. We would say to the elders abroad, that there is a great field open in this region of country for a great work. Elders Sirrine and Lntz design laboring in this region during the winter; from whose labors by Spring we may look for the kingdom to move on. Our prayer is that they may be sustained.

A Zeal according to Knowledge.

The Saints of God profess to have zeal according to knowledge, and in relation to things pertaining to the kingdom of God, there can be no dispute but what they are far in advance of the rest of the world, but when it comes to the grand secret of controlling public opinion, it is very evident they fall far behind the rest of the sectarian world in a general point of view or they would be more energetic in sustaining the public press; let us take one look at the Millerites for an example, and see what they have accomplished within the last three or four years, they have never found the least difficulty in sustaining their periodicals; and how has it been done, was it because of their great numbers? or was it because of the liberality of their rich? When they wish to establish a paper, those that were able and had a zeal for their cause, would subscribe for ten or twenty numbers, and give them away to their friends, until the paper was able to sustain itself, this would give the paper a circulation, many would get to read it, when otherwise they would not, and perhaps be induced at last to subscribe for it. This has ever been the principle which nearly all the periodicals of the day have been established, more particularly the religious part of them, and if the Saints would only resolve in their hearts before God, that the Prophet shall live, and persue that course necessary to sustain it that is needfull, there will be no danger of us being called to mourn for the death of eht New York Prophet.

Zion.

"Deliver thyself O Zion that dwellest with the daughter of Babylon."—Zach 11; 7,

The prophet Zachariah in the above, without doubt alludes to the scattered state of the people of God in the last days, and the call that will be made from heaven for them to deliver themselves from the daughters of Babylon, by gathering to the place that God has appointed for the building up of his people, and Zion. "For God will save Zion, and build the city of Judea, that they may dwell there, and have it in possession, and the seed of his servants shall possess it and they that love his name shall dwell therein.—Ps.69; 35, 36, We are informed still further concerning the scattered state of the children of God, and also of their being gathered together,—as revealed by Jeremiah III; 14, verse, "Turn O back-sliding children, saith the Lord; for I am married unto you: and I will take you one of a city and two of a family, and I will bring you to Zion, and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." The people of Zion are to be a people that will receive instructions from heaven, and that instruction to, that while the world is walking in darkness, crying peace and safety, and that God has ceased to correspond with the children of men, they will receive "line upon line, precept upon precept" until they have acquired that knowledge in relation to the purposes of God, concerning the world, that there will be no peace for them among the wicked. The Lord has plainly told us, in Jeremiah 4; 7, that there shall be a great desolation come upon the inhabitance of the earth, and that definitely to upon the Gentiles, consequently he gives the warning voice for safety in the 6th verse: "Set up your standard toward Zion retire and stay not," but for what purpose is this great movement?—he says: "I will bring evil from the north, and a great distruction," and Joel in the II; 32 verse has told us that safety and deliverence shall be found in mount Zion.

But let us turn again to Zachariah 11; 9, "for behold I will shake my hand upon them and they shall be a spoil to their servants," here we have the fate of that daughter of Babylon, amid whom dwels the children of Zion that were called upon to come out of her, fully set forth. But the question arises, where is that daughter located? Tell me where Zion is located, and I will tell you where that daughter is located, for Zion is dwelling with her; consequently it must be upon this continent, and the prophet looking down through the stream of time, saw the fate of this nation, that after the children of Zion or people of God had been gathered together "by setting up their standard toward Zion" or being taken one of a city and two of a family and brought there; that the seed of her own disolution would be set in operation, the political and religious strife would be raised to such a degree and her strength brought down so low by a disease that she has inherited from her ancestry that she will become an easy pray, to those whom she has so long held in bondage, as servants or slaves. After this tragedy has passed away the prophet breaks forth in the following verses with his songs of rejoicing for Zion, "sing and rejoice O daughters of Zion: for lo, I come, and I will dwell in the midst of of thee, saith the Lord, and many nations shall be joined to the Lord in that day, and shall be my people."

Take Notice.

The Elders, Priests, Teachers, and male members, are requested to meet in council, on next Tuesday Evening, at 42 Clarkson street, a prompt attendance is requested, as the business involves the interest of the whole society.

S. BRANNAN, Pres.

ISAIAH III, CHAP.

16 Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, & wanton eyes, walking, and mincing as they go, and making a tinkling with their feet;

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonets, and ornaments of their legs, and the head-bands, and the tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the vails,

24 And it shall come to pass, that instead of sweet smell, there shall be stink,; and instead of a girdle, a rent; and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground.

Isaiah in the 3r dchapter fully sets forth the distress and troubles that are to come upon the house of Judah, and Jerusalem: as you will see by reading the fore part of the chapter, which calamities we understand are to come upon them for rejecting the Messiah, in fulfillment of Matt. xxiii; 37, 38 verses.

37 O Jerusalem, Jerusalem, thou that killest the Prophets, & stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

Also in Luke xxi; 24, verse.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

But it is the latter part of the chapter which we wish to call your attention more particular to which we have quoted at the commencement of our remarke, it is a well known fact that this passage is quoted and applied by Sidney Rigdon and his followers, to the saints in Nauvoo, which application cannot be looked upon other than absurd, and designedly dishonest, evidently for the

purpose of gaining followers from the true vine; but we will examine the position which they have taken, and see if posible how near the people of Nauvoo come up to the fulfilment of this prediction of the Prophets; The daughters of Zion are to have their tinkling ornaments which they ware about their feet taken away from them, which every one knows that has ever been to Nauvoo that no such ornaments are worn, another peculiar characterestic is that their nose jewels were to be taken from them, instead of well set hair, baldness; instead of a stomacher, a girding of sackcloth; which according to their presant customs and situation cannot well be applied to them, but certainly has an allusion to another people, but says you who can it be applied to, if they call themselves the inhabitance of Zion? the prophet here certainly alludes to the people of Zion, and you say that Zion is upon this continent.? We answer by saying: When Isaiah gave this prediction, he had his eye upon a people that should be led out from Jerusalem to take possession of that promise that was made to Joseph while in the land of Egypt, even a greater blessing (or land,) than was conferred upon Abraham and Isaac, who were the progenitors of Jacob. The Nephites and the Lamanites were the descendants of Joseph, they were once the chosen people of God and inhabited the land of Zion, but because of their apostacy having "made many alters to sin" (Hosea viii; ii verse) they were besieged, brought down and humbled according to the 29th of Isaiah "and the knowledge of their former glory was to whisper out of the dust" then was fulfilled the prophecy of Isaiah in the 64th chap. 10 verse. Zion has become a wilderness, and the plagues, calamnities, and troubles as related in our text, befell that once happy and enlightened nation and people, who were the chosen of God, and were led by the light of revelation, being "blessed with the blessings of heaven above, and the blessings of earth beneath." When we read the predictions of Isaiah in our text, and then examine the present condition and situation of the aborigines of the continent of America, which is plainly pointed out to us by the prophets as being the land of Zion, who can otherwise than exclaim that truly great is the God of Isaiah who revealed to him the wonderful works of God with the inhabitants of the earth. Who can dispute that this people does not answer the description as given by the prophet? Who can dispute that this people are the inhabitants of Zion; and still further, that they are the lawful heirs, and have the promise, according to the Book of Mormon, of yet becoming a beautiful and delightsome people, which is evident they were once; not only from the evidence of the Book of Mormon, but from the remains of antiquity that are found scattered throughout Central America.

But Mr Rigdon would have us to understand that the present is the period of time when this prediction is to commence its fulfilment, which, if we believe the Book of Mormon, and Doctrine & Covenants, is about the end; for we are informed by the Book of Mormon that it will be but a short time after it comes forth, before the red man will begin to rejoice in the God of their fathers; their filthiness will begin to be washed away, which work of purging and cleansing you will find fully set forth and illustrated in the five verses which come directly after the text, which is the commencement of the 4th chap. of Isaiah.

2 In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living at Jerusalem.

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement and the spirit of burning.

5 And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

This prediction of the prophet evidently alludes to the blessings which were to come not only on Judah and Jerusalem, but upon mount Zion and her inhabitants; when the Book of Mormon should come forth, the kingdom of God be established, and the ensign lifted up upon the "land shadowing with wings;" when the elders should not only go to the Jews, who would be "scattered and peeled," as fully represented in the fore part of the 3d chapter of Isaiah, but would also go to them that are spoken of in the latter part of the chapter, which are the original inhabitants of Zion, and with the spirit of judgment (which is the Holy Ghost) will they reveal unto them the abundance of peace and truth—declare unto them the fulness of the everlasting gospel, while they are sitting upon the ground in their filthy and slothful state, resting under the curse of that God who led their fathers from the land of Palestine to a land choice above all other lands, and according to David, was to become the joy "of the whole earth, the city of the great King," which was to be the case with mount Zion, for then would Zion cease to be a wilderness; for says David, "when the Lord builds up Zion, He shall appear in His glory;" he also breaks forth in the following language while having a view of the joy of this people. (Ps. 14) "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel be made glad."

Who is this Jacob here spoken of? for the Psalmist evidently is alluding to a people of that name. When Jacob blessed the two sons of Joseph, Ephraim and Manasseh, he said, "Bless the lads: let my name be named upon them." Now it must be remembered that the descendants of these two boys are the aborigines of America or Zion; so you will see, when the Lord commences to build up the cities of Zion amid the "prairies of the woods," salvation, or the plan of salvation will be carried by the elders of Israel to Jacob, or the aborigines that are sitting upon the ground with their bald heads, (having been shorn,) and they will receive from them those principles that will be confirmed by the Spirit of Judgment or the Holy Ghost, which will enlighten their minds and cause their hearts to leap with joy that such a salvation is found in Zion; then will, they commence to build houses and inhabit them, (and no more sit on the ground,) and plant vineyards and drink the wine thereof, for the day will soon come when the kingdoms under the whole hsavens shall be the Lord's, and he will come to drink wine anew in his Father's kingdom.

Now we would say to our readers: examine the 3d and 4th Chapters of Isaiah, and you cannot help but to discover, that the Prophet is giving us a description of those calamities that were to befall Judah and Jerusalem, upon the Land of Palestine, and the inhabitants of Zion, upon the Continant of America, which, we understand, was to commence with their apostacy and rebellion after the first appearance of the Messiah, and then in the fourth chapter, immediately following—the connection not broken at all, he gives us a view of their redemption, with the glory and blessings that should follow, and yet, we find many that are willing to pervert the word of God, "and wrest the scriptures to their own destruction, to gratify their malitious hearts, and rear to themselves a house of honor; that they might be called Rabbi! Rabbi!" but we feel thankful to God, that he did not say the "elect SHOULD be deceived," but gave us to understand, that they would come so near to the truth, that if it were POSSIBLE, they would be deceived.

The Genesse Conference

Was held in Alexander on the 24th of October last. Eighty-two members, and 18 Elders were represented. The conference adjourned to meet again on the first Saturday and Sunday in January next, in the town of Batavia.

Another Stake.

A stake of Zion and place of gathering has been laid out in the county of LaSelle, Ill., called Norway. It has many local advantages, such as water power and stone coal. It is situated on the great western thoroughfair from Chicago to Nauvoo. There are rising of 100 Saints settled in the county.

Elder S. Brannan will address the Saints In Hempstead, L. I. on next Sabbath morning and afternoon, on the "plan of salvation," and the restitution of all things.

To Correspondents.

"Why am I forsaken" will appear next week hand in hand with "The poor despised company."

Owing to the press of matter, we are under the necessity of omitting the publication of W. J. A., and the "Love for Joseph."

We hope the Elders of Conn. will not forget the conferences that we gave notice of in our last number, to be held on the 14th and 15th of Dec. at Clinton; the 21st and 22nd at New Haven; and on the 21st ef January next, at Norwalk. Elder Appleby, from New Jersey, will attend the above mentioned conferences by the request of Elder Smith. Elder Sirrine, from Michigan. and Elder Brannan will attend the one to be held at New Haven.

Church Service,

Elder Swackhammer will address the Saints in New York on next Sabbath morniny, Elder Brocklebank, in the afternoon, and Elder Rogers in the evening.

Elder Burnett will address the Saints in Brooklyn on next Sabbath morning, and Elder Miles, in the afternoon.

Prayer Meetings.

Prayer meetings will be held regularly at the following places; on Monday evening at 42 Clarkson street; on Wednesday evening at 31 Goerick street; on Thursday evening at 118 Fulton street.

The Words that were delivered to the Learned, Isaiah, 23; 11.

We have published a very neat specimen of the original characters or hieroglyphics that were copied from the plates which the Book of Mormon was translated from, and was presented by Martin Harris to Professor Anthon for translation.—We have been to some trouble in having it en graved by Mr. Strong, one of the most skillful engravers in the city of New York; those who wish to obtain a copy to preserve as a memorial, can procure them by applying to the Prophet Office, New York. One object in our publishing these Glyphs, is, to avail ourselves with means to sustain the Prophet, that those who feel an interest in the support of the Prophet may have something as a memorial of their charity and benevolence, as well as the wisdom that inspired our martyred Prophet, who translated the Book of Mormon by the gift and power of God.

We Live in Hope.

In our next uumber we shall lay before our readers an interesting correspondence between George T. M. Davis, of Alton, Illinois, and Gov. Ford, of Springfield, Ill., which we think w have a tendency to exhonsrate him from the charge that has been so unjustly brought against him by the intrigue and conniving of the Whig politicians of Illinois. The Whigs are evidently getting waked up, and well they might, when the State of New York only gave the Democratic candidate for President, rising of five thousand majority, and of this was polled by the Mormons rising of six thousand, who elected Palk? This we leave to be answered at the next Presidential election, some body was the cause of the death of one of the most noble men of this nineteenth century, and we will walk up to the ballot box, and there contend hand to hand, for our national rights, which our fathers paid so dearly for.

We were very much amused while passing down Wall st. a few days after the returns of the election, by being acosted by one of the whig party (who was expecting to move to Washington on the election of Henry Clay) as follows: Why was it that your people did not go for Clay? he is sir, the very best man of the nation, and if your people had only united on him, he would have been elected. Very true, says I, but have you ever read the correspondence between Henry Clay and Joseph Smith? No! I have not, says he. Well then, you call up to the Prophet office sir, and I will furnish you with it. You must be aware that we have had the whole whig phalanx to contend with in all our persecution. When we were driven from Missouri, the plot was concocted in the election; one of our brethren, who went to the polls to vote the democratic ticket, was knocked down by a whig and very narrowly escaped with his life. Since our settlement in Illinois, they have evidently endeavored to have the same scene acted over again, and us exterminated from the State. But, says he, Henry Clay did not wish to pledge himself, but he would have been the very man who would have made every exertion to sustain your rights. But, says I, it must be remembered, that we judge people sometimes by the company they keep. But sir, says he, you must be satisfied in your own mind, that Governor Ford was accessory to the murder of the Smiths. I replied, before I am of that opinion, I must have more evidence.

We have just received a letter from Elder Pell in New Haven, in time to give it a passing notice only. The work is onward—ten baptized—more ready for the water. Elders Curtis and Lane are well, and blowing the trumpet loud and long.

As our paper was going to press we were arrested by the prosecution of B. Winchester, gave bail for appearance on the first Monday in January for $500:—This, in connection with other things, occasions the delay of our paper.

Three days in New York.

ELDER BRANNAN.

This morning I leave the city to return home, although without the usual salutation of "goodbye." But I can trnly say, I feel gratified when I reflect upon the pleasure I have had with you and the Saints in New York, since the arrangments that have been made concerning the conducting of the Prophet.

Believing it to be satisfactory in general to all the Saints, and I contemplate with the fullest confidence that the Prophet will still 'live,' and be an instrument of doing much good in its day an generation. In fact, I must say that much has depended upon the Prophet for the success of our cause, in advocating the principles of righteousness and eternal truth, and scattering to the four winds of heaven, false doctrines—and of lifting the veil of midnight darkness that many a wanderer might see the arise of the day star from on high, by perusing its columns, and by contemplating, believing and obeying its mandate, be led into the path that leads to the babe of Bethlehem, to eternal life. It has been the means, I trust—yea, verily believe much has depended upon the Prophet for the success of our cause in the Eastern land; for in the absence of other means, or necessary knowledge to protect the church frmo devouring wolves, it has stood as a faithful servant upon the watch tower of Zion, and as a flaming torch light to point the way to the tree of life—to the haven of eternal rest.

I do not speak thus for flattery, egotism, or boast of its merits undeservingly. Yet with confidence I assert, that no other periodical in the same length of time has done more good for this Church than the Prophet, considering the false spirits and revolutions that has so much of late disturbed the peace and harmony of the Saints; and on this subject I would say to all the Saints, not only to have mercy on the "oil and the wine," but as you regard the interest of the cause of truth and your souls salvation, lend a helping hand to feed and clothe the Prophet, and it will speak for you comfortable words; but if you do not it will cry out against you. Remember that Christ has said, that he "did not come to destroy the law and the Prophets, but to fulfil them. For as much as ye have done it unto the least of these, ye have done it unto me."

Elder Brannan I wish you success in your responsible undertaking in conducting the Prophet, and presiding of the New York Branch of the Church. The present prospects are bright and flattering, the Branch appears well united in the bonds of peace and love, and on the increase.—May God bless and prosper them, and reward them an hundred fold for their kindness to me,—Brother and Sister Osmar, and all the Saints.

One would almost imagine himself in Paul's third heaven, while beholding the smiling countenances, attended with the welcome reception I received from the Saints, after all my persecution from wicked apostates. But I must leave this subject for the present; yet I can truly say, the Lord has been good to me, and were it not for the occasional flowers I find strewed along my pathway, I should have but little to comfort me this side of the yawning tomb. Persecution is the common lot of all the Saints; if it were not so, the Scriptures would not be fulfilled, "for so persecuted they the prophets which were before you." Christ said they would speak all manner of evil of you falsely for his name's sake, and this truly has been verified; yet I believe the wicked are made use of sometimes to roll on the work of God. For this same cause God raised up Phaoah. But mark ye! it is better to be persecuted than to persecute; and I have noticed in the history of Apostates from this Church, how soon they loose the spirit of God, that when all their aspiring schemes fail to divide the Church, their last appeal is to seize with avidity every thing that will tend to excite the gaping multitude, and raise persecution against the true followers of Jesus. The world will listen to them, for it loves its own. This then may be looked upon as their only hope and last expiring resort.

It is true, the servant of the Lord should be patient, enduring the cross and not the agressor; but when compulsion renders defence necessary, it is honorable such as self preservation of your person, family, property, the cause of God, your friends, &c. For the measure they mete shall be measured to the aggressor again. "If thy neighbor sue thee at the law, and take away thy cloak, give him (not) thy coat also, unless it is to defend thyself. For how shall a man prove himself only by his works—i. e. provide for his own household? otherwise he is worse than an infidel. But if he compels thee to go a mile, go with him twain." (The same reads, I presume, good measure—two for one.)

Self-preservation is not only the first law of nature, but the fundamental principle upon which all civil goverments rest, political or religious; and upon this depends the happiness of the whole human family. And rather than be trodden under foot by fawning sycophants, or base apostates, it would be a pleasure for me to die a thousand deaths in defence of my just rights. We are told that there was war in heaven; Michael and his angels fought, and overcome the dragon. Lucifer rebelled, and God cast him out of heaven—Christ also took a scourge of small cords and drove them that sold doves out of the Temple, and overthrew the tables of the money changers. (turned them out—common lot of all thieves; I allude to the man that stole my letters) "For it is written my house is a house of prayer, but ye have made it a den of thieves."

We might enquire, what would America have done in early times had she turned her cheek to the smiter, and submitted to the iron yoke of kingly oppression? It needs not the spirit of prophecy to tell that liberty and life are sweet. It is true we have turned our cheek to the smiter, and have been smitten again and again. In this we have fulfilled the law, until longer forbearance ceases to become a virtue.

"He that steals my purse, steals trash.

But he that filches me of my good name, robs me of that which not enriches him, but makes me poor indeed."

The law was made for the just; let the Saints, then, try what virtue there is in it, since men so corrupt resort thereto to cover their abominable deeds. It is astonishing indeed to see how men guilty of every species of crime, (murder not excepted) are still running at large, slandering, villfying and traducing the character of innocent men, and pursuing them from city to city. Mark that man, I say; God will overtake him in an hour he least expects it, and assign him his portion with hypocrites and unbelievers. (murder will out) They cannot fly beyond the reach of justice—the penalty of the law. Justice, the avenger, will follow in their tracks until it overtakes the offenders, and brings to condign punishment the transgressors; for sooner or later the guilty must be punished.

The time present is an important crisis for the Church. It has to contend against the powers of darkness on the right and left; but Elijah's God, whose she is, will carry her through. Let every Elder, then, acquit himself with honor, and stand up for the cause of God and his people; arm yourselves with the whole armor of God, and throw off the yoke of apostate tyranny. As for one, I have always stood firm and unshaken by the help of God, and now—even now I would rather go to the rack and suffer the pain of death, than to submit to slavery under the reign of emissaries, ordained py his Satanic majesty as king, to build up the Devil's kingdom.

All we ask is to be let alone, if men do not feel to walk with us, let them go another road by themselves, and we will not molest them.

In regard to the new Rigdon Church, it is quite uncertain as yet who will claim to be Prophet or leader, if Rigdon is not. I think it will not be long before he will come in contact with the great King Benny; my inference is drawn from his (Benny's) own words copied from the N Y. Herald.

"Inasmuch as S. Rigdon advocates the principles of virtue and righteousness, and calls upon the people to seperate themselves from corrupt men and measures, I (B. Winchester) approve of his course." Query—does S. Rigdon approve of B. Winchester's course? Big L and little u is a spirit quite peculiar to the man. Elder Rigdon I regard as a gentleman to this man, a garb that Benny never wore. As to corrupt men and measures, it is Benny's features to be such a body, as our church records will show. He is now an excommunicate, and as such published to the world. And I have no hesitation in saying that I believe him to be one of the most consumnate falsifiers that ever disgraced humanity; and the public are notified that this imposter and apostate has no authority from the Church of Latter day Saints to preach or to adminsiter any of the ordinances beloning to the Gospel. Pardon my obtrusion again of these matters. and believe me to be your sincere friend and well-wisher,

WM. SMITH.

The Restoration of the Jews.

Among the topics of the day, which there is no lack for a variety, more especially in the City of New York, we find that the Restoration of the Jews is getting to be no minor consideration, it gradually wends its way through the many faiths and opinions that have their existance from the unhallowed system of spiritualizing the Bible, to that rank and standing in public opinion, that the Great God designed that it should occupy in the dispensation of the fullness of times. We have heard another very learned and logical address on this subject, at the Tabernacle by M. M. Noah, a few of the choicest extracts will be found on our first page, which should not fail to come under the scrutiny of the Elders of Israel.

BORDENTOWN, NEW JERSEY, Oct. 9th, 1844.

ELDER BRANNAN.

I have perused your several notes with pleasure, and I hope your promised visit, to this place this winter will not be forgotten. I have no news of particular interest to write, only I see the cause of truth is moving on, and the Saints have nothing to fear, for the new fangled systems will soon come to nought, it is so weak now, that it can hardly stand alone, and if such is the beginning of a Kingly reign, what will the end be. I hope Elder Miles will not forget us.

Elder Appleby will call and see you, and make a visit to the New York Church, &c., and it would be well for him to attend the Conferences I see noticed in the Prophet. He has many Pamphlets that will be of use to the Saints, and is a useful laborer. I hope the Saints will remember his expenses also, as it is by my request he takes this mission.

The Prophet is still gaining ground in these parts, and is considered a useful paper among the Saints. I can say for my part, I am very much pleased with it. Give my love to the Brooklyn. and New York Saints, and to all the Saints in all the world, wherever you may have the opportunity. I hope Elder Liddell of Peterborough will not neglect to write as I requested. I also expect a line from Elder Libbee, of Lowell, and Elder Wallace of New Bedford.

WILLIAM SMITH.

N. B. Will President B. Young of Nauvoo, forward to me a copy of my Patriarchal Blessing, taken from the Old Kirtland Book of Records.

I hope Elder Taylor will publish my letter to W. W. Phelps, in the Neighbor, with his reply to the same. Will Elder Phelps, remember this immediately, and confer a favor upon me, and he will also notice a typographical error in my communication to him, where, "how high the Temple is to ears," ought to read eaves. Will he also give the birth-place and year of my Fathers family. Once more I say, my love to all the Saints in Nauvoo.

W. S.

CITY OF NEW-YORK, Dec. 10th, 1844

BR. BRANNAN:—In as much as I pomised the Saints and my friends in Delaware, and Pennsylvania, that I should return to labor for a short time in their States by holidays. I take this method of informing them. that, by the request, and under the direction of Elder W. Smith, that I am going to attend the Conference at Clinton, Norwalk, New Haven, &c., in Connecticut. I arrived here last evening on my way. When I return I expect to visit Key Port, and Staten Island, Long Island, &c., and to be in Delaware, and Pennsylvania by the last of January next. If Israels God prospers and protects me, which may he do, and all the authorities of his Church, and all the Saints throughout the world, for his Son's sake. Amen.

W. J. APPLEBY.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hours morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall No 20 Merrimack st.

ELD. V. LIBBE Prest.

LIST FO AGENTS.

☞ Elder J. T. Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elder Wm. Van Avery is authorised to act as agent for the Prophet in Franklin, Michigan.

Elder G. P. Underhill is authorised to act as agent for the Prophet at New Rochell,

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder David White, of Brondford, Upper Canada, is authorized to act as agent for the Prophet.

Elder C. A. Terry of Brighton, Mich., is authorized to act as agent for the Prophet.

Elder Burton of Royal Oak, Mich., is authorized to act as agent for the Prophet.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder George P. Dykes is authorized to act as agent for he Prophet, in Norway, Ill.

Elder J. J. Woodbury, has authority to act as a travelling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

☞ Elders Wm A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklestown, New Jersey, a requested to act as agent for the Prophet.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

		From N. York.	From Havre.
ARGO.	C. Anthony, Jr.,	March 8	April 24
		July 8	Aug. 24
		Nov. 8	Dec. 24
FRANCOIS 1st,	Ainsworth,	March 16	May 1
		July 16	Sept. 1
		Nov. 16	Jan. 1
BURGUNDY,	D. Lines,	March 24	May 8
		July 24	Sept. 8
		Nov. 24	Jan. 8
EMERALD,	Howe,	April 8	May 24
		Aug. 8	Sept. 24
		Dec. 8	Jan. 24
RHONE,	J. A. Wotton,	April 16	June 1
		Aug. 16	Oct. 1
		Dec. 16	Feb. 1
VILLE DE LYON,	C. Stoddard,	April 24	June 8
		Aug. 24	Oct. 8
		Dec. 24	Feb. 8
ALBANY,	Watson,	May 8	June 24
		Sept. 8	Oct. 24
		Jan. 8	Feb. 24
SYLVE DE GRASSE,	L. Weiderholdt,	May 16	July 1
		Sept. 16	Nov. 1
		Jan. 16	March 1
LOUIS PHILLIPPE,	J. Castoff,	May 24	July 8
		Sept. 24	Nov. 8
		Jan. 24	March 8
DUCHESS D'ORLEANS,	A. Richardson,	June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	March 24
SULLY,	W. C. Thompson,	June 16	August 1
		Oct. 16	Dec. 1
		Feb. 16	April 1
IOWA,	W. W. Pell,	June 24	Aug. 1
		Oct. 24	Dec. 8
		Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 255 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords.
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &c. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to sit purchasers, viz.—

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moicakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Wooden shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitys—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American ong Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

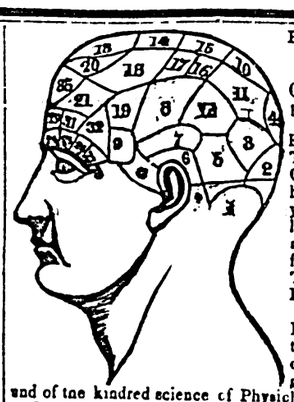
[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 532 Pearl st near Broadway. je—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCATION AND SELF-IMPROVENENT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common scheolsand seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their off-prings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM. Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful

NATURAL RELIGIO:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics. It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL;

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick doubte test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island. They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st., back office, over the Bank Coffee House.

PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, econd Cabin, and Steerage Passengers by the following EGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S.—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
160 Pine street, New York.

Gives drafts in sums to suit applicants ON THE PROVINCIAL BANK OF IRELAND.

PAYABLE AT

Cork,	Bainbridge,
Limerick.	Ballymena,
Clonmel,	Parsontown,
Londonderry,	Downpatick,
Sligo,	Cavan,
Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Bandon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.

SPOONER, ATWOOD & Co., Bankers, London.

Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey,
MOHEGAN, "

daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thurrdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Devenay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WAREHOUSE, NO 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount.

Mew-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft, 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H Cook, Buffalo, N Y.
H. Fitzhugh & Co., Oswego, N. Y.

m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M. Arrive in Philadelphia at 3 P M.
Leave Phila. at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P.M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P.M.
Leave Petets'g at 6½ P.M arrive in Wel. N C. at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil, at 2 P.M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M
Leave Balt. at 4 P.M. arrive in Washington at 6 P.M
Leave Wash. at 6 A M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Rickmond and Petersburg, Va by day-light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO, VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

PROPRIETORS AND AGENTS.

BRONSON & CROCKER, DOOLITTLE, MILLS, & CO. } OSWEGO.
FARWELL & HARRINGTON, UTICA.
ROSSITER & RHEPPERD; TROY.
W. S. ROSSITER, 23 Coenties Slip, N. Y.

WESTERN AGENTS.

PEASE & ALLEN, Cleveland, Ohio,
CHA'S HOWARD & Co. Toledo, O & Detroit, Mich.
THERON PARDEE, Chicago, Ill.
HUTCHINSON, WHEELER, & Co. Southport, Wisc'n.

m18:c]

WILSON'S REAL ESTATE AND LOAN OFFICE

for the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. Nassau street, N. Y.

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. B Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood.
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina.* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: to which is added a *concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. Eor Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

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A Proclamation and Warning

TO THE

GENTILES WHO INHABIT AMERICA

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Minister of the Gospel.

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S. BRANNAN PUB. — Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. — S. BRANNAN, ED

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From the Illinois State Register.

A Correspondence between George T. M. Davis of Alton, and Gov. Ford of Springfield, Ill., on the Assassination of Joseph and Hyram Smith, at Carthage, Hancock Co., Ill., on the 27th day of June, 1844.

GEORGE T. M. DAVIS.

Some weeks since the State Register charged that the Hancock people had procured this gentleman to write a threatening letter to the Governor, informing him that if he encouraged prosecutions against the murderers of the Smiths, the persons accused would implicate him in the murder. This statement has been denied by Mr. Davis; and he has called for the publication of the letter. Here it is. No one could doubt but that it was written at the instance of the Hancock people. It bears internal evidence of the fact.

We also publish another letter to the Governor advising him to call out the militia when they were not needed. Let this letter stand side by side by some of the paragraphs of Davis, censuring the Governor for calling out the Militia when needed.

The Governor's letter in answer was prepared at the time it bears date; but by the advice of his friends he did not send it. It is now given to the public as a correction of the many misrepresentations contained in Mr. Davis' letter to him.

QUINCY, June 30, 1844.

To his Excellency, Thomas Ford, Governor.

DEAR SIR:—Fully appreciating the embarrassing situation in which you are placed, by the information derived from the seat of War this morning, that a design exists among a portion of the militia whom you had relied upon to aid in maintaining the majesty and supremacy of the law, to wage a war of extermination against the Mormons, it is only from a desire to aid and support you at this trying crisis, that I have presumed to offer you any suggestions as to the course best adapted to preserve peace and save the State from the disgrace of a mob.

From the personal knowledge I possess, I am convinced that a war of extermination can only be guarded against, by your selecting a body of from 2500 to 3000 men most distant from the seat of excitement, ordering their encampment within four or five miles from Nauvoo, and then issuing a proclamation disbanding the forces in the immediate neighborhood, and giving all persons inclined to mob the Mormons notice, that an attack can only be made upon them through a body of our citizens who are determined under any emergency to uphold the law and maintain the peace. This force thus located would in my humble judgment have the double tendency of protecting the citizens of Hancock from any contemplated attack from the Mormons, while at the same time it would secure the Mormons against the merciless violence of an excited populace bent upon extermination.

I repeat that my only apology for venturing to offer any advice is from a desire to aid you to the utmost of my ability in the honorable, determined, and fearless course you are taking to preserve the peace of the citizens of Illinois and to secure the supremacy of the law. With sentiments of respect I am

Your ob't servant.
G. T. M. DAVIS.

QUINCY, August 9, 1844.

Dear Sir.—You are well aware of the relation I bear towards you in regard to the late Mormon difficulties and the position I have occupied before the public. You cannot be otherwise than satisfied that from the previous relations existing between us, my motives could not have been otherwise than pure in sustaining you in the course you had taken. For doing this I was assailed privately as well as publicly by many of my political friends, and the enmity of some of them has not been appeased to this day. Conscious however, of the rectitude of my motives, I pursued and have continued to pursue that course which I deemed proper, unawed and uninfluenced by either the frowns or smiles of friend or foe. My desire still is to sustain your cause if I can, and proof is not adduced to show that you have been influenced by political motives. You have doubtless been aware that your last address to the citizens of Warsaw, has given great displeasure to many who have heretofore sustained you, and that they charge it was dictated purely by a desire to secure the election of Hoge. This has been openly charged here by your political friends from Hancock as well as your opponents. Up to the time I left home, I had excluded several severe communications against you because I believed them unmerited. One of them went if true conclusively to prove that you knew of the design of the citizens to take the lives of the Smiths. It was based upon a statement made by Col. Buckmaster, not only to Col. March of Alton, but to one or two other of our citizens. Col. Buckmaster stated that on your way to Nauvoo, you and he talked the matter over, and both agreed that the Smiths would be killed during your absence, and that it was his suggestions to you, to leave the wagons a few miles out of Nauvoo, so that you and your escort could get, that far out of the way before the news could reach Nauvoo of the killing of the Smiths. If this statement of Buckmaster's is correct, your implication in the matter is fixed, and the only object I have in view in imparting this matter to you, arises from what has occurred since I have been in this place this time. Some fifteen or twenty citizens of Hancock county have been here attending the land sales. Some one informed them that you had prepared a list of names to be presented to the Grand Jury, with a list of witnesses to procure their indictment and conviction. Some of them have stated publicly that if that was the course you intended to pursue, they would show beyond doubt that you knew all about it. Among the testimony they have collected is that of Sharp.—He told me himself, on yesterday morning, that on the morning of the day the Smiths were killed, he called upon you at your room and told you that the people intended to take the law into their own hands, and that you replied to him, they must not do it or attempt it while you was at Carthage, that you had come there to sustain the law, not to witness its violation. They are also in possession of the fact, that two different individuals heard Col. Deming on the same morning long before breakfast, state to you that there was going to be an attempt made to rescue the Smiths out out of jail and visit summary punishment upon them, but that it was the Whigs that intended to do it.

There is a good deal more I have learned here which it is useless for me to commit to paper, but which is generally of the same character as above related. Now my only object in writing to you is that of a desire to see you sustained before the public in this unfortunate affair. And the best way I can serve you is to state to you facts within my knowledge, that you may act with a full view of all the circumstances before you. What possible good can grow out of a renewal of excitement in Hancock county I cannot see. If indictments are gotten up against these men, and attempts are made to arrest them, a scene of bloodshed and massacre will ensue, unequalled during the existence of this republic. They will, as a matter of course, justify themselves as far as they can in the eyes of the world, and they will attempt to prove a complete and perfect scienter on your part of all that transpired. I have spoken very plainly, but not more so than I am wont to do.—And I feel as if in communicating upon matters of this kind the one with the other, the utmost candor should be exercised. There can be no doubt that these citizens of Hancock as a body are determined to stand or fall together. They are creating a strong sympathy in their favor throughout this State, as well as Missouri and the Territory, and an attempt to execute them would be attended with the most disastrous consequences. I cannot see what you have individually to gain in urging their prosecution and conviction, surely the vengeance of the Mormons against them is keen enough, without having it whetted by any other interference. And it is only driving political friend and foe to take a course against you in Hancock, which to say the least of it, will give your adversaries an advantage over you which they do not now possess. I hope you will pardon the freedom I have taken in writing to you, when I assure you it is from the same motives that has induced me thus to detain you. I may err in communicating these facts to you, but if in error, it is one of the head and not of the heart. Far be it from me to advise you what course you ought to take. Such is not my design. I feel as if I had discharged my duty towards you as a citizen, when I state what has come to my knowledge as above delineated.—Your future course must be directed by your own superior judgment and experience.

Yours very respectfully,
GEO. T. M. DAVIS.

His Excellency Thomas Ford, Springfield Illinois.

Springfield, Aug. 23, 1844.

DEAR SIR:—Upon my arrival at home a few days since, your letter of the 9th instant was presented to me; and I am happy to say that I can make a most satisfactory answer. As the conductor of a public Journal, at one time, you thought it to be your duty to abuse me a great deal in your paper. I find no fault on that account. I am an advocate for the freedom of the press; although I regret its licentiousness, yet would I greatly prefer licentiousness, to such restraints as would prevent the truth from being laid before the people. The great inconvenience and danger, however, of this licentiousness is, that the people never know how much to believe, of that which they see in the newspapers. The public press cries wolf, wolf, so often when there is no danger, that it will not be regarded when it ought to be believed.

Your course however, in relation to the Mormon war, (as it has been called,) gave me a very high satisfaction. I was perfectly conscious of the most upright motives, in all that I did myself; and it was with great pleasure, that I witnessed the candor and fairness of your course with reference to mine. It redeemed you in my estimation, and created the impression on my humble mind, that your former abuse of me, was the result of erroneous information which you had received, and which, unhappily, one political opponent too easily believes of another.

As to the statements in your letter now under consideration, I have the happiness to assure you with truth that political views, never invaded my mind, from the beginning of the Mormon difficulties. I would have been very glad indeed, if the Mormons had refrained from voting at the last election. I always foresaw, that if they did vote, and more especially, for the Democratic ticket, my power to keep the peace, and enforce the laws in their part of the country, would be greatly impaired, as I fear now, it will be. Therefore I have very anxiously endeavored, on all occasions, to prevent these difficulties from taking a party turn, I have seen but three of the influential Mormons, since the death of the Smiths. To two of them who were ladies, I said nothing on the subject of politics. To Orson Spencer, who was the third, I must do myself the justice to say, that I clearly and frequently expressed my opinion that the peace of their people would be promoted, if the Mormons would refrain from voting, or at least divide their votes about equally between the two great political parties. I however told him, as I ought to have done, that I had no advice to give on the subject, one way or the other.

I have the most indubitable testimony that my letter to the people of Warsaw people had no effect whatever in inducing the Mormons to vote for Hoge. That letter was not sent by me, nor by my knowledge, authority or direction to Nauvoo, as has been asserted. At the time it was written, I had information upon which I relied, that about seventy-five or one hundred idle loafers, were encamping at Warsaw in a state of riot, drunkenness and debauchery, training, threatening and boasting, what they would do with the Mormons. They were keeping up an agitation to no purpose, and I was further informed that most of the citizens of the town, who desired the restoration of peace and security, were heartily sick and tired of their silly and vain-glorious doings. It seemed to me then, that the dispersion of this disorderly rabble, was all that was necessary to restore quiet; and it was for this purpose that the so much complained of letter was written, and for no other. I left Quincy before all the numbers, which I had directed, were printed: and charged Mr. Thompson, the editor of the Herald, to send them to Warsaw and not one of them to any other place. He informed me that he did send them to Warsaw and not one of them to Nauvoo. That the agitators at Warsaw, should have started the story, that I had sent them in great abundance to Nauvoo to influence the election, ought not to surprise you. No one knows better than you do, as you have repeatedly acknowledged to me, the system prevailing at that time and before, in Hancock, of spreading false reports, for the purpose of agitation and excitement. You know when we were there together, that nothing could be relied on as the truth; in fact, that the truth could not even get across one of the streets of Carthage without being adulterated by a mixture of falsehood. The Warsaw people expected to have to stand a trial for the murder of the Smiths, and their policy manifestly was, to earn the sympathy, and claim the protection of one of the great political parties in the country.—They could not have hit upon a more ungenerous mode of effecting their purpose, than that of boldly asserting, as they did, that they were about to be sacrificed, to an intrigue of the Democrats. This report being believed, rallied the whole Whig party in their favor; and will most probaoly be the means of saving some of them from a conviction, for one of the most cowardly murders on record. It is to be hoped that the Whig party from a sence of decency; and as being that which, in proffession, lays such lond and high claims to the lovers of "law and order," will hesitate, before they make themselves the victims of so shallow a trick.

If I am correctly informed, the Mormons were induced to vote, at the last election by two considerations, neither of which had any connexion with me or my conduct in any particular. The first was, that their opponents had held a convention, and nominated a ticket which they called the "anti-Mormon ticket." At this time the Mormons had no candidates, and their leading men were in favor of having none. But the appearance of a ticket, brought out upon the principles of professed hostility and extermination, seemed to their minds to compel them to vote in self-defence. About this time also Sidney Rigdon, then one of their leaders, arrived from Pittsburgh.—He insisted upon their voting; and finally persuaded them, that if they did not vote the report would go abroad; and be believed throughout the world, that the Mormons had dispersed and abandoned their religion, and that their city had been desected and broken up; and these reports would seem to be sanctioned by the fact that no votes had been given in Nauvoo. These considerations appear to have had weight enough with the Mormons to induce them to vote. With their sufficiency or insufficieny, I have nothing to do whatever.

As to their particular motive in voting for Mr. Hoge, I am uninformed; except that they had voted for him at the previous election, and I have heard that he had been polite and attentive to them as a part of his constituents, in sending them documents and the like. I have also heard that Mr. Sweet the Whig candidate had visited every other place but Nauvoo, and had also declared himself against them Under these circumstances, is it wonderful that the Mormons should vote against him without any special HOCUS POCUS on my part to induce them to do so?

When the Legislature convenes, I am perfectly willing that the Whigs should investigate this charge, and will abide by their decision; although I have no idea that the Whigs themselves will insist on it after the Presidential election. I have reason to believe that most of the Whig leaders already know it to be false. But according to the ideas of morality which too frequently characterise the leaders of parties, they do not wish to lose the benefit of it, pending this important election. As to the other matters, I am perfectly certain that Col. Buckmaster never made any such statement as is contained in your letter.—He could not have done so, with truth. And I am equally certain that I made no such statements to Sharp, as he represents. It ought not to surprise you, that he should endeavor to excuse his part in a disgraceful murder, by pretending some authority for his conduct. At a proper time, a fair narrative of this whole business will be laid before the public. I will content myself at present by simply stating that Sharp made a speech to the troops of Warsaw. to induce them to murder the Smiths. In that speech he expressly stated that the Governor was opposed to them, in their measures, and had refused to do them justice. He further stated, that the murder must be perpetrated, whilst the Governor was at Nauvoo; that the Mormons would suppose that the Governor had planned it, and would murder him by way of retalliation; that this last murder would create a great excitemnnt in the State, and cause a great many people to turn out and assitst them, in driving off the Mormons. On this important occasion, when endeavoring to persuade them to do a desperate deed, and when the sanction of high authority would have been so much to his purpose, he never intimated any knowledge or consent on my part either expressed or implied; but expressly stated that I was opposed to their measures, and had refused to do them justice. And when it was further urged, that they ought to be in a hurry to commit the act, for fear I would get back from Nauvoo, the leader of the band said, "damn the Governor, if he attempts to interfere, we will kill him also;" and all the band said "amen."

I think I very well understand, the meaning and intent of this charge, which the Warsaw people bring against me, of conniving at those murders. They think to frighten me by false charges, threatened to be supported by perjury, from doing a sacred duty. I regard it as a threat on their part to implicate me in their guilt, if I cause the matter to be investigated.

Under those circumstances, I would regard myself as pusilanimous in the extreme, and I would be so regarded justly, by the whole world, if I did not make the more haste, in setting proceedings afoot against them. No one knows better than yourself the reasons for the delay which has already occurred.

You know that sometime ago, I made application to the President of the U. S., through Col. Kearney, for a detachment of the United States army, to be stationed in Hancock county during those proceedings, I have but very lately heard the result of that application, and now there is nothing any longer to delay me in what I ought to do. In the course of next month something will be done.

I had nearly forgotten to say that what was reported to you, as having been said by General Deming is totally false. I do not remember to have heard him say a word about either Whig or Democrat during his whole command, on that difficult and trying occasion.

I am respectfully,
Your obedient servant,
THOMAS FORD.

GEORGE T. M. DAVIS, Esq., Alton, Ill.

CHESTERFIELD TOWNSHIP, N. J. Dec. 4th. 1844.

BR. BRANNAN.

As time rolls along performing its accustomed revolutions, every day brings with it something new, and every season some interesting innovation. We see discords and divisions. We hear of war and rumors of war;—earthquakes, fires, pestilence, distress among nations; fear taking hold of the boldest hearts; murders of the most diabolical kind; signs in the heavens above and perplexity in the earth beneath; inundations of the seas; whole towns submerged, and the Jews gathering to Palestine. O ye Gentiles! treating all these things with indifference, and your destruction near at hand. For saith the Lord "he will make a full end of all nations when he gathers Jacob." Jer. 46, 28 v. But these are the fulfilment of prophecies uttered by holy men of God ten thousand moons ago, as the Holy Spirit from the celestial fountain rested upon them in mighty power, while wrapped in the heavenly visions of the great "I AM," contemplated and viewed with heavenly grandeur things that would transpire through the vista of future ages. And not only ancient, but modern prophets have gazed upon the same, and predicted things that the Church of Christ would have to travel through in this our day. And as every thing from the Elders abroad appertaining to the cause of Zion will be a benefit realized by the Saints; I, as one, being desirous (without egotism) to assist in accelerating the Gospel car, and of tearing down the kingdom of Satan, wish to say a few words for the consolation of the Saints scattered abroad. (Those that are faithful have nothing to fear from apostates or wicked men; because they will have the spirit of Christ, and that searcheth all things) That the cause of truth is onward. I have travelled the present year hundreds of miles proclaiming the truth of the gospel of the Son of Peace. I have lifted my voice on the rugged mountains, in the woods and other places in the State of Maryland, and clambered over the steep rocks along the swift rolling Susquehanna, I have borne testimony and pointed the traveller to the way of life on the Welsh mountains, and also in the rich and fertile valley of Pequea, City of Lancaster and other places in the State of Pennsylvania. Also in the Cities of Wilmington and Centreville, in the State of Deleware. And on the rough and rugged Sourland Mountains, Pine Plains, and along the sea shore of New Jersey I have baptized about fifty persons, and left many more believing; but on account of persecution, and the silly tales of paltroons, and aspiring, lopt, and broken off branches, (members) they hesitated for a more convenient season. But perhaps such fearful ones are as well out of the Church as in; God is going to have a tried people, and soldiers of the cross that are not afraid to die.

I have had two debates; one with a Laneite, and the other with a non-professor, who had dissected Methodism; but the consequence was, eight were baptized at the place where the debate was held, and five at another, and a Branch of the Church organized. To God the eternal Father, through Israel's unslumbering shepherd be all the glory. Calls for preaching are heard on every side; The people are astonished at the success of our cause, and bigots tremble under the sound of the everlasting Gospel, and the testimony that is borne by the Elders of Israel under the power of the Holy Priesthood, dictated by the spirit of Elijah's God. They thought, no doubt, that when religious bigotry, fanaticism, political demagoguery, and foul mobocracy with the minions of dark dispair combined in one consolidated phalanx, and murdered in cold blood the annointed of the Lord, the Prophet and Patriarch of the Church of Christ, that it was done,—Mormonism (so called) would now turn from its pristine beauty to the sere and yellow leaf. Vain imagination! to think the cause like the one we are engaged in, whose conductor is God, and as enduring as the theme of eternity, should be overcame by wicked men and devils!

To establish this Church has cost some of the best blood of the nineteenth century. And O ye rulers and people! ye have got to atone for it in the day of retributive justice. Oh America! the land of my birth—thy soil is drenched as it were with the blood of Saints and Prophets, and martyred innocence for the cause of Christ, and in defence of the principles of eternal truths. Why is it thus? "They were not of the world, therefore it hated them." But if the world persecutes how much more apostates? I heard one J. H. Newton, a Rigdonite, lecture a few evenings since at New Egypt, N. J., and such a heterogeneous mass of conflicting arguments and opinions, such a compound of nonsense, absurdity, and applications of the revelations contained in the Book of Covenants, I never before heard; but the tirade of abuse heaped upon the heads of the Twelve,—comparing Nauvoo to hell,—casting reflections and defamations upon the ashes of the dead, exceeded all. Poor man, thought I, how thou art fallen! But he was very careful not to inform his hearers that he had enlisted in the army, and been ordained a king and colonel in the same regiment, to fight the visionary battles of their leader. I took notes of his discourse, and informed the congregation that I would reply to him on the morrow evening, and gave him an invitation to attend; but he declined, and the next morning quite early sloped his way for parts unknown.—They can do but little here in Jersey, except to gather up the chaff and tares and bundle them for the burning. The Branches I have visited, viz., Bordentown, Recklesstown, Vincent Town, Tabernacle, Toms River, &c., are all firm, with a determination of upholding the Twelve, completing the Temple, and carrying out the principles laid down by Br. Joseph, according to the commandments given unto him. Therefore, ye apostates, wage your warfare against those whom God hath appointed to lead his church and people, bring persecution upon the Saints of the Most High, gather together the nations of the earth,—ye kings, prophets, colonels and pay-masters general's in the army of Gog, (for aught I know) and come up against Mount Zion, encompass the camp of the Saints—but remember the fire from Heaven; remember Dathan and Core. You may fight and slander in vain, God has yet some faithful watchmen left, who are ever on the watch Tower looking out for the enemy, and can detect him, let him come in any direction, or under what garb he may. And let me say to all who are trying to oppose the great work of God begun, you might as well try to stop the course of the bright king of day, who arises in the east and pursues his journey to the west; or to hurl down the throne of the Eternal King, as to exert your influence to impede the cause of the Church of Christ in the accomplishment of the great designs of the Almighty,—you cannot do it, because God, Angels and men are engaged in it; it is conducted by the arm of the Great Jehovah, no weapon that is formed against it shall prosper. All obliquy, scorn, vituperation, murder, persecution, mobocracy and ephemeral tales will fall and wither beneath the power of eternal truth and the Church of Christ, and be no more heard or seen forever.—In fact, what do they all amount to now? The answer is positive and definite—nothing! Fourteen years manifestation, I think ought to be sufficient; therefore let not the Saints be cast down, but lift up your hands and rejoice—trusting in the guardian care of Christ your King, and in the effulgent and balmy breezes of his love, and the exhilerating, renovating, soul-inspiring, and all-absorbing influences of his holy spirit. I for one, by the help of God, (and I crave it in the name of the Son of the virgin) am determined to uphold the Twelve as the leaders of the Church, by my faith and prayers, to assist in rolling forth the Kingdom of God, the building up of Zion, rearing the Temple, gathering Israel home, and fulfiling the commandments given through our much lamented and martyred Prophet. Fellow laborers in the cause of our Redeemer, I would say.

Elders of Israel fresh courage take—
Ne'er mind apostates baneful ire;
But glory when chained to the stake,
And shout for vict'ry in the fire.

Our cause is just, we'll onward go
To preach the word and tell the story;
We soon shall triumph o'er our foes,
And go to dwell with Christ in glory.

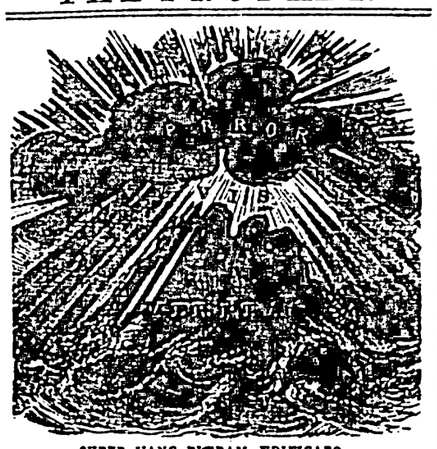
I expect to be at Key Port, also on Staten Island next week, as I have been requested to come there, and perhaps I may come and see you in New York. I shall endeavor (as I have done) to get all the subscribers I can to your invaluable

paper; for truly it is an olive branch of peace and consolation to the Saints. May Israel's God bless and prosper you in your laudable and praiseworthy undertaking. But I must bring my subject to a close (trusting you may hear from me again, if these lines should meet your approbation) as the bright luminary of day has long since sunk behind the western hills, and has gone to enlighten other climes, and welcome a new born day to other nations; the dark mantle of night is spread over the hills and valleys, and all nature is about sinking into repose, and enjoying that peace which the great Author has ordained for the creatures of his care, and another day has rolled into the ocean of eternity to help fill up the vacaum yet wanting to commence the sabbath of rest; and whether it has been idly spent or not is not for me to say; but one thing I can say, it well never return. Therefore do I close by saying, may God protect all the authorities of his Church, and the Saints throughout the world; and hasten on the time when his will shall be done on earth as it is done in heaven, which may God grant for his Son's sake, amen.

As ever, your brother and fellow-laborer in the cause of truth.

W. I. APPLEBY.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, DEC. 21, 1844.

The Stone is rolling.

We have just received a letter from brother Clark, Hullet, and L. Robbins who have been laboring for a few weeks past on the Cape in Barnstable Co. Mass. where they have through the grace of God been enabled to to lay the foundation of a good work,—many are investigating the truth,—and eight have already renounced the world and taken upon them the name of Jesus of Nazareth, by being baptised for the remission of sins, which has occasioned much excitement among the disconcerted elements of sectarianism; may the labors of such men be rewarded, is our fervent prayer.

We would inform our agents and those who forward names for subscripton for the Prophet, that when they enclose money in a letter with the names of subscribers to be careful to inform us who of the subscribers shall receive credit for the money enclosed, and then there will no difficulty arise at the time of settlement. We received a dollar from brother Hallet with four names, but we know not which of these four to give credit for the dollar. We would also say that when letters are written to us and money enclosed in them and they pay only for a single letter, on its araival at New York it undergoes an examination, and we have to pay for it the second time, because it is a double letter.—It must be remembered that no letter can pass through the New York post office with money in it without being detected, we give this notice for the information of those who are unacquainted with the Post office Department.

On our first page will be found the correspondence of Gov. Ford and T. M. Davis, which should not pass unnoticed, especially by the Latter Day Saints.

We have on hand a few coppies of the Book of Mormon very neatly bound, which can be had by applying to the Prophet office

We have just published, and for sale at this office a grand Lithographic representation of the extermination of the Saints from Missouri, and the Court Martial that condemned sixty of our brethren to be shot.—Price two dollars per dozen.

We would inform Elder Woodruffe of England that we neglected to have his likeness taken in Daguerrotype, prior to his sailing. And if he will take the trouble to have it taken and forward it to us, we would consider ourselves under lasting obligations, and he shall be amply remunerated for his trouble, as we contemplate in the coming summer to publish a true likeness of all the Twelve in one print.

The remaining part of the trial of Elder Rigdon is not yet come to hand, we are looking for it daily.

We would inform Elder Pell, Lane and Curtis that we shall not be able to attend the conference at New Haven owing to matters connected with our publishing, we are sorry to disappoint, but our affairs are so, that it cannot be avoided.

Elder Brannan will be in Philadelphia on the 29th inst. and by the permission of the Presiding Elder will address the saints in that place.

We shall publish next week an interesting article from the "Temple," and another on the mechanical and manufacturing interest of Nauvoo.

New York.

Eldes John Leach will address the Saints in New York on next Sabbath morning, Elder Brannan in the afternoon and evening.

Brooklyn.

Elder Brannan will address the Saints in Brooklyn on next sabbath morning upon the authenticity of the Book of Mormon and Elder Miles in the afternoon.

We are highly gratified for the visit made us by Elder Wallace from New Bedford, but we feel very much disappointed in his not tarrying with us over the sabbath.

Arrests.

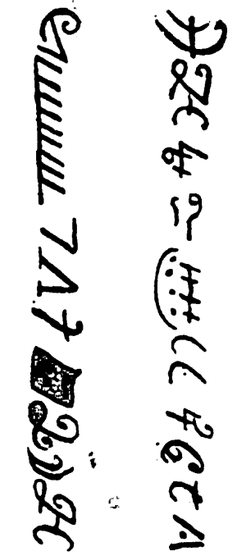
Not long since we received intelligence of the arrest of Elder Grant of Philadelphia by the prosecution of Benj. Winchester, for acting as agent, and disposing of the "Prophet" that contained an article written by Elder Wm. Smith, in which he made use of the following language: "It is a well known fact that B. Winchester was engaged in the Law infraction in Nauvoo," the truth of which is not for us to say until the matter of fact is proved. We supposed that Elder Smith must have had just ground for making the assertion or he would never have penned the article for publication; and our unshaken confidence in him as a man of truth, standing as he does with the rest of the Twelve at the head of the kingdom, is the only apology we have to offer for its publication. It was not because we had any malicious feelings against Mr. Winchester, or that we wished to injure his reputation among those who placed confidence in what he might say against this Church: but if such was the case that he was guilty as charged in the above, from the position and stand he has taken against the Church, truly demanded of us an expose of the same; and that too for the salvation of the honest in heart. We are sorry that Elder Grant has been called to suffer for any thing we have published; but as we have ever been, and are at the present aware that Elder Grant's early experience in the rise and progress of this Church—when he was called to suffer, and that too for his brethren, amid the toil, calamnities, and persecutions that came upon the Saints in Missouri, we have not the least doubt but that he will be resigned, let the consequences be what they may, and at the same time rejoice in God that he is counted worthy to suffer for his brethren. If we could have our choice, we should prefer having the whole fall upon ourselves. The firm and decisive stand that has been taken by Eld. Grant in Philadelphia at the present crisis, when all the fiery darts of our enemies have been hurled against the Church, must make a lasting impression on the minds of every Saint of God. We are truly grateful for the interest he has taken in behalf of the "Prophet" during the time of his agency—and which agency, let the party of the prosecution remember, was not established by any legal contract on his part, as we placed his name in the "Prophet" as agent without his consent, and he merely disposed of the paper as an accomodation to us. Our prayer is that he may come off triumphant over all oppression.

Our Political interest.

Since the first organization of this church, on the 6th of April 1830, we have had to contend incessently with the Political, and Religious world, from the latter our characters have been assailed with every species of falsehood, and carried on with an unhallowed zeal by Priest and people to bring to naught that little organization of only six members in 1830. Jealousy has excited their Priesthood, and they with lies have maddened their layman with a religious frenzy while the drunkard, the liar, and the swearer, have been received into the same compact, united heart and hand in waging a war of extermination, but as yet, every weapon has fallen to the ground. Our principles still shine forth as bright as the noon-day sun and, our cause still rolling on with tenfold rapidity. From the political world we have sustained injuries that are past recompense this side of eternity, they have looked upon us with a jealous eye—they have marked our every step. At the ballot box have we been courted for our support, and after freely given, they have as freely given us the lash; but the two parties (whigery and democracy,) must remember that that day has gone by, they who hold the balance of power are no longer to be treated with contempt. It is from one of the two ruling parties we can ever hope for succor Bank is no question with us, neither Oregon, Texas, nor Tarriff, in comparison with Self-preservation. We want the broad mantle of the Constitution to extend itself across our shoulders, and if the democratic party will not give it to us, we are bound to support that party that will!. As yet, we have never supported a candidate for the Presidency but what has been elected, nor never will.

"The Stick of Joseph taken from the hand of Ephriam.

The following is a correct coppy of the characters taken from the plates the Book of Mormon was translated from; the same that was taken to Professor Mitchell, and afterwards to Professor Anthon of the city of New York, by Martin Harris in the year 1827, in fulfilment of Isaiah 29; II, I2, "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee; and he saith, I cannot for it is sealed: and the book is delivered to one that is not learned, saying, read this, I pray the, and he saith I am not learned."



The Prophecy of Enoch, the Seventh from Adam.

We publish the following extract from the "Evidences of the Book of Mormon," a valuable work published by Elder Charles Thompson, for the information of those who have not had the privilege of giving it a perusal. It is an argument that is worthy of high commendation, and that too for the labor and pains that the author has taken to bring this publication before the public. His application of the Prophecy of Enoch is striking, and evidently true, carrying with it that force of argument that will naturally give conviction to the honest heart, as well as throwing a ray of light upon the great work of God in the last days.

"The above are but a few of the many prophecies contained in that book, which have been literally fulfilled since it was published in 1830 But these are sufficient to prove that the writers of the book were divinely inspired. But again the truth of this book is established by a recent discovery of the Book of Enoch, which contains an evident prophecy of the coming forth of the Book of Mormon, and the mission of the Elders of the Church of Jesus Christ of Latter Day Saints, which they are now performing among the nations of the earth, together with the late persecution which has befallen our church in Missouri. It also speaks of the conduct of the rulers of this nation, in refusing to hear and regard their cries for redress and protection, and predicts the final result of that matter, and the complete triumph of the saints. The title page of this book reads as follows: 'The Book of Enoch, the Prophet; an Apocryphal Production, supposed for ages to have been lost, but discovered at the close of the last century, in Abyssinia; now first translated from an Ethiopic manuscript in the Bodleian Library, by Richard Laurence, L. L. D., Archbishop of Cashel, late Professor of Hebrew in the University of Oxford.' This book carries with it indisputable evidence of being an ancient production It steers clear of modern sectarianism, and savors much of the doctrine of the ancients, especially in regard to the things of the Latter days. The following is an extract from this remarkable book, commencing at page 156:

"But now I swear to you, ye righteous, by the greatness of his splendor and his glory; by his illustrious kingdom, and by his majesty, to you I swear that I comprehend this mystery; that I have read the tablet of heaven, have seen the writing of the holy ones, and have discovered what is written and impressed on it concerning you.' He then proceeds to pronounce certain blessings on the righteous, and curses on the wicked, after which he describes the complaints of the saints of the last days as follows:

"We have perished; nor has there been a possibility of help for us in word or deed: we have found none, but have been tormented and destroyed. We have not expected to live day after day. We hoped to have been the head, but we have become the tail. We have been afflicted when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us. Those have exercised dominion over us who detest and goad us: and to those who hate us have we humbled our neck;—but they have shown no compassion towards us. We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought an asylum with princes in our distress, and have cried out to those who were devouring us—but our cry has not been regarded, nor have they been disposed to hear our voice; but rather to assist those who would plunder and devour us, those who diminish us, and hide their oppression; who remove not their yoke from us, but devour, enervate, and slay us; who conceal our slaughter, nor remember that they have lifted up their hands against us. I swear to you, ye righteous, that in heaven the angels record your goodness before the glory of the Mighty one. Wait with patient hope; formerly you have been disgraced with exile and affliction; but now you shall shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be open to you. Your cries have cried for judgment; and it has appeared to you, for an account of all your suffering shall be required from the princes, and from every one who has assisted your plunderers. Wait with patient hope, nor relinquish your confidence; for great joy shall be yours like unto the angels of heaven. Consider yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners; and eternal condemnation shall be far from you, as long as the world exists. And now fear not, ye righteous, when ye see sinners flourishing and prospering in their ways. Be not associated with them, but keep yourselves at a distance from their oppression: be ye associated with the host of heaven. You, ye sinners say, all our transgressions shall not be taken account of and be recorded: but all your transgressions shall be recorded daily. And be assured by me that light and darkness, day and night, behold all your transgressions.—Be not impious in your thoughts; lie not; surrender not the word of uprightness; lie not against the word of the Holy and Mighty One: glorify not your idols; for all your lying and all your impiety is not for righteousness, but for a great crime. Now will I point out a mystery; many sinners shall turn and transgress against the word of uprightness. They shall speak evil things; they shall utter falsehood; execute great undertakings, and compose books in their own words.—But when they shall write all my words correctly in their own languages, they shall neither change nor diminish them, but shall write them all correctly; all of which, from the first, I have uttered concerning them. Another mystery also I point out. To the righteous and the wise shall be given books of joy, of integrity, of great wisdom. To them shall books be given, in which they shall believe and in which they shall rejoice. And all the righteous shall be rewarded, who from these shall require the knowledge of every upright path. In those days, saith the Lord, they shall call to the children of the earth and make them listen to their wisdom. Show them that you are their leader, and that remuneration shall take place over the whole earth;—for I and my son will forever hold communion with them in the paths of uprightness, while they are still alive. Peace shall be yours. Rejoice, children of integrity, in the truth." I would here just remark that whoever will take the pains to read the history of the persecution of the church of Jesus Christ of Latter Day Saints in the state of Missouri, will find that Enoch in describing their complaints, has given a most accurate description of what there happened unto them, together with the conduct of the princes or rulers of this nation in refusing to grant them redress for the wrongs they there suffered: then again, after predicting the final result of that matter, and the final triumph of the saints, he says, "Now will I point out a mystery." He then goes back and speaks of the apostacy of the Church from the apostolic faith, by saying "Many sinners shall turn and transgress against the word of uprightness. They shall speek evil things; they shall utter falsehoods, and execute great undertakings, and compose books in their own words, (that is without inspiration) but when they shall write all my (Enoch's) words in their own language, they shall not change nor diminish them, but shall write them all correctly, all of which (says Enoch) from the first I have uttered concerning them."—"Another mystery I also point out," (says Enoch.) He then goes on to speak of the coming forth of the record of the Nephites, the Book of Mormon, and the events following it, viz; The going forth of the officers of God's Kingdom, his messengers to the nations declaring his glory among the gentiles, &c., by saying: "To the righteous and wise shall be given books of joy, of integrity, of great wisdom. To them shall books be given in which they shall believe, and in which they shall rejoice." He says books, in the plural, because more than one book was to be given, referring not only to the books which were to be written from truth springing out of the earth, but also to those to whom it should be written from righteousness looking down from heaven when the lord should give that which is good, and the land of Israel should yield her increase again unto them. But the Book of Mormon itself is a book of books—and it contains fourteen "Books of joy, of integrity, and of great wisdom, and many righteous have from these acquired the knowledge of every upright path." "In those days, saith the Lord, and they shall call to the children of the earth and make them listen to their wisdom." This has been done, and is still in progress by the elders of the church who have from these Books acquired the knowledge of every upright path. "Shew them that you are their leaders, and that remuneration shall take place over the whole earth."—That is to shew them that God has sent you to lead them in the way of righteousness and to declare unto them that a righteous judgment is coming speedily upon all the inhabitants of the earth, in which the righteous will be rewarded for their sufferings and the wicked punished for their oppression and wickedness, and God promises that both He and his Son will forever hold communion with these men in the paths of uprightness while they live. Now this is precisely the doctrine that the elders of the church of Jesus Christ of Latter-day Saints have been preaching for ten years—"Calling to the children of the earth, and making them listen to their wisdom."

From the Nauvoo Neighbor.

New and Interesting Discovery in South America.

The National Intelligencer contains a long letter to Mr. Prickett, at Lima, commenting upon the discoveries of extraordinary ruins, said to have been found by Judge Neito, in the province of Chichapoyas, while on an exploring expedition. In making a survey of the country, he found, at Ceulap, a building of the most extraordinary character, which he describes as a wall of hewn stone 560 feet in width, 3,609 feet in length, and 150 feet high;

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which it has to the before mentioned height of 150 feet, is solid and leveled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and 500 in breadth, with the same elevation, (150 feet) of the lower wall, and, like it, solid, and levelled to the summit. In this elevation, and also in that of the lower wall, are a great many habitations or rooms of the same hewn stone, eighteen feet long, and fifteen wide, and in these rooms, as well as between the dividing walls of the great wall, are found neatly constructed niches, a yard broad or deep, in which are found bones of the ancient dead—some naked, and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colors. If this description is authentic—and we have no reason to doubt it, this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description, it must have been a vast tomb, but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided, yet the Judge says that the ingenious and highly wrought specimens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all of stone; the elegant articles of gold and silver, and the curiously wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, who declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; and this, he says, is avidently the work of people from the old world, as the Indians have no instruments of iron to work with."

The delay in the publication of this letter is owing to the fraud that has been practised by apostates. A Mr. Wright, that has had an interest in this office, and was acting as Editor under the name of Elder Wm. Smith, retained several of his letters, as we have been informed by his own acknowledgements, which if this is one of them as it has just come to hand—this will be a sufficient apology.

Nauvoo, August 28th, 4844.

DEAR BROTHER SMITH,

I have this morning called to see your mother whom I found as well as could possibly be expected, and at her request have agreed to write this letter, although measurably a stranger to you in one sense of the word; but claiming you as a brother in the church, as a servant of the Most High God—I feel quite at liberty, by the request of your mother, to introduce myself in this manner to your better acquaintance. At present things in general wear in some degree the appearance of peace in the city and country, although from Warsaw and Carthage there are almost constant ebullitions and slanderous eruptions, as usual, belching forth from the infernal subterraneous vault of Mount Sharp's Crater, which is spreading and ejecting its poisonous venom more or less through every neighborhood in the county, and not alone in the county, but among all the opposers of truth throughout all the territory of its circulation. Matters in the city are truly encouraging to the saints. The Twelve are with is in the power of Israel's God—demonstrating to us every Sabbath with great power the organization of the kingdom; I believe entirely to the satisfaction of every faithful Latter Day Saint. Although there has been much said about who should take Joseph's place as our leader or guardian sence the death of the Prophet—but on last Sunday it was told us, that last winter the Twelve were called, ordained, anointed and qualified, and were fully vested with authority and power from on high to meet just such an emergency and to bear off the kingdom of God triumphantly to the nations of the earth, in spite of earth or hell, devils or mobbers—while all the saints unitedly, with loud voices say, amen and so it will be.

As for the news of the city, temporally; I have only to say to you, that it is much healthier here than former seasons have been, as I have been informed by the oldest citizens. The principle disease of which we complain is Diarrhea, and that is mostly confined to children, The Temple is going up, I will say, rapidly.—The present calculation is, to continue on the walls (hot or cold) until they are completed; a number of carpenters are also engaged in doing some inside work, and there is a great general zeal manifested in trying to forward the building in every particular as fast as possible, and as Brother Cahoon remarked the other day upon the stand, "that he had only to say the word, and the fur flew. I write you these little items, because I believe you will be glad to read them.

Sister Emma is going to leave the Mansion this week, and move into her old house where Dr. Richards lives. Elder Marks will occupy the Mansion. Mother Smith is going to live with her son in law, Arthur. He has been quite sick but has principally recovered. Brother Hyrum's family are well. Elder Taylor has so far recovered that he is able to ride in his carriage and attend meetings. Emigration is coming in slowly but increasing.

I know of nothing further to write to you except your affectionate mother's prayers and blessings—she prays that God will remember you, and sustain and support you under all circumstances, keep you humble and faithful, even unto the end: and that God will bless you and provide for you—that you will shortly be able to come and once more on this side of the vail, comfort with your presence, the heart of her who has borne you into the world, and who has often at midnight hours, from your infant hours until the present date, sent up prayers mingled with tears to that God whose omnipotent power governs heaven and earth—even unto him does she continue to pray, for your health, prosperity,, and finally, your eternal salvation.

She has heard nothing from you since Bro. Kimball returned. She has heard your wife is dead. I will say that not only your mother would like to hear from you, but many others of your brethren and sisters in Nauvoo, would also be pleased to hear from you—as well as your unworthy friend who now writes to you. I would therefore say, in behalf of your mother, write, and write soon.

Yours in the new and everlasting covenant.

JONATHAN C. WRIGHT,

P. S. Your mother wishes me to say something about the death of your brother Samuel;

the reason I did not embrace an account of his death in the above is, I supposed that you had learned all the particulars in relation to his death, but she fears you have not. Samuel died in consequence of being chased by the mob for 2 hours on the prairie at full speed, and being very hot weather, he was overcome by fatigue.—He shortly after moved to Nauvoo, where he was taken with the Fever, and died after about ten day's confinement—His remains were interred near the same place with Joseph and Hyrum. Give yourself no uneasiness about your mother—the Twelve say she shant want. J. C. W.

From the Neighbor.

MORMONISM.

If Mormonism succeeds, Christianity will receive a mortifying blow. The question is, what ought to be done? The answer is, "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome.—BAPTIST REGISTER.

☞Yes, Mr. Register, "inform the people:" that is just what ought to be done, and if christianity, as now practised by christendom, from the Catholic with his beads, down to a Millerite with his picture of Daniel's vision, does not "receive a mortifying blow," then there is no truth in the Bible.

„Inform the people," and if Paganism, from Juggernaut down to an Indian pow-pow, does not "receive a mortifying blow," then there is no virtue in the priesthood of the Son of God.

"Inform the people," and if all nations in their present notions, embracing Jews and Gentiles, and infidels, do not "receive a mortifying blow," then there is no God.

"Inform the people," for information is the food of Mormonism, and power, the life of it. Bless the discernment of the Register! there is "order and system" in Mormonism, and there is faith, virtue, temperance, patience, godliness, brotherly kindness, and charity. And again, there is a form of godliness and the acknowledgment and manifestation of power; because the signs you know, were to follow them that believe.

"Inform the people," for Joseph Smith, like his brethren the prophets, has been killed, and you know, the good book says it should be so. The first man that offered an acceptable offering before the Lord was killed. and Christ ,was killed, and the promise was, that his disciples should be served likewise.

"Inform the people," and give the truth, for false information will disgust wise men, and then our "invisible spirit," full of revelations and prophecy, will overcome the learned and the unlearned, and help bring to pass the strange act of God—Give the people information, do, and Mormonism is safe.

"Inform the people," do, that Mormonism contains the seed of its own continuation, and the elements of its own exaltation. What bore Noah's ark triumphantly over the flood, will bear Mormonism victoriously through the fervent heat of the last days. Mormonism embraces everything good in heaven, or on earth, and it claims all truth in heaven, earth, and hell:—so do inform the people, that the church of Jesus Christ of Latter-Day Saints, holds the keys of the kingdom, spoken of by Daniel, and the voice of the Spirit says, "this is the way—walk ye in it!

"Inform the People," that the "invisible sprit" of Mormonism, having the Book of Mormon and and Book of Doctrine and Covenants, for walls to support the gospel of the Bible, on one side, and the Melchisedec and Aaronic priesthoods on the other, for witnesses and messengers, is able to cope with the philosophy, wit, ambition, avarice, and aggrandizement of the priests of Baal since the apostles fell asleep, even the hireling clergy of the nineteenth century.

"Inform the people," that Mormonism is the stone cut out of the mountain without hands, and will continue to roll forth until it becomes a great mountain, fills the whole earth, and even the gates of hell should not prevail against it. So Mr. Register, you perceive that Mormonism is a great levelling machine, high as heaven, deep as hell, and great as the earth, propelled by the "invisible spirit" of an all-powerful God—and who can stop it?

MR. EDITOR.

I noticed a communication in the Christian Herald, published in Exeter, N. H., from R. of Boston, touching the doctrine and standing of the Latter Day Saints, as he supposed; and he appears to rejoice exceedingly because some have apostatised and commenced a warfare against the heads of the Church, believing the time has come when they will fall and be no more. I venture to predict that he is one of those that Paul saw while wrapped in the heavenly vision, that would be on the earth in the last days, that would believe a lie that they might be damned, because they had pleasure in unrighteousness. If he has not believed a lie, I am no prophet, nor the son of a prophet. The article alluded to, is the one that appeared in the Herald, commenting on a discourse delivered by B. Winchester in Boston;—he says Winchester believes in the Book of Mormon and Covenants, and declares that they are true; does R. believe that? Oh no—for that would be believing the truth, and truth is no food for him. He further states that W. declares that Joseph Smith was a prophet, but fell in eighteen hundred and forty one because he introduced the spiritual wife doctrine. Now how much of that will Mr R. swallow? Why, all that is carrion, of course; for crows desire no sweet meat when they can be fed with carrion. How much truth was there in Benny's statement?—this much: Joseph Smith was a true prophet of God till eighteen hundred and forty one, that much is true, and I add, he was a prophet until his death; but not now, for he don't see and know in part, but sees and knows as he is known; but the other part I will leave for Benny and J. C. Bennett to quarrel about, willing, however, that the ungodly priest should share with them. Who is this Mr. R?—I am a Yankee and have a right to guess. I guess that he is a long-robed priest, after the order of those that our Savior called hypocrites and deceivers—that would not enter into the kingdom of God themselves, nor suffer others that would to enter; that he once lived in New Bedford, and held a debate with one Mr. Plumer, but did not dare to with Elder Magin or any other Elder of the Church of Latter Day Saints; and the people of that good town did not consider him any better than he ought to have been. And I guess he went to Boston to preside over the scum of Millerism; and that he holds forth under the Boston Museum at this time; withstanding the truth even as Jannes and Jambres withstood the truth—having a form of Godliness, but denying the power thereof. From such, brethren, turn away; for they are they that will be gathered with the tares, and bound in bundles to be burned, and that soon,—even so, Amen.

W.

BROTHER BRANNON—

I send you a short extract of a letter that I received from Brother Rogers, from the island of Tahita, South Pacific.

"TAHITA, June 13th, 1844.

To brother Walace, and the Saints in Boston. Thinking that many of you might be glad to hear from us, I take this opportunity to write a few lines to you, as I have a chance to send immediditely to Ameriaa. The first thing I shall undertake to tell, will be about our passage. We sailed from New Bedford, on board the ship Timolin, on the ninth of October, 1843, in good health and spirits, with the exception of Brother Hanks, who was very feeble." He goes on to state, concerning the death of brother Hanks, and the conduct of the captain, whose name was Wm. Paskil, from Nantucket, a man filled with the spirit, but not of God. He would not let them preach on board the ship. He speaks very highly of Mr. and Mrs. Lincon, who were passengers, and the crew in general, believing that many of them would be baptized. He speaks of Dr. Winslow and family, who went passengers from Nantucket. The Doctor and the captain had a dispute, and the Dr. left him and most of his hands. They had pleasant weather most of the time: and he says "We also touched at the island of Tooboui, which lays about five degrees south of Tahita.—We found this a beautiful and fruitful island.—There are but five white persons on the island—The natives were very friendly and had the Bible printed in their own language and attended worship every morning at their church. They had no missionary with them, so we thought it a good place for one of us to stop, as there seemed to be a door open. And when they found that we were missionaries, they would not let us all go, so brother Pratt concluded to stop and instruct them. The King took him into his own house. We have not heard from him since we left him. When we left the island, we started for Tahita, where we arrived in a few days, and landed our things on the 24th of May, 1844." The French were in possession of the island at the time of their arrival. At the date of the letter they had not preached, but intended to on the next Sunday. They desire that the saints in America will remember to write to them. I will take the liberty to say to the saints, that almost every week there is an opportunity to send from New Bedford. Mass, and if they desire to send to them, if they will send to that place they will go direct.

G. B. W.

Conference of the "Church of Jesus Christ of Latter Day Saints," convened at the Union Church, Remington, German Flatts, Herkimer Co. N. Y. on the 7th of December, 1844.

The Conference was opened by singing, and prayer by Elder Bacon, Elder Whitehead was chosen President, Elder Bacon, Scribe. Then proceeded to business:

1st. Representation of Branches, Herkimer Branch includes 18 Members, 2 Elders, 1 Priest, 1 Teacher, Elder Whitehead, President of the Branch.

Utica Branch includes 23 Members, 2 Elders, 2 Priests, 1 Teacher, in a scattered condition, W. Segar, President. Scattering Members, 1 in Cherry Valley, 5 in Westford, 2 in Milford Centre, Otsego County.

The President then made some remarks concerning the different isms obroad in the world, also of our martyred Prophet and Patriarch, and of men arising to draw away disciples after them, and wished to know whether the Saints present, were going to carry out the principles of Joseph and the Twelve, or whether they were going for Sidney Rigdon, a vote was passed, voted unanimously to carry out the principles of Joseph, and uphold the Twelve. The President then went on and spoke of the necessity of living by every word that proceeded from the mouth of God, he then motioned that Br. George England, be ordained an Elder, the vote was taken, and was unanimous in the affirmative. Motioned by Elder Bacon, that Br. Dennis Chidester, be ordained an Elder, the vote passed unanimous. They were then ordained under the hands of Elder's Whitehead and Stevens. The Conference then listened to a discourse from Elder Bacon, founded on the 14th Chapter of Acts, 14 15 16 and 17 verses, showed that the Apostles and Prophets, were men subject to vanity like all others, and the great difference between them and other men, was barely this: They had the "testimony of Jesus, which is the spirit of Prophecy" while others did not. Also showed that God had at different times suffered all nations to walk in their own way, because they would not harken unto the voice of his servents, the Prophets whom he had sent unto them. Also, that it was self evident, that he had left all nations to walk in their own way, for the least 12 or 13 hundred years; from the fact that all men have walked after their own narrow contracted notions, and systems of Religion, while none of them agree with that established by Jesus Christ and also from the fact that they have not been called upon to repent by Prophets or inspired men; but for all this God has not left himself without a witness in that, He has done good, and given us rain and fruitful seasons, filling our hearts with food and gladness, and he again calls upon all men to repent. The Conference then adjourned untill 6 o'clock in the Evening. Met in the Evening, had a good time, the Saints spoke of their determination to persevere, showing their attachment to the gospel of Christ. Adjourned until 10 o'clock on the day following Met according to adjournment, opened by prayer from the President, listened to a discourse from Elder Bacon, which was founded upon the 1st. of Eph. 4th to 7th verses. He said there were three ideas in these verses, to which he wished to call the attention of the congregation. 1st. The subject of predestination. 2nd The redemption which is brought to pass by the blood of Christ. 3rd The forgiveness of sin. He then took up each point by itself and spoke for nearly two hours. The Conference then adjourned until Evening. In the Evening the congregation assembled. Opened by prayer by Elder Bacon; then listened to a spirited discourse from the President, upon the gospel and the principles and order of the same. He took for the foundation of his remarks the 2nd chapter of Ephesians, 19th and 20th verses, and showed that all men were naturally strangers and foreigners to the kingdom of God, or the Saints. He spoke of the way to become citizans with the Saints, and the foundation on which the church was built—showed that the church of Jesus Christ could not stand or exist without Apostles and Prophets as they were the foundation, no more than a building could stand without a foundation to stand on. He spoke for about two hours, and closed by saying, that he had been unable to find in all the revelations of God, a church that was established without Apostles, and would not accept any different church as his, than the one stablished by Jesus Christ: but if he was in an error, he would forsake it as soon as it was shown to him and embrace the truth, but until he was showed and convinced of his error, he should contend earnestly for "the faith once delivered to the saints." Elder Bacon then arose and stated the reason why he embraced the doctrine of the Latter Day Saints and spoke of points of doctrine and cardinal points of different orders. He said the only cardinal point of Latter Day Saints is to live by every word that proceeds out of the mouth of God He wished that those who did not understand what we believe would examine for themselves and if they did not find that we believe the truth and preach the same, then make it known: but if they find the truth with us, then embrace it, and obey the whole truth with all your hearts, and be free from the shackles of tradition that have made void the law of God and bound down the children of men for ages. The conference then adjourned until the third Saturday and Sunday in May next.

Thanks were then returned by the President,

EZRA T. WHITHEAD. Pres't.

SAMUEL P. BACON, Clerk.

N. B. Resolved that the minutes of this conference be forwarded to the Prophet office for publication. E. T. W.

For the Prophet

Why am I thus forsaken,
Why am I left alone,
In a world of sin and sorrow,
Without a friend or home?

Why am I thus neglected,
By those who've vowed to be,
Friends both true and faithfull,
In times of adversity?

Why am I thus aflicted,
O! can you tell me why,
Is it to prove my courage,
Is it my faith to try?

If so; I'll not be daunted,
Nor will I be cast down,
With vigor I'll press onward,
And strive to win the crown.

A crown that's for the righteous,
Prepared by Israel's God,
A crown that is celestial,
Which is the saints reward.

No longer then I'll languish,
O'er sorrow I will rise,
By faith I'll view my Saviour,
Beyound the distant skies.

No longer I'll be friendless,
Or in this wide world roam,
God then will be my father,
" Heaven, my sweet home

" Zion. ECHEN.

For the Prophet

What poor despised company
Of travellers are these,
That walk in yonder narrow way
Along that thorny maze?

Ah! these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo! for joy they sing.

But why do they appear so mean,
And why so much dispised?
Because of their rich robes unseen,
The world is not apprised.

Why do they shun the pleasant path,
That worldlings love so well?
Because that is the road to death,
The open road to hell.

Why do they tread the narrow road,
Along the thorny maze?
Why, that is the road their leader trod,
They love and keep his ways.

What, is there not another road,
To Zion's happy ground?
Christ is the only way to God,
No other can be found.

From the Nauvoo Neighbor.

SEE TO IT.

Winter has arrived at the appointed time, not one moment beaind hand. Well what of it, seeing it has always been so? Why, we will tell you good folks—to see to it: 'The poor ye have always without you,' and if ever they needed alms it is now. And, if ever you enter into the kingdom of heaven, your charity and not your long faces will take you there.

Again, now is the time for 'thieves to break through and steal;'—Watch therefore as well as pray that transgressors may not go unpunished, and the city receive a bad name, because the people have not made the way of the transgressor hard.

Again, the present generation is very much given to cheating, and bogus-makers are corrupting the currency of the country: see to it that ye be not deceived, and whenever base coin or counterfeit bills slipped in for money, nab the villains, that justice may claim her rights, and the penitentiary answer the end for which it was erected.

Finaly, see to it, for what you don't see to your neighbors will forget and there is 'new year,' and a 'new President,' at hand, and new lords make new laws; and all these considered—look for N—E—W—S.

MARRIED

On the 15th. of Dec., 1844, by Elder Albert Lutz, Mr. HENRY McMILLAN to Miss ANN WOOD. Both of the Northern Liberties, Philadelphia.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hours morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall No 20 Merrimack st.

J W. CROSBY Prest.

LIST FO AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elder Wm. Van Avery is authorised to act as agent for the Prophet in Franklin, Michigan.

Elder G. P. Underhill is authorised to act as agent for the Prophet at New Rochell,

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder David White, of Brondford, Upper Canada, is authorized to act as agent for the Prophet.

Elder C. A. Terry of Brighton, Mich., is authorized to act as agent for the Prophet.

Elder Burton of Royal Oak, Mich., is authorized to ac as agent for the Prophet.

Elder Wm. H. Miles, is authorised to act as agent for the Prophet.

Elder George P. Dykes is authorized to act as agent fo he Prophet, in Norway, Ill.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklestown, New Jersey, a requested to act as agent for the Prophet.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus C. Moore is authorised to act a agent for the Prophet

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder Ira J. Willes is our authorised agent for the Prophet.

Dr. J. Shamp is our agent in Batavia N.Y. and vicinity.

Elder A. Badlam is authorised to act as general agen for the Prophet.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ Traveling Elders are requested to act as Agents for he "Prophet," and receipt for all monies, and forward the same as soon as convenient.

Notice.

The partnership heretofore existing between the subscribers under the name and title of S. BRANNAN, & Co., is this day dissolved by mutual consent. The bills against said firm will be settled by S. Brannan, who is authorised to collect all bills due said firm from date.

A. E. WRIGHT.
S. BRANNAN.
THO. BRAIDWOOD, Witness.
Nov. 1st 1844.

BOOKS TO BE HAD AT THE PROPHET OFFICE.

Book of Mormon,—Price $1,25.
Voice of Warning, by P. P. Pratt—37 cts.
Evidences of the Book of Mormon by C Thompson—37 cts.
Joseph Smith on the policy of Government—Price 12 cts..
Synopsys of the Bible—75 cts.
Mormon Almanac—50 cts. por dozen.
Portraits of Joseph the Prophet—2,00 por doz.

E. TURNER & CO.
DEALERS IN
W. I. GOODS, GROCERIES,
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Nos. 356 & 369 Washington St.
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Cut and made in the most fashionable style by
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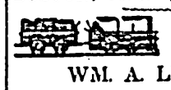
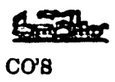
BOSTON.

Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of businessr. She respectfully solicits a continuation of patronage from her friends and the public..
Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 3 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.
BOSTON, Oct 19th, 1844.

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NEW-YORK & PHILADELPHIA,
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They beg leave, also, to state, that they forward to the following places South and West of Philadelphia, by the same Exclusive Express Cars that other Express Lines in this city do, with equal speed, and at as low rates, viz.

Baltimore,	Norfolk,	Charleston.
Wheeling,	St. Louis,	Washington, D. C.
Portsmouth.	Savannah,	Pittsburgh,
Fredericksburgh, Va.	Petersburg,	Augusta, Ga.
Cincinnatti,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c. &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 WALL ST. at quarter to 3 and at half past 4 o'clock P. M.

NEW YORK, Sept. 1844.

W. A. LIVINGSTON & CO.
EXPRESS FORWARDERS.

☞This Express is run so as to forward through Messrs. HARNDEN & Co's Eastern & European Express; also, through Messrs. LIVINGSTON, WELLS & POMEROY'S Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W. A. LIVINGSTON, 42 South Third St. Philadelphia.
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Albany,	N. Y.	Lubec,	Me.
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Amherst,	Mass.	New Bedford,	"
Andover,	"	New London,	Conn.
Augusta,	Me.	Norwich,	"
Buffalo,	N. Y.	Newport,	R. I.
Belfast,	Me.	Nantucket,	Mass.
Bucksport,	"	New Haven,	Conn.
Bangor,	"	Newburyport,	Mass.
Bath,	"	Philadelphia,	Pa.
Camden,	"	Poughkeepsie,	N. Y.
Calais,	"	Providence,	R. I.
Cleaveland,	Ohio.	Portsmouth,	N. H.
Chicago,	Ill.	Pittsfield,	Mass.
Danvers,	Mass.	Portland,	Me
Detroit,	Mich.	Pawtucket,	R. I
East Thomaston,	Me.	Rochester,	N. Y
Eastport,	"	Sing Sing,	"
Frankfort,	"	Saratoga Springs,	"
Gardiner,	"	Schenectady,	"
Geneva,	N. Y.	Syracuse,	"
Hudson,	"	Springfield,	Mass.
Haverhill,	Mass.	Saco,	Me.
Hamden,	Me.	Salem,	Mass.
Hallowell,	"	Troy,	N. Y.
Hartford,	Conn.	Utica,	"
Ipswich,	Mass.	West Thomaston,	Me.
Lowell,	"	Worcester,	Mass.
Lockport,	N. Y.	Warren,	"
Lynn,	Mass.		

POSTAGE 6 1-4 CENTS, OR 20 STAMPS FOR A DOLLAR.

For the better accommodation of my customers, I have a Box in the Exchange Office of Mr. J. M. Dodd, No. 72 State Street, opposite Kilby Street, where Letters for New York and the South can be deposited until quarter past 3 P. M.

Principal Offices, 8 Court Street, Boston, and 3 Wall Street, New York.

For faithful performance I am at liberty to refer to—

BOSTON.
Messrs. Eben. Francis.
" J. E. Thayer and Brother.
Hon. Abbott Lawrence.
H. B. Stone Esq., Pres. Suffolk Bank.
NEW YORK.
Messrs. John Ward and Co.
" Jacob Little and Co.
Samuel Ward, Esq.
J. J. Fisk, Esq., Cash. Am. Ex. Bank.

WM. WYMAN.

Sept. 10, 1844.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 6th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 16
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety!
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring, object &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz.—

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moicakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Wooden shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffi's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitys—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American ong Cloths.

FIRST PREMIUM.
WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

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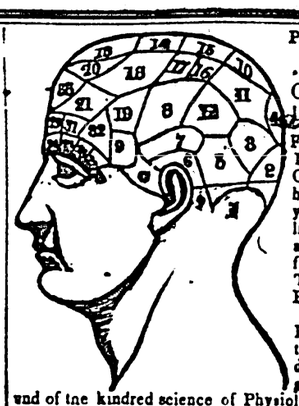

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Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
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Mew-York, May 19, 1844, [m18:c.

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Leave Phila. at 4 P.M. arrive in Baltimore at 1 A.M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'kburg, at 11 A M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M. arrive in Wel. N.C. at 1½ P.M.
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being a divinely inspired record, written by the FOREFATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN PUB. Surely the Lord God will do nothing, but he reveaieth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED

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From the Neighbor.

Lines written on the birth of the infant son of Mrs. Emma, widdow of the late General Joseph Smith.

BY MISS E. R. SNOW.

Sinless as celestial spirits—
Lovely as a morning flow'r,
Comes the smiling infant stranger
In an evil-omen'd hour.

In an hour of lamentation—
In a time—a season when
Zion's noblest sons are fallen,
By the hands of wicked men.

In an hour when peace and safety
Have the civil banner fled—
In a day when legal justice
Covers its dishonor'd head.

In an age when saints must suffer
Without mercy or redress:
Comes to meet a generation
That has made it fatherless.

Not to share a father's fondness—
Not to know a father's worth—
By the arm of persecution
'Tis an orphan at its birth!

Smile, sweet babe! thou art unconscious
Of thy great, untimely loss!
The broad stroke of thy bereavement,
Zion's pathway seem'd to cross!

Till in childhood thou had'st known him.
Had the age, thy father spar'd;
The endearment of remembrance,
Through thy life time thou had'st shar'd.

Thou may'st draw from love and kindness.
All a mother can bestow;
But alas! on earth, a father
Thou art destin'd not to know!

Nauvoo, Nov. 24th, 1844.

From the Nauvoo Neighbor.

A Voice from the Temple.

We would say to all those who wish to bring tithes for the building of the Temple in the city of Nauvoo, that we have deemed it wisdom to remove our office for the better accommodation of business, and all who visit us on business, to the new and commodious brick store of Elder P. P. Pratt, situated one block north from the west end of the Temple; at which place we will attend every day in the week, (Sunday excepted) from morning till evening, to receive donations for the Temple and also attend to all other matters of business pertaining to the trustees. We publish this notice that the brethren may not need to enquire where they shall deposit their donations.—We have one place of deposit in the city of Nauvoo, and that is, the above mentioned brick store.

We would also once more offer a word of caution to all the Saints for their benefit, inasmuch as there are those who are going around amongst the branches of the Church to collect funds for the Temple without authority, and who are all the while practising impositions upon the brethren. They generally use the property for their own individual benefit, and make no returns of it to us, and consequently when the donors come to see the records, their names are not there. Many have felt to censure us on this account, but censure in such a case is unjust, for we have published notices repeatedly warning the Saints not to credit any man's testimony as to his being an agent, unless he can show written authority from us or the quorum of the Twelve, and all those who entrust their means in the hands of unauthorized agents, do it at their own risk, and not ours.—The presiding elders in the branches have a right to call for, and to see the authority of any and every man professing to be an agent for the church, and if he is an honest servant and a man of authority he will always be ready to produce his testimonials to proper authority, but if he is an imposter, he will either make excuses, or will probably scorn at the idea of your questioning a man of God as to his authority. In some instances men have considered themselves insulted when asked by the presiding elders for their authority; but this is only in evidence either of their own wickedness, or that they come on an errand on which they were never legally sent. Beware of wolves in sheep's clothing! We are more particular on this subject because there has been instances not a few, wherein men who are not Latter day Saints, but on the contrary one most bitter enemies, have gone round gulling the churches and professing to be Mormons and agents, to collect funds for the building of the "Temple and Nauvoo house," &c.; and they have taken advantage of the liberality of the brethren by all kinds of fine speeches and persuasive inducements to get away their money, until they have accomplished their objects, and then they become missing. It is not our wish to see the brethren cheated so barefacedly after all the persecutions we have suffered, and we once more repeat the caution, be wise and careful.

There are instances where the Saints rarely see an authorized agent, in consequence of the distance from Nauvoo, or, in consequence of their residing some distance from a regularly organized branch. In such cases, when they want to send up their donations, let them do it by some man with whom they are well acquainted, and who they are well satisfied will do right, and carry their donations safe to its destination. And it would be well in all cases, where the brethren abroad send donations by authorized agents, to send a letter by mail (post paid) to the trustees in trust, informing them of the facts, and by whom their donations were sent, &c., and a good man will not blame you for being thus careful, for the same law that guards your rights will guard his rights and the rights of every man.

It is our intention for the future to publish the names of our agents in the "Nauvoo Neighbor," and "Times & Seasons," which we consider to be safer and better than written authority, inasmuch as the latter can be forged but the former can not, and the agents can cary a copy of the paper, having their authority along with them wherever they go.

There is also another subject which we would touch upon in this notice. There has been instances wherin men have gone among the branches of the church collecting money and agreeing to pay the same amount in labor on the Temple, which they represent will answer as good a purpose as the money. We have to say on this subject that all such transactions are regarded as fraud, and is only a more crafty way of cheating the brethren. It would be folly for us to tell a man that ten days labor on the Temple would answer the law of tithing as well as ten dollars in money, when he was possessed of one hundred dollars. We know better, and every faithful brother and sister in the Church will know better when they understand the principles of salvation as well as old Abraham, Isaac and Jacob did.—For Jacob said of all thou givest me, one tenth I will give unto thee, and whoever will read the history of the ancients with care, will find that the law was that they must pay one tenth of all in its kind, whether cattle, horses, sheep, or the fruits of the field. It is true there were laws of redemption, whereby a man might redeem "ought of his tithing," but it was so strict that it is far easier to pay the tithing in kind rather than redeem it.

Jesus said, all who do the works of Abraham are the children of Abraham, and he (Abraham) paid tithes of all. The Savior also said to the Pharisees, "ye pay tithes of mint and annis and cnmmin, but neglect the weightier matters of the law, judgment, mercy and faith. These ought ye to have done, and not have left the others undone.

We make reference to these subjects that the brethren may take the hint and think for themselves, for just so sure as there are laws established from before the foundation of the world for the government of the Church of Christ, just so sure will we fail of obtaining fulness of salvation if we do not abide by those laws. No man can obtain a celestial glory if he will not abide a celestial law, and the law of tithing is a celestial law, and always was in force where the Melchisdec Priesthood was inherited.

Why did the Saviour say "how hardly shall they that have riches enter the kingdom of heaven?" Just converse with a rich man upon the subject of tithiug, and you will soon see a reason why the rich can hardly enter the kingdom of heaven. When you converse with a man who has got ten thousand dollars in money you generally see the force of the words of Jesus. That man would consider himself almost ruined if he should donate his thousand dollars, whereas a man who has only ten dollars in money in the world, will come forward with cheerfulness and donate his tenth with joy. Remember the widow with her two mites.

No man or woman who really desires to see a fulness of salvation will wish to be kept ignorant of these principles, and laws and ordinances on which his salvation depends, and consequently we are free to give a hint on the subject of tithing, not because we take it upon ourselves to instruct the people, but because we realize in some measure the great importance of it to set the saints to "thinking for themselves" on this subject.

When the saints ask for instructions, the Twelve are the proper authorities to refer to, and they will deal it out as fast as the saints are willing to obey.

We are happy to have to say that the Temple has progressed more rapidly than our most sanguine expectations could have imagined. All the capitols are on the walls, except one, which if the weather permit, will be up in a few days. The weather has been remarkably favorable and continues so to the present. The feelings of the saints are good and their leaders are cheered while they look upon the house of God and reflect on the prospects of its speedy completion. Their toils and poverty and persecutions are all swallowed up in the cheering prospects of their reward, only a little ways ahead. Peace smiles upon our beloved city. And the great God looks down upon this people with sympathy and compassion from day to day, dispensing his heavenly blessings upon all the families of his saints according to his infinite wisdom and their willingness to receive them. The hearts of the saints are united firmer than ever. notwithstanding the vigorous efforts made by Satan and dissenters to sow among us discord, strife, and confusion, and every evil work, scatter'ng not excepted. Many houses are in progress of erection, which on account of the lateness of the season will have to stand unfinished until next sping. Every effort is being made to establish and put in operation various branches of manufacture for the employment of the saints, and the prospects are good, but not unattended with difficulty, toil and anxiety. Rut diligence, economy, and steady perseverance in a good cause, never fails to bring its reward, and very often the sweetest roses are surrounded by the sharpest thorns, and the greatest treasures deposited in places the most difficult of access, where we have to dig, and dig long and deep in order to obtain them.

We might prolong these remarks, but perhaps we have said enough for once. We will leave the subject, praying the blessings of our Heavenly Father to rest upon all good men, and especially upon the saints that they may have peace and joy in the Holy Ghost, and attain to that knowledge Thich will obtain for them an inheritance in the eternal kingdom of our God.

We have the honor to be
Your most obedient servants,
and brthren in the faith of Christ.
N. K. WHITNEY,
GEORGE MILLER,
Trustees in Trust.
By WM. CLAYTON. Recorder.
Nauvoo, Dec. 2. 1844.

From the Neighbor.

Disinterment of Nineveh.

Our exchanges contain notices of letters received in Paris, from Constantinople, dated July. The letter contains interesting information relative to M, Botta's recent discoveries at Khorsahad, near Nineveh; Eugene Flandin, an artist, has been sent out by the French government for the purpose of making drawings of the excavations which are actively going on. Botta has discovered two doors uniformly adorned with bas relief; on one side is represented a colossal ball, with a human head, and on the other a human figure with an eagle's head and wings. These doors are 15 feet in height, and they open into a hall 120 feet long. The only wall which is yet cleared from rubbish, that on the South side, is covered with a series of bas reliefs, representing battles, explained by inscriptions. The hill on which this building stands is surrounded by a stone wall, with bastions. Botta is actively engaged in exploring these ruins; he has fifty laborers at work, and it is hoped that in the space of ten months he will lay open the whole. He has ascertained that there is, on the direct road from Nineveh to Khorsohad, a chain of hills covered with brick and marble bearing inscriptions. He infers that those hills were formerly the bases of palaces, and that Khorsohad was a fortress situated at one end of the city. The quadrangular space, which is surrounded by the wall, and which contains the hill of Jonah, has hitherto been supposed to include the whole extent of the city of Nineveh. But M. Botta considers it more probable that this space was only the great court of the palace, whilst the city extended as far as the hill of Khorsohad, a distance of five caravan stages. This conjecture accords with the possibility of the prophet Jonah having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.

New York, December 20th, 1844

DEAR BRETHREN AND SISTERS in the state of Michigan:—

I sit down to communicate to you through the Prophet. Since I left you I have enjoyed good health, and have been greatly blessed in promulgating the truth of the everlasting Gospel of the Son of God. I called on my brothers in the town of Hector, Tompkins co., N. Y., on my way to New York, and held five meatings, they flocked to hear from every quarter; the Methodists opened their meeting-house, and many felt to rejoice in the truth of the gospel, I then left for New York and arrived here on the 29th of November, and found many of the saints rejoicing in the new and everlasting covenant. But to my great surprise I found some, that were once called saints, that have turned away from the holy commandments delivered unto them, and have given heed to seducing spirits and doctrines of devils, and like the sow that had been washed return to her wallowing in the mire. But I hope better things of you brethren, than to turn away from the truth of this work, for you know and I know, that it is the truth of heaven, and it will roll forth till the kingdoms of this world will become the kingdoms of our Lord and of his Christ; and as the Twelve were ordained under the hands of Joseph Smith the Prophet and Seer of the church (previous to his death) to bear this kingdom to the nations of the earth. I would say to my brethren in the West to uphold them by your prayers, that they may be kept by the power of God to carry out those painciples which have been delivered to them through the Prophet, who has gone beyond the vale. I would further say to my brethren in Michigan, that I want you to do all you can for the Prophet in New York, and to brother Vanevery and Burton in particular, as you are agents to raise all the money you can and send it on, for by so doing you will help to forward on the cause of the Lord in these last days more probably than in any other way, I can assure you that it is a mighty engine in the East to promulgate the truth of heaven and to contradict falsehood and error that is continually afloat in the world, therefore I view it to be of great benefit to the Church of Jesus Christ in these last days; and I hope that you will do all you can for the Prophet.

I remain, as ever, your friend and brother in the bonds of the new and everlasting covenant.
M. SIRRINE.

New York, Dec. 21st, 1844.

BROTHER BRANNAN,

Permit a subscriber to appeal to the saints through your valuable paper, the Prophet.

To the Brethren and Sisters:—A few words to you in regard to the Prophet. I must be short and to the point; "a word to the wise is sufficient." I have visited New York this week, and have become acquainted wiih the affairs of the Prophet, editorial and financial. I need not say one word about the editorial department, as you well know it has been conducted with wisdom and prudence of late; but as regards the financial affairs, I will take the liberty to acquaint you, trusting it will not be in vain. In the first place, I will state that the Prophet is in debt, and the Editor spends his time and talent in the support of the paper and recives not one cent for it because the paper does not yet support itself.—Me thinks I hear you say, what! is the Prophet going down? No! no! not yet, for if it should go down it will be very hard to start another here in the East, and, as you are aware, it is very difficult to get a paper from the West—and we all want to know how the stone rolls on and increases in magnitude. The query then arises, what shall we do. I will suggest an idea, which, if carried out, will relieve the Prophet; it is simply this—every subscriber has some influence, let that be exerted at once in behalf of the Prophet; every one can use his influence and seure one subscriber for six months or one year, and that would relieve the Prophet at once and support it hereafter—and be sure to send in the money immediately, But at the same time don't be scared for fear the Prophet will go down before your time is up, for it will not; for God has some faithful watchmen on the walls of Zion that will stand till the last. Dear Brethren and Sisters remember this and see to it immediately, even so, amen.
G. B. WALLACE.

From the Nauvoo Neighbor.

Nauvoo Manufactories and Trades Meetings.

MR. EDITOR: It may not be generally known, that the Masonic Hall has been devoted on Tuesday evening of each week, to holding what is appropriately called Trades Meetings, for the purpose of bringing into successful operation all the combined forces of our numerous and useful mechanics whose energies have been heretofore called into requisition, to follow such employment as has been incongenial to their feelings or their own particular calling; and to have pursued such vocations as have been inimical to their separate interests, and the interests of our otherwise flourishing city—not only impoverishing our citizens; but encouraging the merchant to bring foreign goods and products into Nauvoo, at a vast expenditure; exchanging their goods (which we are abundantly able to make) buying our provisions, and thereby depriving us of the very means of subsistence; so that the mechanic in some instances has either to turn his hand to some other employment, or leave our city, perhaps to manufacture the very same goods which we are purchasing at so dear a rate.

It is with no little satisfaction, Mr. Editor, we see you battering this enormous evil, and calling to your aid such men as shall, we trust, be instrumental in giving you the happiness of seeing the consummation of your most ardent and highest expectations in the advancement of our city in manufactures, in commerce, and in wealth.

As no doubt the proceedings of your last meeting will be published in your columns, I shall not go into detail or dwell upon the advantages that will result in such a concert of action as you propose. The results we doubt not can be effected. The calling into requisition every mechanic for the production of every article manufactured that may be raised either in this city or any other from the manufactory of a splendid carriage down to the making of a jack knife, is the object of the Trades Meetings. Come then, ye weavers, cutlers, hatters. carpenters, shoemakers, &c.; let us see what can be done from henceforth, to give stability to industry, and what best efforts can be made in building up ourselves, our neighbors and our city. Come let us provide here an inherritance for ourselves and our posterity.

For do you not know (if you do not, come and learn) that a union among our men of capital, in common with yourselves, is about to effect a mighty revolution in the business of your city; that already farmers are engaged to have sent on to this place some hundreds of sheep, for feeding mutton and raising wool; that an inexhaustible store of wool will be required to be kept constantly on hand, and for which there will be an incessant demand; that a number of hand and power looms are immediately to be constructed, and factories built for the use of the same; that a great amount of cotton has been sent for, which is probably on its way to Nauvoo to be spun and wove; that carding machines are being fitted up; that the Church has engaged to receive the raw material from abroad as tything, which shall be manufactured in this place; that a carriage manufactory is about to be established, and that carriages which have heretofore been sold for 60 dollars each, can be sold for four hundred dollars per dozen; that a company is about to manufacture fire arms to supply the Legion, private individuals, and the country at large. Projects are on foot to manufacture boots and shoes, for beef hides are shipped off by our merchants when we have amongst us the best of tanners. We are sending to the store for foreign or eastern manufactured shoes, of eastern manufactured leather, when our shoemakers are moving down to St. Louis for work, which can be manufactured much cheaper, and no doubt as well in this place.

Time is property, and labor is capital. Among the many remarks which were made at the Trades Meeting, one remark was worthy of notice, that according to close investigation it has been ascertained that for 20,000 dollars expended for the raw material, 100,000 dollars worth of goods could be manufactured: from such an amount of hard cash saved to the city from time to time, we could amply maintain our standing on an equal footing with other cities; but it is a lamentable case that such sums are constantly going out of Nauvoo to foreign manufactures. These things, gentlemen of Nauvoo, are startling facts. You have here two men from the Staffordshire Potteries of England, enough of them to furnish the entire west with their manufacture, but where do you get your plates and dishes, and under what circumstances? Why, the Engiish in the manufacture of those goods send abroad for some of their material, at a great expense, then comas the exchange of hands from the manufacturer to the merchant in England, and from the merchant in England to the merchant in New York, and from there to this place, and when arrived here frequently the greater portion is mashed, and who has to pay charges? Why, you do. You have to send your cash to England, which ought to be laid out here; for the materials are all here and within our reach.

I will not expatiate any further on this subject or weary your readers Mr. Editor; but hope that the time is not far distant when charity will begin at home, and we shall see this rolling stream freighted with the fruits of Nauvoo enterprise, industry, and economy.

AN OBSERVER OF MEN AND THINGS.

From the N. Y. Sun.

Progress of the Revolution in Mexico.

The New Orleans Picayune of Wednesday week contains important advices from Mexico, received from private sources.

The Revolution daily increases in magnitude and importance. the Southern States are uniting against Santa Anna. Paredes has an army almost equal in numbers to that of the Dictator. Congress publishes all the declarations of the Departments as soon as received, without regard to their political character. A majority in both houses of Congress favor the revolution. Santa Anna has raised a loan of 600,000 from brokers in Vera Cruz, to sustain the war. Several officers who deserted his forces have been shot. This has excited public indignation against him, In fact he is surrounded by enemies. Pedro Cortazor, a popular General residing at Celaya, in the State of Guanajuato, has refused to sustain him, and is expected to unite with Paredes. The unhappy Republic is in a most distracted condition. The Dictator's Army numbers about ten thousand men. The Revolutionary forces number between eight and ten thousand.

Information in our possession leads us to believe that Santa Anna will not be overthrown.

From the Times and Seasons.

On Marriage.

Ques. What is the doctrine of the Church of Jesus Christ of Latter Day Saints, respecting the saints marrying out of the church?

Ans. They who marry out of the church, are considered weak in the faith.

Ques. What do the Scriptures teach us respecting the saints marrying with unbelievers?

Ans. The apostle Paul in his 2d Epistle to the Corinthians 6.14,15,16, says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God, with idols? for ye are the temple of the living God; as God had said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

Ques. How are those persons looked upon who act contrary to the advice of the apostle?

Ans. They must be considered as desirous to please themselves rather than God, entering into temptation voluntarily, which, in the end, will lead to the most lamentable consequences.

Ques. When does the conduct of the saints best suit the Lord?

Ans. When they walk in accordance with the commands, and live by every word that proceedeth out of his mourh.

"Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

From the Neighbor.

The Mormon Reader.

Designed for the improvement of youth of both sexes: and expressly adapted to the more advanced classes in school

Ay P. P. PRATT, Nauvoo, Ill., A. D. 1844.

Preface.

The increase of light, the progress of events, the enlargement of intellect, and the fulfilment of ancient promises and predictions in the present age of the world, have opened a new and extensive field for the exercise of talent, and for the developement of the most pure and brilliant gems of intellect which had else, remained buried like the pearl in the bosom of the great deep, or the ore in the depth of the mine.

The rich and varied productions of this new field have already accumulated so extensively, that we can have in store a great variety of original pieces, both in poetry and prose, which for purity of sentiment, style and eloquence, have few equals and no superiors, either in ancient or modern times.

These embrace subjects of intense interest, to the present and rising generation, not merely as specimens of eloquence or beautiful composition, but as containing sentiments and truths, adapted to our own age and circumstances, and in a great measure from the errors, traditions and superstitions which are unavoidably interwoven with the otherwise beautiful and useful compositions of former times.

The object of the author, in preparing this work, is to embody and lay before the public, and also to perpetuate such of these as are calculated to improve the understanding, to inform the judgment—to refine the taste, and to inspire the

youthful mind with the noblest and purest sentiments of truth. And also to preserve the minds of the rising generation from incorrect and sectarian superstition and error.

Why should an American youth of the nineteenth century be referred to:

Some sanguine field of Afric's sultry plains?
Or list to Hanibal's heroic strains?
Have we no patriot's speech to ponder o'er?
No deeds! no words—no thoughts—no fields of gore.

Or why should we be indebted to a Roman Senator, a Grecian theatre—or to a Cicero or Demosthenes: or some ancient bard for themes, and words to instruct our youth? Have we no senate—no statesmen—no orntors nor poets—no original themes for the exercise of thought and talent?

Or has the world been petrified or stereotyped or buried like Herculaneum, or Pompeii, for the last thousand years?

Again, why should a Latter Day Saint, while blessed with the glorious fulness of the gospel, and with the light of modern revelation, shining around him with the splendor of noon-day, and with the kingdom and laws of God established on the earth for the restoration of all things, and the ushering in of the Millenium, be referred to the speech of Wm. Pitt, in the British Parliament, to the history of Columbus? or to the deeds and speeches of our early American statesmen and heroes? or to some thrilling scene of the revolution, as to the only subjects worth his attention?

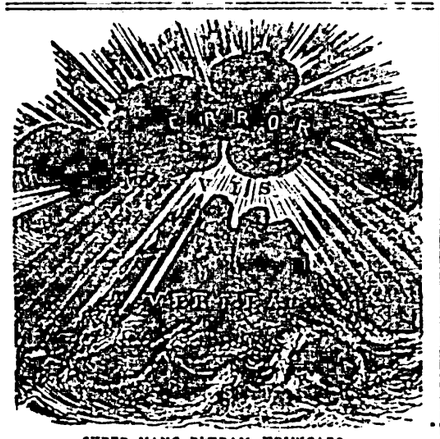
Is he not engaged in revolution of greater magnitude—in a mightier struggle—in a more terrible war—in a work more lasting in its influence, and more extensive in its bearing upon men and things, than were our fathers? yes verily he is. Does he not witness more mighty achievments, more heroic deeds, more noble efforts, more generous sacrifices, more sufferings and patience, and perseverance, and finally. more triumphant victories than can be furnished in the history of the past? He certainly does.

Then of course it may be inferred that in proportion to the magnitude of the work, and to the greatness and sublimity of the theme which occupies the human mind, its powers are increased and expanded, and its stength and beauties are developed.

Our orators, our statesmen, our heroes, our patriots, poets and martyrs, present superior claims to our attention, while they speak in words that burn—or while they live to conquer.

Or die, to live again
And conquer all, and reign.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, DEC. 28, 1844.

England.

From a private letter we learn that the cause of God in England is rolling on rapidly, and the truth gaining a firm footing.

Elder Clark of Liverpool, England, will be kind enough to forward Elder John Hollyday's paper to him, as we shall direct it to Liverpool not knowing where he is.

We publish a letter in this number from Elder Smith in which he makes a correction in the article published heretofore concerning B. Winchester. It is true Elder Smith has written to us for to make mention(as he says) of the word belief being left out, and the reason I did not make it before, was, that I had been infomed that B. Winchester had stated, in Philadelphia that he was coming to New York to commence a prosecution against me, and being aware that any correction made after its publication would not lighten the offence in the eyes of the law, I come to the conclusion to wait till after the prosecution, and then no one could say that it was done through a fear of any threats made by Mr. Winchester, and I would still further state that the proof of the article at the time of its publication was not red by myself, having been up all the night previous to the paper going to press, I left that with one or two other articles to be read by one of the hands in the office, and retired to rest and did not notice the article again until some one made mention of it and wished to konw if it was true.

After having written the above, the man I left in charge of the paper informs me that the article was not read at all, as the one that put it into type was absent that evening and there was no proof taken of it.

Elder James will address the Saints in Brooklyn on next Sabbath mornining, and Elder Sirrine in the afternoon.

Prayer Meetings will be held regularly every week at the following places: on Monday evening at 42 Clarkson street; Wednesday evening at 31 Gorrick street, and on Thursday evening at 118 Fulton street.

Discussion.

The discussion that we noticed in one of our late papers, that was to be held by Elder Sirrine with a Methodist Clergyman opposite of West Point, upon the authenticity of the book of Mormon, came off triumphantly in favor of the affirmative. The Judges gave in a decision that Elder Sirrine had produced upwards of thirty pasages from the Bible in favor of its authenticity, while his opponent only produced two, and they were not to the point. Elder Sirrine then gave notice that he would discuss the points of doctrine laid down in the Methodist disiplin on the following Wednesday but the Reverend gentleman did not make his appearance, but declined because of his indisposition, but at the same time visited his members from house to house persuading them not to attend, but the house was crowded, and truth was triumphant, and that creed of man vanished before the eternal truth of revelation, drawn from the sacred pages of the bible.

Elder P. P. Pratt, has arrived in this city in good health and spirits, after a tedious journey of three weeks from the city of Nauvoo; he has been appointed by the council of the first Presidency at Nauvoo to take charge of all the eastern churches, which appointment we have not the least doubt will meet the approbation of all the Saints; his central point of location will be in the city of New York.

The following official documents fully expresses the object of his mission, and in our next number will be published a proclamation setting forth the measures and regulations for the government and welfare of the respective churches within his jurisdiction.

Be it known to all whom it may concern: That our worthy brother, Elder Parley P. Pratt, an Apostle of the church of Jesus Christ of Latter Day Saints, has been duly appointed by the spirit of the living God through his brethren of the quorum of the Twelve to take the charge and presidency of all the churches in the eastern cities to direct their matters in temporal and spiritual things to take charge of the printing and emigrating business in the city of New York, to advise, to counsel and direct the labours of all the officers of the church, and in fine to set all things in proper order in the eastern countries pertaining to the church.

Don in council in the city of Nauvoo, Ill. on this 30th day of Nov. 1844.

ORSON HYDE, Clerk.
BRIGHAM YOUNG, Preet.

From Elder Pratt we learn that vigilant exertion has been made in Nauvoo to place in our possession all of the legal proceedings of the church in relation to the case of Sidney Rigdon. There must be some falt in the Post Office, for we have not received one copy of the Times and Seasons since the death of the Prophet.

Elder P. P. Pratt will address the Saints in New York on next Sabbath morning, afternoon, and evening, a general attendance of the Saints is requested.

Welcome.

Brother Jenning's small remittance came to hand, and was very acceptable, and we would say if every branch of the church would lay hold of the cause of the Prophet, as the Waynesville branch has done, there would be no difficulty in sustaining a paper in the city of New York.

Elder Brannan will address the Saints in Philadelphia on next Sabbath morning, on the subject "Restitution," in the afternoon, on the principle of the "Eternal Judgment," and in the evening upon the "Autenticity of the Book of Mormon."

We have now for sale at this office, a well executed lithographic print, representing the Court Martial, held in Missouri, which condemned our brethren to be shot. Those wishing to aid us in the support of the Prophet, will have an excellent opportunity for doing so by patronizing this print.

We can (and that too with pleasure) inform the Saints abroad, that the Branch in New York is in a healthy condition, amity, peace and love reign in every heart.

As Elder Pratt has arrived in this city for the purpose of remaining, we anticipate our paper hereafter to become more interesting, being fed occasionally with valuable productions from his pen, that has ever been mighty in defence of the cause of God, and we hope that every latter day saints, that has a dollar to give for the cause of truth, will not neglect to subscribe for the Prophet. By that means he will be supporting a mighty engine, (the press) in pulling down sectarianism.

We have just received a small publication from Elder Grant of Philadelphia, and for sale at this office at 15 cts per copy bearing the title of 'Grant's Rigdon.' We have not had time sufficient to give it an examination; but from our acquaintance with the author, we cannot suppose it otherwise than to be an interesting work; after making some allowance, of course, for the subject under investigation.

BORDENTOWN, Dec. 17, 1844.

ELDER BRANNAN—

I wish merely to remark if you have patience to hear, that frequently in the history of the past, I have noticed that the men who have done the least good in the world have been the most honored, and even such a spirit as this sometimes creeps in among the saints, and some of the more knowing ones are ready to condemn every measure or effort calculated to do good in the church, because they are affraid some one individual will receive a benefit notwithstanding they may have borne the heat and burthen of the day.

My Bible tells me to "prove all things, and hold fast that which is good." And to entertain strangers, for some thereby have entertained angels unawares. Again, that "a laborer is worthy of his hire," and if the Prophet should bring the doctrine of Christ, receive it not only into your houses, but bid it God speed. It is true the Prophet was got up in a very humble manner, according to its limited circumstances, and if it has not been interesting, it has not been the fault of its managers, for they have done the best they could with the means they had, and while men have been idling about and doing nothing but finding fault with the Prophet, they should remember that they have not added one dollar to its benefit or interest. and larger amounts than this have been thrown away almost every day, on less worthy objects. We should consider that in however humble a manner the Prophet may have been conducted, that God has chosen the weak things of this world to confound the wisdom of the wise, and when I hear the members of a church or congregation speak disrespectfully of the exertions of men who labor to promote the cause of truth. I am lead to think they are not well instructed and that it is with the minister as it is with the people. I find, however, that in many places the Prophet has friends, and the fewer, no doubt, where the least defended. And to those who are guilty I speak this to their shame; and those who have lent a helping hand, have proved themselves.—Friends in need are friends indeed, and God will bless such. With some it has been with this as with most every thing else in this church, that has tended to support the present organization of the church. And I wish to say a word on this point before I close. I have been astonished to see not only the dillatory disposition of the saints in support of the Prophet, but the pretended ignorance in relation to the authority of the Twelve and when any thing is so'd in support of these men' some insignificant person must turn up their nose with disgust, and profess at the same time to be Latter Day Saints. A poor excuse for saints and when I see such a principle manifest, I consider it highly disreputable in the character of any man, high or low in the church, and more especially elders in the same quorum, and bound by the same bonds. And, because perhaps his brother becomes more unpopular than himself, by standing in the front rank, and when enemies gnash their teeth upon him he meanly betrays his confidence, and dissembles and seeks to do his brother a great injury. Such are unfit for the kingdom of God. Let these remarks follow up the path of such men wherever they go—east, west. north, south, and reach even Europe's shores. No man hears me speaking evil of my brother laboring with me in the ministry, neither will I dissemble or am I affraid to defend my brother's cause. No, God forbid. My brother's cause is my cause, and I am not ashamed to own my brother, or to stand up for him among his enemies. For his enemies are my enemies, and when I see a man affraid to speak in defence of friends or brothers, I consider him as a traitor, for when I say I will stand by a brother and protect him from his enemies, and swear by the ever living God that I will prove true and faithful unto death, in a righteous cause, I will do it, and God will damn any man who will not do it, but go behind his brother's back and meanly talks, regardless of his profession, his oath, his promise, his covenants, and proves himself a black hearted villain, filled with treachery and deceit. The curse of God will follow that man, and let him be accursed, unless he repents.—The wicked man's lot be his.

WILLIAM SMITH.

N. B. Elder Brannan, this makes the third time I have written to have a certain mistake corrected, in the article alluding to Winchester and the Law infraction. It was not the design to charge B. Winchester with being accessary to the murder of my Brother—but engaged more or less, I believe, in the Law infraction. The word, BELIEVE, through some mistake was left out of the article, which, on a close examination, you will find inserted in pencil mark after the words, Elder Adams.

I will give you the article as it should read, and would like to have it published and the mistake corrrcted.—

"I do not wish any one to infer from my former communication, that B Winchester would or has stole a horse, or slept with bad women; but I would sooner be guilty of all these crimes and charges than to have my garments stained with innocent blood. For it is well known that this B Winchester is now under bonds of $2,500, for slandering Elder Adams. I believe he was more or less engaged in the Law infraction at Nauvoo.—We are told that the partaker is as bad as the thief."

A small mistake sometimes makes trouble and it is not mv intention to charge any person wrongfully: therefore you will please correct this mistake as I directed in my last letter. I would further request that in reading the proofs of my letters, that I would much rather you would do it than the boys about the office; in several of my articles, I find typographical errors and the sense of some whole sentences entirely changed. It is not my purpose, however, to find fault in what I have said—but to prevent further mistakes hereafter. I am aware of your crowd of business and limited means to do it with and this accounts for errors. I hope no exceptions will be taken in making this request W. S.

Mahomedans in Trinidad.

Among others who came to see us, was a Mahomedan priest. named Emir Samba Makumba, with whom we had an interesting interview, and obtained from him a brief history of himself, and his people now resident upon this Island, where they continue to worship after the manner of their fathers, according to the precepts of the Koran.

He is about sixty-six years old, his hair and beard, which he has allowed to grow long, are white. He wore the habit of his order, a flowing white tunic. Samba could speak several languages. He addressed us in Arabic, pronounced the benediction of the Mahomedans on those they esteem as the people of God. Afterwards he conversed in French, and our friend H. L. Jobity interpreted for us. His countenance was remarkably serene, and although he had been a man of sorrows, and acquainted with grief, yet his face was lighted with a smile.

He was by descent a chief and a priest among the Mandingoes in Africa, but in early life was taken captive in one of those intestine wars, which are unhappily occasioned among the natives in Africa by the slave trade. He belonged to the tribe of Fullah Tauro, which engaged in a war with six other tribes in Africa, to prevent them, as he said, from carrying on the slave trade.

The Mahomedans are forbidden to make slaves of those of their own faith, and when any of their people are concerned in this traffic, they believe their religion requires them to put a stop to it by force. It was for this purpose a war was commenced by the Fullahs against these other tribes, and in this war Samba was taken prisoner and sold as a slave. He was brought to this island at the age of twenty-one years, and was purchased from a slave ship by a French planter, who gave him the home of Simon Boisere. Possessing a superior mind, he was soon placed by his master as superintendent of his plantation. Laboring faithfully, and opportunities being afforded him, he soon earned a sufficient sum of money to purchase his freedom. Instigated by his example and advice, others of his countrymen also succeeded in securing their freedom. They then formed themselves into an association to maintain their religious profession, Samba acting as their priest.—Their next effort was to cultivate small tracts of land, upon which they erected habitations, and were thus enabled by the produce of their gardens &c., to support themselves respectably. Having secured comfortable homes, they turned their attention to their suffering brethren in captivity.—Liberal subscriptions were made among them for this benevolent object, and when a slave ship arrived at the colony, Samba and his friends were the first on board to inquire for Mandingoes, and if there were any among the captives, they ransomed them immediately. Up to the time of the declaration of freedom, they had released from bondage upwards of five hundred in Trinidad alone. Their operations were also extended to other islands. There are several hundred of them at present in this island, and although they continue their form of faith and worship, they are noticed for their habits of temperance and exemplary deportment. In this respect they have been as lights to their professing Christian neighbors.

The old man said he mourned over the condition of the Christian world: he regretted that their youth were in danger of being drawn away by the evil practices of the Christians. He thought it was safe to judge people by their actions, and when he saw the Christians holding those of their own faith in slavery, engaging in wars with members of their own Church and addicted to habits of intemperance, all of which the Koran forbids, he thought it was sufficient evidence that the religion of Mahomet was superior to the religion of Anna Bissa, (Jesus Christ)

We told him him we understood the religion of Jesus as forbidding all these practices, but that the professors of the religion of Christ did not live up to his precepts. He inquired, "Have you any slaves in your country?" to which we replied, "nearly three million." At this information he gave a look of astonishment and indignation.

We asked him if he believed the great God who made all things had placed a witness of himself in the hearts of all men, to teach them what is right and what is wrong; to which he replied; "Yes, certainly; God has placed his Spirtt in man to show him good and evil and man ought to obey it, for by so doing he would please his Maker, and be accepted of him." He further remarked, "It is by listening to evil suggestions, that he becomes very wicked." He thought the Christians degraded themselves by selling the Bible, which they consider a standard of religious faith. "You ought not to sell your religion," meaning the Bible, "or take pay for expounding it," meaning for preaching. We told him we did not do it: we came out of love and good will to see the people of these islands, that we might encourage them to lovegood works.

"Then," said he, "you are men of God, and I hope the Lord will bless your labors, and make you useful in spreading his truth in the world."

It was a pleasure to be with this benevolent individual, who may be looked upon as one of the brightest philanthropists of the age. When we consider the humble sphere in which he has moved and the limited means at his command for accomplishing a benevolent scheme, which had for its object the emancipation of all his countrymen in captivity (the Mandingo slaves,) and contemplate the success which has attended the labors of Samba and his coadjutors, this brief account of him will be esteemed worthy of record.—[Narrative of a visit to the West Indies.

The Dealings of God with all Nations in regard to Revelations.

"And hath made of one blood all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if happily they might feel after him, and find him, though he be not far from us; for in him we live, and move, and have our being—Acts xvii, 26, 27, 28.

In this text we learn first, that all nations are made of one blood; secondly, they are designed to dwell on all the face of the earth, (America not excepted) thirdly, that the Lord has determined the bounds of their habitation, that is, he has divided the earth among his children, giving each nation that portion which seemed him good, for instance, the land of Canaan to Israel; Mount Seir to Esau; America, to the remnant of Joseph &c., like a father parcels off a large tract of land to his several children. And fourthly, he has granted unto all the nations of the earth the privilege of feeling after him and finding him; he not being very far from every one of them; whether they were in Asia, Africa, Europe or America; or even upon the islands of the sea.—Now, if any nation in any age of the world, or in any part of the earth should happen to live up to their priviliges as to feel after him, and find him, and if they should find him, what would they obtain? I answer, Revelation, for the best of reasons, because no other people ever found God in any other way, nor ever will; therefore if they found God, they found him by revelation direct from himself, revealing his will to them; and if they did not find him in this way, they never knew him; and if they did obtain revelation it was their privilege to write it, and make a record of the same, and teach it to their children; and this record would be sacred, because it would contain the word of God; and thus it would be a Holy Bible; no matter whether it was written by the Jews, the Ten Tribes, the Nephites, or the Gentiles. I would just as soon have the gospel written by Nephi, Moroni, Mormon, or Almi, as to have the gospel written by Matthew, Mark, Luke or John. Again, I would just as soon believe a revelation given in America, as to believe a revelation given in Asia; for if ever a nation failed to get a revelation, it was because they did not attain unto that which was their privilege. But why, then, was any nation ever left in darkness, from age to age, without the light of Revelation to guide them? I answer, because their forefathers in some age of the world rejected revelation, cast out and killed the prophets, and turned a deaf ear to the things of God, until God took away that which they enjoyed, and committed it to some other people, and left them from generation to generation to grow up in ignorance, until he should see fit again to send his light and truth to that nation; but those who reject no light are under no condemnation; and the mercy of God hath claim upon them, through the blood of Christ which atoneth for the sins of the world. The heathen who never had the light of revelation, will be saved by the blood of Christ; while their forefathers who rejected the light are condemned; for this is their condemnation, that when light comes men reject it.

Now on this subject, let us examine the history of various ages. In the morn of creation, men had light by direct revelation, for Adam, Cain, and Abel talked with the Lord. In the next age men had light by revelation, for Enoch walked with the Lord, and not only saw the first coming of Christ but his second coming also, and he exclaimed, behold the Lord cometh with ten thousand of his saints to take vengeance on the ungodly, &c.; as it is written in Jude, from which it appears that Enoch knew and prophecied concerning the Messiah with all the plainness of an Apostle. Again, in Noah's day there was a positive revelation, and all these were Gentiles, or rather, the word Israel had not yet been named upon Jacob by the angel. Now if it was the privilege of so many Gentiles to get the word of the Lord and to have the knowledge of the true God by revelation, it was the privilege of all the rest: and if any run into darkness and worshipped idols, until God gave them over to work of all uncleanness, with greediness, and finally took the oracles of God from them, and confined them more particularly to Abraham, it was because they had for a long time rejected them and rendered themselves unworthy of them, so that from the days of Israel, the oracles of God seemed to pertain more particularly to the chosen seed, chosen for that very purpose, namely, that to them might be committed the oracles of God, the priesthood, the service of God and the promises which had been in existence from the beginning among the Gentiles, who had long rendered themselves unworthy of such blessings. But in process of time, Israel had rendered themselves unworthy of a continuation of such blessings, by stoning and killing the prophets, and rejecting the Messiah and all those that God sent unto them, until at length the Lord took the kingdom from them as a nation, and gave it again to the Gentiles, in the meantime winking at all the ignorance through which the Gentiles had passed, from the time the kingdom had been taken from them until restored again.—But as soon as the kingdom of God is again restored to the Gentiles, he then commands them all everywhere to repent, and then if they did not do it they were under condemnation, but not before; but no sooner is the kingdom taken from the Jews, than the fruits of it disappear from among them, and they are dispersed into all the nations of the earth, where they have never again heard the voice of inspiration commanding them to repent, and if any Gentile has commanded them to repent and be baptized, (in the name of the Lord) without being commanded and inspired to do it, it was an imposition practiced upon them—not that repentance was any harm, but the imposition consisted in professing to be sent with a message, when they were not;—for when God commands men to repent he sends somebody with the command, in order that they may teach it to those for whom he designs it, and when he commands them to do a thing, he does not require it at their hand, and any man who says the Jews as a nation have been commanded to repent and be baptized for the last seventeen hundred years, says that which he cannot prove, unless he can prove that there has been a new revelation within that time, commissioning some man to go to them with such an errand; neither will any generation of Jews which have existed since inspiration ceased, be condemned for rejecting any message from God, for he has sent no message to them, consequently they have rejected none; but their forefathers who did reject the things of God are under condemnation. Again, when men were sent with the gospel to the Gentiles, they were commanded to repent; and this command was in force whenever men came preaching, who were sent by proper authority and inspired by the Holy Ghost; but when they had killed the apostles and inspired men; and abused their privileges, until God took them away, and left them without inspiration, then the sin was answered upon that generation, and those who have since come upon the stage of action, have never been commanded to repent and be baptized, (except by some new revelation) and any man who says that God has commanded a Gentile to repent and obey the Gospel since the days that inspiration ceased, or since the days that apostles and prophets ceased from among men, says that which he will not be able to prove, unless he proves that some later revelation has been given since that time, again commissioning men to go to the Gentiles with such an errand. The fact is, God requires nothing more of a generation than to do those things which he commands them, and a generation to whom he reveals nothing, or to whom he does not send men with a message from him, have no message to obey, and none to reject, and consequently nothing is binding on them, except the moral principles of right and wrong, which are equally binding on all ages of the world; according to the knowledge people have of moral rectiude.—But in the last days God has again spoken from the heavens, and commissioned men to go; first to the Gentiles, commanding them every where to repent, and obey the Gospel; and then he has commanded them to go to the Jews also, and command them to repent, and obey the gospel; thus restoring again that which has been so long lost from the earth, and wherever their voices shall be heard, issuing this proclamation in the name of Jesus, according as he has commanded them, then and there the people are under the obligation to repent and be baptized; and he that repents and is baptized shall be saved, and he that does not believe their testimony and repent, and be baptized, shall be damned; for this plain reason, because God has sent them by revelation with this very errand, to this very generation; and he that rejects the least of God's ambassadors, rejects him

that sent him; and therefore they are under condemnation, from that time forth; but the message which God has sent these men with, is binding only on the generation to whom it is sent; and is not binding at all upon those who are dead and gone before it came.

Neither is it binding on any generation which shall come after, unless God should raise up men and send unto them, with the same gospel, and then that generation to whom he sends them will be saved or damned, according as they receive or reject their testimony, not ours.

People frequently ask this question, saying if God has sent you with certain truths which are binding on the people, and without which they cannot be saved; what will become of all the good people who have died before this message came? I answer, if they obeyed the message which God sent to their own generation, they will be saved; if not they will be damned. But if God sent no message to that generation, then they have rejected none. And consequently are under no condemnation, and they will rise up in judgement against this generation, and condemn it, for if they had received the same blessings which are now offered to us, they would no doubt have received them gladly. The principle of condemnation in all ages of the world, is no other than rejecting the very message which God sends to them; while they pretend to cleave closely to that which he has sent in former ages.

Wo unto you scribes and Pharisees, hypocrites, you garnish the sepulchres of the prophets and say, if we had lived in the days of our fathers, we would not have stoned and killed the prophets as they did. But ye yourselves are witness, that you allow the deeds of your fathers; for they killed the prophets, and you build their sepulchres. This was the testimony of the Savior to the Jews, who were pretending to stand stiffly for their former prophets; and at the same time rejecting Jesus and his apostles. And so it is now in the nineteenth century. You christians (so called) garnish the tombs of the Messiah, and his former apostles, and even build fine chapels to their memory, entitling them, St. Paul's church, St. Peter's church, St John's church &c. and you say if we had lived in the days of the apostles, we would not have stoned and killed them. But ye yourselves are witness, that ye allow the deeds of your fathers, for they killed the apostles, and you build chapels in honor of them; while at the same time, let a prophet or an apostle come among you; and you will forthwith shut your houses against him, as soon as he testifies of what God has sent him to testify; for you say there are to be no more prophets or apostles on the earth; and if a mob rises and kills him, or burns his house and destroys his goods, you will either rejoice, or sit in silence, and give countenance to the deed; while your presses and pulpits teem with all manner of lies concerning him.

Wo unto you priests, pharisees, hypocrites;—but fill up ye the measure of your fathers; for as they did, so do ye. But vengeance belongs to God, who will speedily avenge his elect, who cry unto him day and night. Rut to return to the subject of Revelation, "There is nothing secret that shall not be revealed: neither hid that shall not be known." This was a maxim of our Saviour. And again, "The knowledge of the Lord is to cover the earth, as the waters do the sea."—Now I ask how this great overturn is to be brought about? and I know no better way to answer this question than to quote the prophecy of Nephi, Book of Mormon, page 124, second edition,—"For I command all men both in the east, and in the west, and in the north and the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold I shall speak unto the Jews, and they shall write it, and I shall also speak unto the Nephites, and they shall write it. And I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it. And I shall also speak unto all the nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel: and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions: and my words shall be gathered in one.—And I will shew unto them that fight against my word and against my people, which are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed for ever."

As the Hon. Silas Wright, the Governor elect of this State, has handed in his resignation of the office of U. S. Senator, the time is now at hand for another to be chosen to fill his place. We fully concur with the choice made by the Batavia Spirit of the Times for character and claims; we copy the article in full at the same time stating that we have very good assurances that he will be the very man to make every effort to support the Constitution to the very letter. Such men are needed in Congress, and such men we will support—so wake up ye Western Stars, and place H. J. Redfield, the man of our choice, in the halls of Congress, and see if he is not as firm in defence of the suffering and oppressed, as he was at the battle of Queenston,

Voice of the West.

From the Perry (Wyoming Co) Democrat.

United States Senator.

Hon. Silas Wright, our Governor elect handed in his resignation of the office of U. S. Senator, during his recent visit to Albany; Mr. Talmadge, we understand, has also forwarded his resignation to the Governor since his arrival at Wisconsin. Two Senators are thus to be chosen by the approaching Legislature to fill their places; and to this act all eyes are now turned as among the first and most important duties that devolve upon that boby. In making this choice, a heavy responsibility rests upon the State administration, and through them upon the Democratic party of the Empire State.

To fill the seat vacated by Mr. Wright, as he has filled it, all admit will be no easy task, large and talented as is the body from which we may select. To steer clear of a second Talmadge is a bounden duty, for the neglect of which the experience of the past leaves little excuse. In looking over the list of great and good names before us, mentioned for this high office, while we have felt great pleasure at the array of talent and integrity presented, we have met one name around which the Democracy of Western New-York can gather with honest pride and abiding confiidence, as in every way fitted to fill one of the important seats now vacated; and, it is surely time that the State was represented in the councils of the nation. Here, in this infected District, the Democracy down trodden and abused for the last seventeen year, have been totally unrepresented. Aside from the commanding claims of our candidate, the foregoing fact entitles us to a hearing on this occasion,—and we will be heard, and our claims respected, if the Press of Western New York will but give timely expression to the popular will.

The Batavia "Spirit of the Times" has presented the name of Heman J. Redfield, for one of the Senators to be chosen. It will be remembered that the "Perry Democrat," in anticipation of Mr. Wright's election, expressed the hope that his old associate might take his place in the U. S. Senate, and we feel confident that we do now but express the unanimous voice of the Democracy of this part of the country, by responding most heartily the wish of our Batavia cotemporary. In no man do we find all the qualities more happily combined and balanced to fill this station, than in the candidate here presented, and we trust that his fitness, and our wants and rights, may not be overlooked.

Mr. Redfield's whole life has been one of trial and experience, and in every emergency that has occurred in his eventful public career, embracing, (it will not be denied,) the most important period of the country's history, we have found him ever active—faithful and capable. The son of a Revolutionary pensioner, he began the world poor, and earned a livelihood by teaching school. Soon after his admission to the Bar, he commenced the practice of Law in the Village of Le Roy, (Genesee Co.); and he has been ever since, (more than 30 years ago,) identified with the best interests of Western New York, and known as one of her most zealous and talented Democratic sons—now one of the fathers of the party. When war came with its attendant horrors, we found Mr. Redfield, in the field, a private soldier, and satisfied with soldiers fare, in defence of his country. During the late war he was a volunteer in two campaigns upon the Niagara frontier. In 1812 he helped to raise a rifle company, whose services were accepted by Governor Tompkins, and they were subsequently engaged in the battle of Queenston. In the following year he was again a volunteer under the proclamation of Gen. Harrison, for the purpose of driving the enemy from Burlington Heights; and endured all the privations of a winter campaign until late in December. During his service on this occasion he was appointed Paymaster of the Regiment, and in that capacity discharged his trust with that ability and fidelity that has marked his whole subseqtent career—while hundreds filling the same station during those trying times became defaulters, and their accounts were never settled.

In 1812 Mr. R. was elected to the Senate of this state, and in his services in this capacity, while they have earned for him the sanction and applause of the Democracy of the state, have rendered him the mark for every shaft of abuse that Federalism in power (in an infected distriat) could aim at him and his; and this latter we ever acknowledge as the highest tribute that can be paid to talent and integrity. The first subject of general importance that attracted Mr. R.'s attention as a Legislator, was the rapid decline of Onondaga Salt—from the impurities of which, farmers had been afflicted with ruinous losses, the revenue to the State was seriously diminished. In Feb. '23, on Mr. Redfield's motion, a committee was appointed to investigate this subject: and the result of that motion may be seen in the present importance of the great State interest it was meant to promote.

The first bill providing for taxing the capital of incorporated companies in this State was originated during this same session, and its justice immediately enlisted Mr R.'s ardent support; and a law was finally passed imposing o tax on Bank Stocks, &c., thus intending to relieve the burthen on labor and other property. But it subsequently appeared that this well meant law had been evaded, by the cunning that the privileged orders can ever purchase. In 1825 the Comptroller brought this subject before the Legislature in his report. A select committee of the Senate was appointed, (of which Mr. Redfield was chairman) to whom the subject was referred. Mr. R.'s report on this occasion is proof of the far seeing sagacity of the man, and his honest devotion to the welfare of the laboring and producing masses. We make the following extracts from the report referred to,—(for which see Senate Journal, 1825, pages 346—348.

Want of space compels us to leave out the extracts this week.

We are next indebted to Mr. Redfield for the important amendment to the Constitution of this state, that gives to the people the election of Justices of the Peace, which amendment was adopted precisely as he reported it. The value of this advance in republican principles can be best appreciated by reflecting upon the propriety of wresting this right away from its present possessors.

But the most important act, (or that which has been the subject of most comment—admiration on the one side, and abust on the other)—of Mr. Redfield's Legislative conduct, was his noble stand among the "Immortal seventeen." Aad here he stood shoulder to shoulder with that eminent statesman whose subsequent life has won from the hearts of his countrymen the proud title of the "Cato of America" It is unnecessary here to repeat the particulars of that memorable trial.—Let it suffice that the federal plan of that day was to defeat the Democracy, by sudden and ill digested Legislation to meet their own ends. The immortal seventeen penetrated the design—proposed the honest republican course if immediate alteration must be made on so important a subject as that of appointing Presidential Electors—and, standing upon this rock, they defeated the common enemy. No man knows better than our present popular Governor elect, where Mr. Redfield stood on this occasion. The people of the State have sanctioned and sanctified the conduct of the "Seventeen" on that occasion, and Mr. R. was not among the least of them."

This conduct has undergone the close scrutiny of the political campaign just closed, and the result is equally complimentary to the sagacity and honesty of all concerned. It may be said that the "iron pen of history' has passed judgment, and the people are satisfied.

Such is a brief outline of the experience and services of Mr R. That Western New York has a strong claim upon one of the vacated seats is undeniable. In looking over her broad territory, with its great, though neglected interests, who do we find better known—better tried, better qualified, more deserving?—and the more worthy, because while he has devoted his valuable life-time to the advancement of the Democratic party, and the good of all, he has asked for nothing—his claims are now urged by those who know and appreciate him, for his talents and industry, his patriotism, and unblemishing moral worth. Mr. Wright himself, we feel assured, will be well pleased to see Mr. Redfield occupy the station that he has so signally honored. We might add much in favor of our claim and our candidate, but we will here rest for the present, with the single hope that the Press of Western New York will speak out its preference promptly and candidly.

For the Prophet.

Adieu to the home of my childhood,
And to the woodland bower,
Adieu to the garden, where oft I used
To cull the fragrant flowers.

Adieu to the hills and valleys,
The fields, no more I see,
O'er which I used to ramble,
And sport in childish glee.

Adieu to all that's round me,
To the rocks and flowing fountains,
To meadows green, and gurgling streams,
And to the lofty mountains.

Adieu to the old red schoolhouse,
Where first I learned to read,
And to the common that's before it,
Where in innocence I played.

Adieu to the lone, lone churchyard,
Where my parents long have slept,
And to the graves, where oft in silence,
At twilight I have crept.

Adieu to all my kindred friends,
I cannot with them stay,
O'er hills and valleys, to western prairies,
I soon must wend my way.

With the Saints, I long to gather,
And bid my native land farewell,
With the Saints I'll gladly suffer,
And forever with them dwell.

ELIZABETH.

Lowell Dec. 9th 1844.

For the Prophet.

How oft in fancy's vision
To distant lands I roam,
And there amid the wild woods,
Select me out a home.

How oft in fancy's visions
The christian World I view,
And weep o'er poor babylon,
As Christ did o'er the Jews.

How oft in fancy's visions
Emigration I behold,
Of Saints from every nation,
With their silver, and their gold.

How oft in fancy's visions
The nations I do spy,
Rising as though to take the earth,
And rend the vaulted sky.

How oft in fancy's vision
I see the Saints are driven,
To powers that be they do appeal,
Then to the God of heaven.

How oft in fancy's visions
I see the wicked fall,
By sword, pestilence, and famine,
And by waters turned to gall.

How oft in fancy's visions
I learn that war is o'er,
That strife at last has ended,
And bloodshed is no more.

How oft in fancy's visions
I mingled with the blest,
With God, and my redeemer,
A thousand years I rest.

ELIZABETH.

From the Batavia Spirit of the Times.

Growls of the Whig Press.

The prospect that one of the two U. S. Senators may perchance be locaten in the very heart of the West, has provoked no little grumbling and snarling from several of the Whig papers hereabouts. The Orleans American makes it an apology for firing a spitefnl shot at the "Notorious Seventeen," and then retreats from the subject with sundry growls of displeasure. The Le Roy Gazotto contains an article from which we clip the following:

"The two vacancies will of course be filled by two Locos. and the Batavia Times nominates Heman J. Redfield to one of them. We second the nomination, and were it necessary we could give many and strong reasons why he should go to the Senate. He has constantly opposed right (not Silas) by uniformly opposing the whigs; he has borne the stigma of "one of the immortal seventeen" in the spirit of a true martyr; and was burnt in effigy in 1824 by an indignant populace for having voted to deprive them of the right to elect their own Presidents. True to his duty as a Locofoco, he also voted, we believe, against giving the people the power to choose their own Justices of the Peace—preferring to reserve that precious boon to the Albany Regency, of which he was a prominent member.

As a citizen, Mr Redfield has an enviable reputation, winning friends wherever he makes acquaintances."

The Gazette has fallen into an amusing blunder. Far from opposing the election of Justices of the Peace by the people, Mr. Redfield was the Author of the measure. He was a member of the Committee on the Judiciarv, to whom that subject was referred, and recommended the project in an able and elaborate report. He drafted and submitted the (proposed) Amendment to the Constitution of this State, which changed the old method of appointment, to the present system of direct election by the People. That just and popular measure of Reform became a law in the precise words reported by him. The Report can be found at pages 121, 122, and 123 of the Journal of the Senate for 1825. (The subject is an interesting one, and as a matter of justice to Mr. R. we may, at some subsequent time publish the entire Report.) This is but a specimen of the glaring injustice with which he is treated by the whig Press. We shall see whether the Gazette will exercise the common fairness of correcting this ungenerous mistake. While our hand is in, we would remind the Buffalo Com. Adv. that its gratuitous assertion that "a more thorough paced aristocrat than Heman J. Redfield, does not live in the State," meets with rebuke even from its own friends. The Le Roy (whig) Courier, says that "the charge of aristocracy preferred by the Commercial it thinks is unfounded and false."

The Rochester "Democrat" bestows upon the movement a paragraph, pointed with the coarse swaggering ferocity for which that print is famous. It remarks that—

"Several of the Western Loco Foco presses recommend Heman J. Redfield of Genesee county, as a proper person to send to the U. S. Senate.—This would be very appropriate. He was Silas Wright's associate in the Senate in 1824, and voted with him against the proposition to give to the people the choice of their own Presidential Electors. It is full time that the surviving 'Notorious Seventeen," should reap the reward of their infamy."

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hours morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. Brannan, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL, Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. Wallace, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall No 20 Merrimack st.

J. W. CROSBY Prest.

LIST OF AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elder Wm. Van Avery is authorised to act as agent for the Prophet in Franklin, Michigan

Elder G. P. Underhill is authorised to act as agent for the Prophet at New Rochell,

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder David White, of Brondford, Upper Canada, is authorized to act as agent for the Prophet.

Elder C. A. Terry of Brighton, Mich., is authorized to act as agent for the Prophet.

Elder Burton of Royal Oak, Mich., is authorized to ac as agent for the Prophet.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder George P. Dykes is authorized to act as agent fo he Prophet, in Norway, Ill.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklestown, New Jersey, s requested to act as agent for the Prophet.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus C. Moore is authorised to act a agent for the Prophet.

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Albert & ——— Lutz are authorised to act as general agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder Ira J. Willes is our authorised agent for the Prophet.

Notice.

The partnership heretofore existing between the subscribers under the name and title of S. BRANNAN, & Co., is this day dissolved by mutual consent. The bills against said firm will be settled by S. Brannan, who is authorised to collect all bills due said firm from date.

A. E. WRIGHT.
S. BRANNAN.

THO. BRAIDWOOD, Witness.
Nov. 1st 1844.

BOOKS TO BE HAD AT THE PROPHET OFFICE.

Book of Mormon,—Price $1,25.
Voice of Warning, by P. P. Pratt—37 cts.
Evidences of the Book of Mormon by C Thompson—37 cts.
Joseph Smith on the policy of Government—Price 12 cts.
Synopsys of the Bible—75 cts.
Mormon Almanac—50 cts. por dozen.
Portraits of Joseph the Prophet—2,00 per doz.

E. TURNER & CO.
DEALERS IN
W. I. GOODS, GROCERIES,
TEAS & PROVISIONS,
Nos. 386 & 369 Washington St.
Boston.

Enos Turner, Josh. T. Pollard.

BOY'S CLOTHING
Cut and made in the most fashionable style by
Mrs. A. McAllister,
No. 296 Washington Street,
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Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public.
Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.
BOSTON, Oct 19th, 1844.

WM. A. LIVINGSTON & CO'S
NEW-YORK & PHILADELPHIA,
AND
SOUTHERN & WESTERN
DAILY PACKAGE EXPRESS.

The Subscribers have made arrangements to forward with the utmost rapidity and at moderate charges, boxes, bundles, packages, specie, bank notes, samples, valuable papers, &c.

To and from New York and Philadelphia,

They beg leave, also, to state, that they forward to the following places south and West of Philadelphia, by the same Exclusive Express Cars that other Express Lines in this city do, with equal speed, and at as low rates, viz.

Baltimore,	Norfolk,	Charleston.
Wheeling,	St. Louis,	Washington, D. C.
Portsmouth.	Savannah,	Pittsburgh,
Fredericksburgh, Va.	Petersburg,	Augusta, Ga.
Cincinnatti,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c. &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 Wall St. at quarter to 3 and at half past 4 o'clock P. M.

New York, Sept. 1844.

W. A. LIVINGSTON & CO.
Express Forwarders.

☞ This Express is run so as to forward through Messrs. Harnden & Co's Eastern & European Express; also, through Messrs. Livingston, Wells & Pomeroy's Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W. A. LIVINGSTON, 43 South Third St. Philadelphia.
JOHNSTON LIVINGSTON, 3 Wall St. N. Y.

W. WYMAN'S EXPRESS MAIL

Having extended my facilities, I am now able to forward Letters to the following places by the most rapid conveyances.

Albany,	N. Y.	Lubec,	Me.
Auburn,	"	Newark,	N. J.
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Amherst,	Mass.	New Bedford,	"
Andover,	"	New London,	Conn.
Augusta,	Me.	Norwich,	"
Buffalo,	N. Y.	Newport,	R. I.
Belfast,	Me.	Nantucket,	Mass.
Bucksport,	"	New Haven,	Conn.
Bangor,	"	Newburyport,	Mass
Bath,	"	Philadelphia,	Pa.
Camden,	"	Poughkeepsie,	N. Y.
Calais,	"	Providence,	R. I.
Cleaveland,	Ohio.	Portsmouth,	N. H.
Chicago,	Ill.	Pittsfield,	Mass.
Danvers,	Mass.	Portland,	Me
Detroit,	Mich.	Pawtucket,	R. I
East Thomaston,	Me.	Rochester,	N. Y
Eastport,	"	Sing Sing,	"
Frankfort,	"	Saratoga Springs,	"
Gardiner,	"	Schenectady,	"
Geneva,	N Y.	Syracuse,	"
Hudson,	"	Springfield,	Mass.
Haverhill,	Mass.	Saco,	Me.
Hamden,	Me.	Salem,	Mass.
Hallowell,	"	Troy,	N. Y.
Hartford,	Conn.	Utica,	"
Ipswich,	Mass.	West Thomaston,	Me.
Lowell,	"	Worcester,	Mass.
Lockport,	N. Y.	Warren,	"
Lynn,	Mass.		

POSTAGE 6 1-4 CENTS, OR 20 STAMPS FOR A DOLLAR.

For the better accommodation of my customers, I have a Box in the Exchange Office of Mr. J. M. Dodd, No. 72 State Street, opposite Kilby Street, where Letters for New York and the South can be deposited until quarter past 3 P. M.

Principal Offices, 8 Court Street, Boston, and 3 Wall Street, New York.

For faithful performance I am at liberty to refer to—

Boston.
Messrs. Eben. Francis.
" J. E. Thayer and Brother.
Hon. Abbott Lawrence.
H. B. Stone Esq., Pres. Suffolk Bank.
New York.
Messrs. John Ward and Co.
" Jacob Little and Co.
Samuel Ward, Esq.
J. J. Fisk, Esq., Cash. Am. Ex. Bank.

WM. WYMAN.

Sept. 10, 1844.

NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the develepement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety!
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c, that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &c. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to uit purchasers, viz—

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior]
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Rrints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatcas; Moleskine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors]
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Wooden shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American ong Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.

Hats cleaned and altered.

[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.

Niel Gray, Sec'y je—

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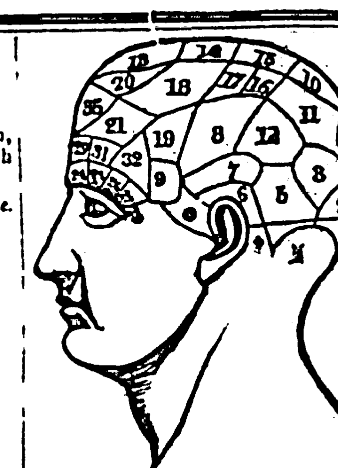
T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very mode ate and attendance punctual. No. 509 Pearl st near Broadway je—c



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, vir ue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCTION AND SELF-IMPROVENENT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRANGTEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schoolsand seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathematics. It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on;

PHYSIOLOGY, ANIMAL AND MENTAL;

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VOL: I.—NO. XXXIII. NEW-YORK, SATURDAY MORNING, JAN. 4, 1845. $1 PER AN. SINGLE COPIES 3 CTS

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From Hague's Historical Discourse.
Appendix.

Apostolical Succession.

The doctrine that a series of ordinations transmitted in a visible succession from the apostles, is necessary to constitute a valid ministry of the church, if strictly followed out to its legitimate conclusion, would lead any one of us, either to become a seeker and wait for a new apostleship, or else to unite with the church of Rome. While Roger Williams, acting on this principle, came to the one conclusion, we have known those who were led by it to the other. The sentiment we have here stated, was in effect most strongly asserted by the Archbishop of York, in the British Parliament, during the debates of the year 1558. The bill before the House, was for attaching the supremacy of the Church, to the Queen of England. The Archbishop said, that if the Church of England withdraw from the Church of Rome, she would, by that act. directly forsake and fly from all general councils; and he proceeded to prove that the first four councils of Nice, Constantinople, Ephesus, and Chalcedon, had acknowledged the supremacy of Rome. He, then presented to their view this alternative for consideration. Either the Church of Rome is a true or a false one. If she be a true Church, then we will be guilty of schism in leaving her, will be excommunicated by her, and the Church of England will be, of course, a false Church. If the Church of Rome be a false Church, then she can not be a pure source of apostolical succession, and the Church of England must be false, because she derived her ordination and sacraments from that of Rome.

The question we know was decided in favor of separation from Rome, but the speech of the Archbishop presents to the successionist, the horns of a dilemma, between which it would seem difficult to choose.

We have said that the principle of lineal descent from the apostles would lead one directly to the Church of Rome, because we suppose that if line of succession can be traced to any one of the apostles, it can be traced to Peter. Yet, who can bring fortht he register to show an unbroken chain of ordinations from him? In the days of Esau, those who would be acknowledged as priests, were required to prove this right by the genalogical register. On the principle of apostolical succession, we make the same requisition now. And in answering such a demand for historical proof, we hear Bishop Stillingfleet saying "we find bishops discontinued for a long time in the greatest Churches. Where was the Church of Rome, when, from the martyrdom of Flabia and the banishment of Lucius, the Church was governed by this clergy?"

The learned Cardinal Bellarmine says,

"For above eighty years, the Church, for want of a legal Pope, had no other head than what was in heaven."

That celebrated cardinal and historian Baronius, who had well nigh filled the papal chair himself, says, 'How deformed the Roman Church, when harlots, no less, powerful than vile, ruled away at Rome, and at their pleasure changed sees, appointed bishops, and what is horrible to mention, did thrusting into Peter's chair, their own gallants, false Popes! What kind of cardinals can we think were chosen by these monsters? Come here,' says Stillingfleet, 'to Rome, and here the succession is as muddy as the Tiber itself.' 'The Church of England, in the Homily for Whit-Sunday, declares that 'the popes and prelates of Rome, for the most part, are worthily accounted among the number of false prophets and false Christs, which deceived the world for a long while,' and prays that the gospel may be spread abroad, to 'the beating down of sin, death, the devil, and all the kingdoms of anti-Christ.'

Various historical chasms might be pointed out, but we have only room to quote these admissions of successionists themselves, which are weighty on account of the source from which they come.

Godwin, in his history of the bishops, has shewn that among the English bishops, many kirks are wanting which cannot be supplied. He has shewn, too, at what enormous prices the English bishops bought their ordinations in the eleventh century, when simony prevailed in Italy and England. They committed a crime in view of which Peter pronounced Simon Magus to be in the gall of bitterness, and to have no part or lot in the kingdom of Christ. Then there are decrees of councils pronouncing null and void all those ordinances, wherein any simonical contract existed. The facts which the providence of God has developed, indicate that it is not his design that his Church should be made dependant for his ministry on an outward and visible succession. Was not this plainly shewn, when between Leo IV and Benedict III, a wicked woman filled St. Peter's chair?

We have given publicity to the above, that our readers may see the situation of the protestant world with respect to the priesthood.

We have read of two eminent Philosophers, one of which laughed, and the other wept over the follies of mankind. Now, we do not pretend to much philosophy, but when we take into consideration the authority of the different sects of the day, their ignorance of the fundamental principles of the gospel, particularly on the subject of the priesthood, feelings similar to those of the laughing philosopher for a moment pervade our mind, but soon give place to those of commiseration and sorrow.

This generation not being able to trace a direct succession from the apostles, nor believing in any new revelation to restore the priesthood, take it for granted, that the church of Christ does not need any, and thus content themselves, and continue to sing the syren song of peace and prosperity.

If they would for a moment consider that their iniquities have separated them from the association of heavenly intelligences, that having transgressed the laws, changed the ordinances, and broken the everlasting covenant; the Spirit of God is withdrawn, the channel of communication is stopped, and consequently men stumble in the dark; and 'if the blind lead the blind they both fall into the ditch.'

To any unprejudiced mind, it is apparent that confusion exists in the churches of the present day. Is God the author of confusion? Do the clashing of creeds, the different administrations, and the discordant proceedings of the popular churches of the day comport with the plan, the arrangement and authority of the church of Jesus Christ? Verily, no.

But through pride and vain glory, they continue to persevere in the path they have marked out for their feet, and will not come to the light, lest their deeds, their doctrines, and their ordinances be manifested and reproved.

Under these circumstances what is to be done? What is the duty of the saints of the Most High? Let them cry aloud and spare not, lift up their voice like a trumpet, and show my people their transgression, and the House of Israel their sins. Let the saints sound the alarm in the holy mount, and preach repentance to this generation, to both priests and people, that they may be left without excuse 'when the Lord shall arise to shake terribly the earth.' This is no time to sing lullabies to a slumbering world, the events which are transpiring call loudly on the saints to be diligent and faithful, and seek every opportunity of unfolding the scriptures, raising the standard of truth, that under its banners numbers may be gathered, who shall be prepared to stand firm and unshaken, 'when the elements shall melt with fervent heat' and 'become kings and priests to our God and his Christ.'

Conference.

Minutes of a Special conference, held at Clinton in the state of Connecticut, on Saturday and Sunday, the 14th and 15th days of December, 1844.

Conference met about 11, A. M., and organized by appointing Elder W. I. Appleby, President, and Joseph A. Ward, Secretary.

Official members present—one high priest, three elders, one priest, one teacher.

Sung a hymn, and prayer to the throne of grace by the President.

Sung a hymn.

The President then arose and stated that the conference was ready to receive any business that was proper to lay before it, and in a powerful strain of eloquence he portrayed the persecutions and sufferings of the Saints of God, his church, wading, as it were, through floods of blood and tears, to fulfil the commandments of God, and also of the working of the Apostates, enemies to the "Twelve," &c., seeking to overturn the chuch, and also of the duty of brethren, one towards anotherother, settling difficulties, and exhorted them in the name of Jesus Christ, to live and walk worthy the name of saints of God, and uphold the Twelve and all in authority; by their faith and prayers. And truly he spoke in the demonstration of the spirit and power of Israel's God.

The president was followed by Elder Pell, in his usual powerful manner.

The president then made a call for the number of members in the Clinton Branch, their standing, &c.

Whereupon Elder Woodstock represented the Branch, consisting of 24 members, includeng 2 elders, 1 priest, and 1 deacons—all in good standing.

Adjourned until seven o'clock in the evening.

Seven P. M. Met and had an interesting discourse from the President, on the subject of transgressing the laws, changing the ordinances, &c., followed by Elder Pell. The audience was highly pleased, although composed of different religions beliefs. The saints were edified.

Adjourned until Sabbath morning.

Met at 11 A. M. Sung a hymn.

Prayer by Elder Bell, followed by singing a hymn.

President Appleby then delivered a convincing discourse to a crowded audience from John, III c. 5 v. on the subject of Baptism, and truly he handled it in a masterly manner, taking up the objections commonly urged against water baptism, viz. that John the Baptist, the Apostles, and also the thief on the cross, were not baptised, But all objections, to every unbiassed mind were swept away with a mighty torrent of argument and reason. Christ preaching to the spirits in prison &c.

Followed by Elder Pell, setting forth in a sublime strain, the difference between remission and forgiveness of sins.

Adjourned until 2 o'clock, P M.

Two o'clock P M, conference met, Sung a hymn.

Prayer by Elder Pell. After which the president addressed the congregation in his usual style of eloquence, on the organization of the Kingdom of God, (or the church militant here upon earth,) that it required apostles, prophets, &c. holding the holy priesthood, through which all the gifts and blessings flow; and truly the order, beauty glory and gifts of the kingdom set forth, was sufficent to captivate every mind, and to charm every honest heart, that the Jews lost the kingdom and gifts by ceasing to bring forth the fruits, and it was given to the Gentiles; that the Gentiles had counted themselves unworthy. The gifts had long since ceased with them, and that Jew and Gentile had been laboring under a broken covenant for hundreds of years, but that God had renewed the covenant, and called upon all men to obey the same.

After which, by the unanimous voice of the saints, brothers John C. Woodstock was ordained as elder, William Tryon, to the office of priest; Frederick B Woodstock, teacher; Joseph A Ward deacon; and each received their ordination from under the hands of the president and Elder Pell. The duties of elders, priests, teachers, deacons, &c were then laid before them by the president.

After which the following resolutions were passed unanimously.

Resolved, That the saints of this Branch sympathise with widows &c. of our much lamented Prophet and Patriarch of the church of Christ, and also with all the Saints, and especially our beloved brother William Smith, the patriarch to the Church, and the last of the brothers, whose name is near and dear unto us, and that our prayers and faith for his welfare shall ascend to God, to keep him from all his enemies, and all those who are trying to shed his blood, and that we sympathise and condole with him, on account of the sickness of his family, and pray God, the eternal Father, to heal her, but if it is his will to call her from a world of trouble, that he may be supported by the power of Israel's God, to bear up under the trying circumstance.

Resolved, That we acknowledge the "Twelve" as our leaders, and the heads of the church, and that we will uphold them as such, and our prayers and faith shall be offered up to Elijah's God, to support and protect them from all their enemies, and that we withdraw the hands of fellowship from every one that tries to traduce their character, or endeavors to heap defamation upon the ashes of our much lamented Prophet and Patriarch, who has sealed their testimony with their blood.

Resolved, That we cordially unite, heart and hand, and co-operate in supporting the "Prophet" printed in New York—that we hail it as a torch light of truth, to herald forth the glad tidings of salvation to the saints, in the east, and a beacon to guide the weary traveller, and point him to the tree of life and also a ready organ for the elders to correspond through; and that, together with the "Times and Seasons," and "Nauvoo Neighbor," printed at Nauvoo, receive our most cordial support.

Conference adjourned until seven o'clock in the evening.

Seven P M, conference met. Sung a hymn.

Prayer by Elder Pell. After which followed a discourse by the president, on the first and second resurrection, the order of the saints coming forth—also the resurrection of the wicked, when death and hell delivers up her dead, the new Heaven and earth, when the tabernacle of God is with man—when tears, sorrow and sighing shall be forever o'er. And truly the audience (which was crowded) were rivetted to the spot, and truly they might exclatm. "If this is a delusion it is a glorious one." Elder Pell followed after, in his usual energetic and powerful style, and truly he spoke as a man of God, and as one having authority, with a determination to help and roll on the kingdom of Joseph's God. The congregation was delighted—the saints rejoiced in the Gospel of Jesus, which they have embraced, and united love seemed to pervade their breasts.

Conference adjourned sine die, with a benediction from Elder Pell.

W. I. APPLEBY, President.
JOSEPH A. WARD, Sec'y.

We cordially return our thanks to the young gentlemen of Clinton, for their exertions in endeavoring to procure a meeting house in Clinton, to hold our conference in, but was denied on account of religious bigotry and sectarian prejudice, and that we sincerely hope the day is not far distant, when they may obey the Gospel of Christ, and make mighty men in the kingdom of God.

W. I. A., Pres't.
J. A. W., Sec'y.

From the Illinois State Register.

WARSAW, Nov. 1st, 1844.

Dear Sirs—

I send you a plate with an engraved likeness of T. C. Sharp, Editor of the Warsaw Signal, and one of the supposed murderers of Jo Smith. He has made himself notorious in our county as one of the chief agitators of the Anti Mormon humbug. He it is who invents and publishes all the lies about Mormon stealing, Mormon murders, Mormon adulteries, spiritual wives and Danites, for the purpose of exciting the people to murder.—This same Sharp was once an Anti-Masonic editor in the western part of New York. He it is who invented the name of "Jack Mason" for such persons who refused to take part in the Anti-Masonic humbug of that day. He has transferred himself to Hancock, settled at Warsaw; and made himself the organ of a gang of town lot speculators there who are affraid that Nauvoo is about to kill of their town, and render their speculations abortive. As a wit, his most brilliant achievement here was to import his own nick name for the peaceable people of New York, and apply it, with the affix of Jack Mormon, to the honest and sober minded portion of the community in Hancock. This fellow, after laboring for years in the Anti Masonic cause in New York; and assisting to give the Whigs the ascendancy in the western part, now pretends to be a democrat. But he deceives nobody. Every one knows that he and a few others at Warsaw pretend to be democrats; as a surer means of injuring the democratic party. Whenever a whig a paper talks about democrats being in the exterminating party, it is always these fellows. They are also the democratic witnesses and letter writers for the whigs against the Governor. It is by such fellows the whigs can prove any then they want to. But now for the likeness.—Here it is.

THOMAS C. SHARP.

The likeness is a good one; and admirably takes off the true mean, sneaking look of the man; the cunning, malice, vulgarity, envy, cruelty and cowardice of a paltry spirit, relieved by no one respectable quality. I have been to the trouble of having his likeness engraved for your paper, so that some of his sympathisers may see for themselvas what kind of a creature it is who wheedles and moves them.

Very respectfully yours, &c.

By P. P. Pratt.

Philosophy of the Resurrection.

"But some man will say, How are the dead raised up? and with what body do they come? * * That which thou sowest is not quickened except it die; and that which thou sowest thou sowest not that body that shall be, but bear grain, it may chance of wheat or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

1st Cor. 15 chap. 35 & 40.

The resurrection of the body has been objected to by many as a principle which comes in contact with the known laws of nature, and therefore both unreasonable and impossible.

For instance, it is ascertained beyond a doubt that the human system is constantly changing, by throwing off particles of matter, and receiving new ones. By the several natural evacuations from the body, parts of the old system are dispensed with, and by the nourishment received into the stomach, and by means of the blood vessels diffused through the system, new particles ear constantly added.

Thus the whole matter which constitutes the physical system of the human body at any given time is said to pass away in exchange for new matter to the same amount, once in about ten years.

According to this calculation, man at the age of seventy years has been composed of matter sufficient to constitute seven human bodies, each about equal in dimensions to that which he possesses at any one given time.

The second consideration is that the particles of matter thus thrown off become parts of the earth from which they originated, and at length grow up and live again in vegetable substances such as grass, grain, fruit, &c. These in turn become food for animals; thus these animals are in part composed of the same particles which constituted parts of the human system. These animals are in turn devoured by man, and thus help to form parts of other human systems: and so on in an endless variety of alternate changes and subdivisions.

These facts are brought forward by some as so many proofs that it is impossible for the physical system of man ever to rise from the dead.

They urge that in the resurrection one individual would necessarily claim some of the same particles of matter as another, because both had once possessed some of the same particles.

All these objections appear very plausible at first sight, and have doubtless been a means of overthrowing the faith of many in regard to a resurrection of the body. While on the other hand, these objections have been met by superstition, bigotry, and ignorance, not with a design to enlighten the understanding, or to inform and convince the judgment, but with an endeavor to throw a veil of sacredness over the whole subject, as if it were a mystery to be believed without the possibility of understanding it.

Perhaps a few sentences like the following have been sufficient to smother all further enquiry:—"Ignorance is the mother of devotion" "Don't let your mind think on such subjects, it is a temptation to infidelity." "It is wicked to inquire into such things." "All things are possible with God." &c.

Others have pretended to solve the difficulty by supposing that the doctrine of the resurrection, although true, does not imply a maternal body, but rather a spiritual body, or formation unconnected with matter.

But after all the seeming difficulties which infidelity on the one hand and sectarian ignorance and superstition on the other have thrown over the subject, a few reflections will be sufficient to show that every truth in theology and every truth in philosophy mutually strengthen, illustrate, and confirm each other: for instance, the fact that a human body in the course of seventy years is composed of matter sufficient for the formation of seven bodies of the same size, or nearly so, shows clearly that six parts out of seven will not be occupied by one individual, and will therefore afford sufficient materials for the formation of six other human structures in the resurrection.

Thus there will not be the least occasion for two individuals to necessarily claim the same materials; or in other words, for one resurrected body to be composed of the matererials which are necessary for the formation of another, seeing each individual would need but one seventh of that which he had occupied in the course of his temporal life.

Thus all are abundantly provided for as to materials out of which to compose a new human structure.

The principle objection which still arises in regard to this view of the subject, is, that the new body is not composed wholly of the same materials which constituted the old one. An argument might therefore be started that it could not be considered as the same individual, or as a resurrection of the same body, because partly constituted of other particles of matter, as well as dispensing with part of that which had constituted the old body. But if this objection proves any thing, it proves too much, and comes in at last in favor of the resurrection; for the same objection might arise, and with the same degree of propriety, in regard to individuals in this life—for instance, a man has not the same body at the age of fifty, that he had at twenty-five; and shall we therefore argue that he is not the same person? The philosopher would prove before any intelligent jury that in the course of twenty or twenty-five years the entire system had twice passed away and given place to a new one: and yet the jury would recognize an individual at the age of fifty to be the same person that he was at the age of twenty—the authorities would recognise him to be the same—the same criminal—the same debtor—the same prisoner—the same heir at law—The mother would claim him as her child—the wife as her husband, &c. Indeed, he would feel conscious himself that he was the same person in reality, and no argument, however strong, would cause him to waver or doubt his own identity for a moment.

Now, it is this consciousness that constitutes the person in reality, in his own estimation and that of his acquaintances.

The man new risen from the tomb, with a material body composed of the old one, or rather a germ of the old one will, no doubt, stand forth in all the conciousness of existence, and of his own identity that he possesses in this life, and probably with far more acute and perfect conceptions and energies of mind, the intellect not being clogged and retarded by the corruptions and infirmities of mortality. He will feel and know himself to be the same individual, and all intelligent beings who have known him will identify him as the same that was born of woman and that returned to dust.

Even God himself, who is the standard of philosophical and all other truths, will recognize him as the same individual, and will judge him for the deeds done in the old body.

Here, then, at the high court of heaven, the philosopher's plea that he is not the same individual in his resurrected body that he was in his natnral body, (on account of having parted with some of the materials of his original tabernacle, and taken other particles of matter in their stead) will vanish away, and fall to the ground as unheeded, as a similar plea would in this life, when presented to a virgin bride, to convince her that the object dearest to her heart is not the same person after ten years' absence.

'Tis thinking, feeling, seeing,
The laws of nature scan;
It is the sense of being
That constitutes the man.

From the text we quoted at the head of this article, and from the foregoing remarks, it will be readily perceived that Paul and the Latter Day Saints, so far from being ignorant of the laws of nature, or coming in contact with the philosophy thereof, have rather reconciled or harmonized the revelations of God with the laws of nature, and have been enabled to point out a mutual agreement, or in other words a unison between the two.

As the seed falls into the earth and dies, and by this very operation sends forth a sprout or germ, which with other particles of matter, is sure to produce its own likeness; so the human system dies and is again quickened, and reproduced, and in its own likeness by the power of the resurrection. and as the seed of grain is necessary for the production of its own kind, so the corruptible body is indispensibly necessarry as a germ from which the glorious immortal body is formed.

And as each seed produces its own kind of grain so the flesh of birds, beasts, fishes and man, each differ in its kind, and each starting into new life will be in its own likeness, and move in its own sphere.

The mysterious works of God in the formation, progress, changes, and final destiny of creation art all wonderful and miraculous in one sense. The formation of the natural body in embryo, or even of a plant or flower, is as much a miracle as the creation or re-organization of a world, or the resurrection of the body. Each effect has its cause, and each cause its effect; and the light, spirit, or truth which proceeds from the Deity is the law of life and motion, the great governing principle of the whole machinery of the universe, whether natural or spiritual, temporal or eternal. It is the cause of causes, the main spring of nature's time piece. By it we live, in it we move and have our being.

Let man be placed upon a lofty eminence, surrounded with the original elements of uncreated worlds—let him contemplate the confused and chaotic mass of unorganized existence; let him hear the voice of truth and power as its first sentence rolls in majesty of wisdom from the lips of Deity; let him behold the first movement of chaos as it begins to come to order; let him contemplate its various workings till the heavens and earth, and man and beast, and plant and flower, startle into conscious being, in all the beauty of joyous existence; let him observe every minute particular of its progress through time, in all its various changes; let him contemplate the changing seasons as they roll in hours and days, and months and years; let his thoughts reach to the starry heavens and view them in all their motions and revolutions—the sun in its daily course, the planets in their annual revolutions, the blazing comet as it moves afar in the wilds of ether, and returns from its journey of a hundred or a thousand years; let him return to earth and view the vegetable kingdom as it blooms and ripens, and falls again to decay in the revolving seasons—the time worn oak of a thousand years as it braves the tempest, or the modest flower whose life is but a day; let him view the animal creation in all its variety as it appears and passes in turn from the stage of action; let him contemplate man from his infant formation through all the changes of his various life till he returns to dust; let him view the laborious revolutions of the groaning earth and its various inhabitants through all their temporal career, till wearied nature sinks to rest, and worn by slowly rolling years, the earth itself shall die; lastly, let him contemplate all nature regenerated, renewed, and starting into being, while death itself shall conquered be, and immortality alone endure.

The vision ended. Man! what hast thou seen? Answer: Nothing out of the ordinary course; all I beheld was nature moving in perfect accordance with the law of its existence; not one single deviation or shadow of turning from the immutable laws of truth.

But hast thou seen no miracle? Yes; it was all miraculous; it was all achieved by the law of light, which was the immediate power of God:—but it was all upon the most natural, easy, simple, and plain principles of nature in its varied order; and which to call the most miraculous I know not! Whether it was the creation of a world, the blossoming of a flower, the hatching of a butterfly, or the resurrection of the body, and the making of new heavens and new earth. All these were so many displays of the power of God.

All these were miraculous.
All these were natural.
All these were spiritual.
All these were adapted to the simplest capacity, aided by the spirit of God.

All these were too sublime for an archangel to comprehend by his own capacity without the spirit of revelation.

THE PROPHET.

SATURDAY MORNING, JAN. 4, 1845.

Elder P. P. Pratt.

Will address the Saints in the city of New York on the 12th of January next, his instructions are particularly for the Elders and officers of the church, and he desires that all the Elders and officers in the surrounding branches that can make it convenient would be present on that day, as the instructions to be given will be of great interest, and very important, that they should understand it fully. Every Elder that can attend will without doubt be fully or doubly rewarded for his trouble.

On next sabbath the 5th inst. he will address the Saints in the city of Boston, and we would say to brother Raymond of Hempstead, that Elder Prat will without doubt be able to make them a visit soon after his return from the east.

Brother Rrymond done right in taking the almanacks and prints!

T. C. Sharp.

On our first page will be found the likeness of the modern "Jack Mormon" as he terms himself, which we have taken the trouble to have engraved from the copy of the "Illinois Register" especially for the gratification of our readers.

Those wishing to obtain Books of Mormon, can now be furnished by applying to the Prophet office.

We were highly pleased with our visit to Philadelphia on last Sabbath, and happy to find so much love and union existing among the Saints. Elder Brown (High Priest,) has been appointed by Council at Nauvoo to preside over that regin of country.

From our correspondent in Vincentown N. J. (Elder A. H, Scott) we learn that the cause is onward in its progress, and the Saints united in the bonds of the Covenant. We would inform Brother Scott that his name was not on our books which accounts for his not receiving the paper, we shall send them to Vincentown, and he will get them regular.

Grant's Rigdon.

Is the title of a small work which we noticed in our last. It gives a sketch of the life of Rigdon in Ohio, Missouri, Illinois and Pensylvania, with a full account, of his trial and excommunication from the Church of Jesus Christ of Latter Day Saints.

The author (Brother Grant the Presiding Elder of the Philadelphia branch) has been prosecuted by S. Rigdon for publishing the above work, which is sufficient, and ought to satisfy any candid mind, in regard to the instability of the course of this modern pretender, for he firmly declared the first time he spoke in this city, that he should not avail himself of the law against any man, and on the evening before he left the city the last time he declared in my presance, that it made no difference to him what any person might say about him, he never should seek redress by law. He stated the same I am told in New Jersy and Philadelphia, but, it is very evident the truth begins to rub him close and makes him feel very uneasy. No doubt the old man will yet becom a victim of his own folly. We would say to our readers that the above work can be had at 15 cents per copy, and the postage on it for one hundred miles and not over two, will only be one cent and a half per copy, and over two hundred miles two cents and a half.

We have a few copies of the "Voice of Warning" on hand which can be had by applying to this office.

From the Neighbor.

Notice!!

After mature and candid deliberation, I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the presidency of the church of Jesus Christ of Latter Day Saints, are not founded in truth. I have been deceived by his specious pretences, and now feel to warn every one over whom I may have any influence to beware of him, and his pretended visions and revelations. The Twelve are the proper persons to lead the church.

WILLIAM MARKS.

Nauvoo, Dec. 9, 1844.

Proclamation.

To the Church of Jesus Christ of Latter Day Saints,—Greeting:

I, Parley P. Pratt, being duly appointed by the first presidency of the whole Church, to the special presidency of the Churches in the Eastern States; and being about to enter upon my arduous and highly responsible duties in the same, I deem it expedient to send forth this message, or proclamation, explanatory of the duties of my calling; of the relation which I sustain to the Church and of the several duties of the officers and members, now under my especial charge.

First of all, I congratulate the Church, and offer a tribute of grateful acknowledgments to Almighty, for the peace, union, and prosperity which now pervades every part of our wide-spread and still-increasing society.

The Church of the Saints during the past year, has been called upon to sustain a shock almost without a parallel in the history of man. Murder and martyrdom has been in our midst, depriving us of the society and labors of two of the greatest and best men who ever graced our planet, or the annals of history in any age. The whole Church has been clothed in mourning and sack cloth, as it were; from the remote glens of the Rocky Mountains, to the Atlantic cities; yea more! Europe has felt the shock, and tens of thousands of the sons and daughters of monarchs have literally worn the garb of mourning, and shed the tear of grief over the horrid deeds committed in the bosom of a once free and happy country; dark deeds of blood at which even the red man of the forest has shuddered with horror.

Nor is this cruel martyrdom and grievous loss the only trial the Church has had to sustain of late. The mountain waves of persecution have rolled over her with almost unabated fury. Dark clouds of war have gathered thick around her defenceless head, and threatened extermination; and its thunders have sounded dismal in the distance. But still she survives the tempest, and calmly smiles majestic amid the warring elements, as with increasing confidence and strength she glides o'er the boisterous sea of life.

Nor is an outward foe the only or principle difficulty she has had to encounter. She has been in perils among false brethren, and while bleeding without at every pore, she has been betrayed and wounded in the house of her friends; desertion, apostacy and traitorism, both at home and abroad, have tried their utmost to accomplish her overthrow and destruction, but she stands! and what is more astounding, she stands in union, in peace, and is increasing in numbers and in faith, and in power and influence with God and man.

In all these things we are constrained to acknowledge the hand of Divine Providence; and do express our thanks to him who has founded, on and thus far borne off triumphat his own kingdom.

The government of the Church and kingdom of God, in this and all other ages, is purely a THEOCRACY; that is, a government under the direct control and superintendance of the Almighty.

The Legislative, Judicial and Executive power is vested in Him. He reveals the laws, and he elects, chooses, or appoints the officers; and holds the right to reprove, to correct, or even to remove them at pleasure. Hence the necessity of a constant intercourse by direct revelation between him and his Church. As a precedent for the foregoing facts, we refer to the examples of all ages as recorded in the Scriptures.

This order of Government began in Eden.—God appointed Adam to govern the earth, and gave him laws.

It was perpetuated in a regular succession from Adam to Noah; from Noah to Melchesidec, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, the Prophets, John, Jesus and his apostles. All, and each of which were chosen by the Lord, and not by the people.

It is true, the people have a voice in the Government of the kingdom of God, but it is secondary. The power, the laws, and the officers do not originate with the people, but with the Lord; the voice of the people is rather a sanction, strength and support to that which God chooses.

But they do not confer the authority in the first place, nor can they take it away; for instance, the people did not elect the twelve apostles of Jesus Christ, nor could they by popular vote deprive them of their apostleship.

As the government of the kingdom anciently existed; so it is now restored.

The people did not choose that great modern apostle and prophet, Joseph Smith, but God chose him in the usual way that he has chosen others before him, viz., by open vision, and by his own voice from the heavens. He it was that called him, and conferred on him the apostleship and priesthood for the restoration of all things spoken of by the prophets; and for the ushering of the latter-day glory, or millennial dispensation.

Again, the people have not chosen the twelve apostles of this last dispensation; but God has chosen them, and conferred on them the apostleship; and this by revelation through his servant Joseph, even as Moses called and made Aaron a priest; or as Jesus called and ordained the other Twelve.

For proof of this, we refer to the various publications and records of the church of Latter Day Saints; in which the visions, revelations, experience, priesthood and calling of their apostles and founders, are clearly set forth; and also to the works which follow, and to the spirit which bears record.

Therefore, we receive no authority from the people; neither can the people deprive us of any.

We hold the keys of the ministry and ordinances of salvation in this last kingdom; and if the people choose to be benefited by them, it is their own blessing; if not, it is their own neglect.—They cannot essentially add or diminish any thing to our authority, or to our eternal power and glory. Our God can work, and enable us to work; either with or without their means or their aid. And in either case the result of our labors will be the restoration of the kingdom and government of God.

Hear it then ye people; this is the destiny of the small, the despised Church and kingdom of God, as established by him through the instrumentality of our murdered—martyred prophet.—For this he lived and labored; and for this he died.

This great and good man was led, before his death, to call the Twelve together from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God. He often observed that he was laying the foundation, but it would remain for the Twelve to complete the building. Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments and sealing ordinances of the priesthood; and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein.

Having done this he refoiced exceedingly, for said he, the Lord is about to lay the burden upon your shoulders and let me rest awhile; and if they kill me, continued he, the kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven. With many conversations like this, he comforted the minds of the Twelve, and prepared them for what was soon to follow

He proceeded to confer on Elder Young, the President of the Twelve, the keys of the sealing power as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection and the life to come.

After giving them a very short charge to do all things according to the pattern, he quietly surrendered his liberty and his life into the hands of his blood-thirsty enemies, and all this to save the people for whom he had so long labored from threatened vengeance.

Thus nobly fell our worthy founder and leader in the very bloom of life; and thus the responsibility of bearing off the kingdom triumphantly now rests upon the Twelve.

He has organized the kingdom of God.—We will extend its dominion

He has restored the fulness of the Gospel —We spread it abroad.

He has laid the foundation of Nauvoo.—We will build it up.

He has laid the foundation of the Temple—We will bring up the top-stone with shouting.

He has kindled a fire,—We will fan the flame.

He has kindled up the dawn of a day of glory.—We will bring it to its meridian splendor.

He has struck for freedom —We will complete the victory.

He was a "little one," and become a thousand. We are a small one, and will become a strong nation. He caused statesmen to quake, and states to tremble. We will cause kings to worship and to bow down.

In short, he quarried the stone from the mountain; we will cause it to become a great mountain and fill up the whole earth.

While the Testator lived, the testament was not of full power; all that was done was preparatory. The chaos of materials prepared by him must now be placed in order in the building. The laws revealed by him must now be administered in all their strictness and beauty. The measures commenced by him, must now be carried into successful operation.

In order to make ample provisions for the spread of the Gospel, as well as for the more perfect government of the church, the United States and adjoining provinces are to be immediately divided into Presidential Districts, over which high priests will be especially appointed to preside. Each District will constitute a yearly conference, and a number of quarterly conferences; all of which will be appointed and controlled by the president of the District under the direction of the Twelve. To these presidents and to the conferences appointed by them. Every elder or other officer of the district will be accountable, for his doctrine, labors, and conduct, with the exception of the seventies, who will be amenable to their own presidency.

No officer in one district will hold jurisdiction in another, or be privileged to minister beyond the bounds of the district where he is appointed or where he belongs.

Young men who wish to extend the field of their labors beyond their own district, can only do so by going to head quarters, being ordained into a quorum of the seventies, and after due qualification, be sent to some other district, under the immediate superintendance of a president of their own quorum, and even then they will be confined to a certain district until removed to another by the proper authority.

These regulations will save the church from imposition, fraud and false doctrine; endless calls for money to support the moving too and fro of elders, aud from ten thousand snares, troubles, difficulties, jarrings and confusions, to which they are now exposed. "Great apostles of the Gentiles" (falsely so called,) "Great lions of Mormonism," "Big Guns," etc.. etc., will no longer run from church to church, from city to city, from state to state, contrary to the council of the Twelve; teaching false doctrine, professing powers which they do not hold, sealing people to eternal life, which they themselves do not possess, and swindling the saints out of money which ought to be given to the modest, unassuming and faithful laborers who are laboring among them, and who never say much about thoir necessities, except to God.

We shall proceed to this regulation as fast as possible in the eastern states, and in the mean time—before these regulations are fully established, this part of the vineyard will be under the general superintendance of Elders Brown and Benson, who have been sent from the west to aid me in the general presidency and care of the churches, together with such other faithful men as are found among you, who will be named in due time.

No elder or other officer, except the Twelve; and those whom they may appoint for the purpose, has a right to travel from state to state, or from city to city, to call conferences, to regulate branches, to ordain officers, to collect tythings, to raise contributions, or even to visit and idle away their time. And the presiding officer of each branch, and all other members, are hereby instructed and forewarned not to receive such, but rather to support those who are known and faithful among themselves, and such others as are specially appointed and sent unto them.

The fact is, when the order of the kingdom is fully established, the Twelve are the only general officers of the church, whose jurisdiction is UNIVERSAL.

The seventies are so in one sense of the word; that is they are called, like the Twelve to be special ministers, in all the world; but an individual of the seventies, or a number of individuals of them, under their respective presidents will be limited even to their proper district, as may be appointed from time to time.

As well might we say that the Governor of New York has authority to preside over, and govern the affairs of Missouri, as to say that an elder or high priest from Boston or Philadelphia has authority in New York, or some other place, out of his social jurisdiction, unless sent by the Twelve for that very purpose.

Therefore let no conferences hereafter be appointed in thes eastern states, except under the direction, of some of the Twelve; or such general presiding officers as are or may be hereafter appointhd by them. And should we geglect any portion of the country, application may be made to us by a presiding elder others, and appointments made as far as necessary, and duly attended to by us.

Let not ordainations be administered, except at the conferences; and then let each candidate come well recommended by the branch where he resides.

Let none be sent on foreign missions except by the Twelve, nor on any mission out of their immediate locality, except by the general presiding officers at the conferences. Each conference, of course, holding the authoriry to regulate its own internal affairs under the direction of the Twelve, or others who preside.

Every member of the Church of Saints, whether male or female, will stand in need of an endowment in the Temple, and sanctuary of our God, as the only means by which they can be sanctified, purified and prepared for that high and holy order of God, even the fullness of the celestial glory.

It is only when God has a sanctuary and tabernacle on the earth that the church can attain to the fulness of the priesthood, and of the celestial laws, and consequent glory.

For this cause God has commanded the saints of this age to build a temple wherein to receive the ordinances and healing blessings pertaining to the fulness of the priesthood.

And for this purpose, and for the support of the holy priesthood, the Lord has given a law of tythiug, making it the duty of each member to pay one tenth of all his property and earnings and after that, one tenth of his income.

This always was, is now, and always will be a standing law in connection with the Melchisedeck Priesthood, to be observed by every member of the kingdom, for ever. It is the portion which belongs to the Lord for the service of the temple, and sanctuary and priesthood, and is as much binding and as nesessary to salvation as baptism, or any other law of the kingdom of God.

No person need expect to receive their endowment in this world, or their exaltation in the next, short of a strict and full observance of this law.

It is time for the saints in these parts to understand these things, and do them. An office and book will be immediately opened in New York—(probably at the Prophet office,) where all the tythings for the eastern churches will be received and duly recorded, and forwarded to head quarters, and duly recorded there. And I hereby warn all people within my special jurisdiction, to pay no tythings to any one in the east, except to me or to my order; if they do they run their own risk in regard to their being paid over, and credited on the temple record.

Brethren, awake to your duties on this all important subject, and bring all your tythings into the storehouse, and praise the Lord therewith; and see if he will not pour you out a blessing, that there will not be room enough to receive it.

In regard to emigration, let such go to the west as have means to settle and to employ themselves and others; and let those who have no means but their hands, stay in this or some part of the country where they can get employment, till such time as they get means, or till employment, is provided them, that all things may be done in order, and for the comfort, convenience, and salvation of the saints.

Now, dear brethren, let us be faithful as the salt of the earth, and as the light of the world, and let us endeavor, by kindness, by virtue, by love, by peace, by long suffering and patience, and meekness, and dilligence, and by the power of God, to bring the children of men to salvation, and to an understanding of those things which belong to their peace. And in so doing the Lord will bless and prosper us, and will bear us off triumphantly. Fear not, little flock; it is your Father's good pleasure to give you the kingdom.

With warmest affection, I remain your faithful shepherd, and fellow laborers in the new Covenant. PARLEY P. PRATT.

New York, Jan. 1st, 1845.

Regulations.

For the Publishing Department of the Latter Day Saints in the East.

DEAR BRETHREN:—Are you not all aware that very many, if not all, of our men, women and children are turning authors, and publishing works purporting to be illustrative of the doctrine of the saints. Some of them are badly written, and some of them are mixed with error, and very many of them which are true and useful are borrowed, in part or in full, from our standard works which are already extant, and therefore, these new vamped pieces or tracts are not particularly needed; besides, there is another consideration—vast sums are expended by men who have but little experience in publishing, and perhaps pay double for the paper and printing, and all this into the hands of the world, of those who feel no interest in our cause.

In this way thousands of dollars are drawn from the saints and from the elders, while the Temple cause is neglected. All these things are out of order and must come to an end; or else these men who have experience, and whose business it is to write and publish the truth, will have to cease and have no more to do with publishing, for they, and the others too, cannot find support in the business so as to make the works pay for themselves.

We have now three departments, duly appointed by the presidency of the church, viz., the Nauvoo office, under the management of Mr. J. Taylor, the English department, under Br. W. Woodruff, and the New York publishing department' now committed to my charge.

These three great emporiums of light, truth, and news, are quite sufficient until the work enlarges and other similar establishments are appointed by the Twelve.

The church, therefore, is hereby instructed not to patronize, purchase, or support any publication pertaining to our cause, except they emanate from one of these three offices, and under the sanction and authority of those who are appointed to manage this matter.

Let the books, tracts, periodicals, pamphlets, &c. of Mr. B. Winchester and others no longer be patronized by the saints. Let the 'Times and Seasons,' 'Neighbor,' 'Millenial Star,' and Prophet' be well supported, together with the standard Hymn Book, Book of Mormon, and such other works as are or may be published by authority as approved standards; and this will be all the church is able to do at present. Considering the tithings for the Temple, and the duties of charity and hospitality which are required of them.

The public are also cautioned that no works will be considered as a standard by the saints concerning their principles except they are published by the autohrities adove named.

P. P. PRATT.

New York, Jan. 1st, 1845.

To whom it may Concern.

This is to certify that Elder M. Sirrine is appointed by me to labor in the ministry in the state of Connecticut, during the present winter: and to preside over all the affairs of the church of the saints; and the labors of the Elders in that state, for the time being, or until the district organization can be fully entered into.

And I hereby recommend him to the saints, and to the world, as a man of God, a man of wisdom, faith, and good works, in whom I feel the fullest confidence, and inasmuch as the church, and its officers give heed to his advice, and instruction, they will prosper. I would also exhort them, and all the churches, to beware of idlers, busy bodies, mysterious pretenders, and teachers of strange and foolish doctrines and practices; and neither to harbor nor receive them, although they may seem to have the office of an elder.

The fact is, all faithful elders who are not appointed to the watch care of some church, will be busy in the world, and not spend their time in the churches, and they that are otherwise, and do not magnify their calling, the time has now come when they must lose it, and no longer cumber the ground.

P. P. PRATT.

New York, Jan. 1st, 1845.

Elder G. J. Adams.

Whereas various enquiries are daily saluting my ears in relation to Elder Adams, who is represented by some as claimingto be an Apostle, holding equal authority with the, Twelve, and even keys above them, and independant of them, such as do administer sealing blessings, &c. Now, without pretending to lay any of these things to his charge or expressing any judgment whether he pretends to these claims or not, and without any design to censure him, I take this opportunity to say, once for all, that he holds no such authority, neither does any man living.

No authority in the church is independant of the Twelve, all offices and officers of the church are under their direction in all cases, in all the world. (See Doctrine and Covenants.)

P. P. PRATT.

New York, Jan. 1st, 1845.

Conference.

According to previous notice a special conference of the Church of Jesus Christ of Latter Day Saints was held at New Haven, Conn., Dec. 21st, 1844.

Elder W. I. Appleby, of New Jersey, was called to the Chair, and Elder Theodore Curtis appointed Secretary.

Official members present—3 high priests and 8 elders.

Conference opened by singing a hymn, and prayer by the President,

The President then called for a representation of the branches.

Brother Doolittle then represented the North Haven branch, 2 elders, 44 members, all in good standing.

The President then addressed us with much feeling on the rise and progress of the work of God in the last days, also exhorting the saints to love and union. after which the conference adjourned till two o'clock, P. M.

Two o'clock, P. M. Conference met—opened by singing, and prayer by Brother Sirrine.

The President then arose and stated that the conference was ready to receive any business appertaining to the church,

On motion, it was Resolved, that Brother Lane preside over the New Haven branch. Carried

On motion, it was Resolved, that Brother Warner Osten be ordained to the office of a priest. Carried.

On motion, it was Resolved, that Brother Petch be ordained to the office of a teacher. Carried.

On motion, it was Resolved, that Brother Orrin Smith be ordained to the office of a priest. Carried.

On motion, it was Resolved, that Brother Merlin Jones be ordained to the office of a deacon. Carried.

On motion, it was Resolved, that Brother Orriu Mansfield be ordained to the office of a priest. Carried.

On motion, it was Resolved, that Brothers Amos P. Stone and Thorp be appointed Clerks. Carried.

Ordinations were then attended to.

On motion, it was Resolved that Brother Curtis be appointed a councillor to Brother Lane. Carried.—Thus was the church organized in New Haven, with 34 members.

On motion it was Resolved that the members of this conference will uphold the "Twelve'" in their calling and standing, as the head and leaders of this church; and that we withdraw the hand of fellowship from every one that is trying to reproach and defame the characters of the 'Twelve,' or that casts reflections or defamation upon the ashes of our much lamented Prophet and Patriarch. Which was carried unanimously.

On motion, it was Resolved that we assist all we can in the building of the Temple Carried.

Brother Pell then read from the Nauvoo Neighbor on the subject of Tithing, which was sanctioned by a hearty amen.

On motion, it was Resolved that we do all we can to sustain the Timec and Seasons, Nauvoo Neighbor, and Prophet, Carried.

Brother Sirrine then addressed the officers upon the necessity of walking before the saints and the world as becoming the servants of the Most High God in all things—after which the conference adjourned till seven o'cloch, P. M.

Seven o'clock, P. M. Conference met—opened by singing and prayer by Brother Sparks.

Brother Sirrine then gave us a very spirited address from Rom. ix, 11 12 13, showing the purpose of God according to election

Conference then adjourned till ten o'clock tomorrow morning.

Ten o'clock, A. M. Conference met opened by singing and prayer by the President, after which an interesting discourse was delivered by Brother Sparks, respecting the true faith of God and the fullness of the Gospel.

Conference adjourned till two o'clock, P. M,

Two o,clock, P; M. Conference met—opened by singing and prayer by Brother Sirrine.

The President then delivered a discourse from 1st Cor. xv, 22 23, after which the Sacrament was administered.

The President then brought before the church the necessity of assisting Brother Wm. Smith in his deep affliction, and upholding him in our prayers, after which a collection was taken up for him.

Brother Sparks then gave a short account of his mission, for the last twelve months, in different parts of this State, giving a very favorable report of the work of God in Windsor, Hartford, and other places: after which a conference was appointed in Hartford, Jan. 5th. 1845.

Brother Appleby gave a short account of his travels for the last few years, turning the devil's kingdom upside down every where. &c. Brother Sirrine addressed the officers respecting their teaching the first principles, and letting the mysteries of the kingdom alone. Brother Lane gave some directions to the different officers respecting their duty. Brother Curtis said a few words to the saints respecting their seeing to the elders their clothes being washed, mended, &c.

On motion, Resolved, that Brother Brimhall go to New Jersey to labor. Carried,

On motion, Resolved, that Brother Pell go to Clinton, Conn. to labor. Carried.

Adjourned for half an hour.

Seven o'clock, P, M. Conference met—opened by singing and prayer by Brother Lane.

Brother Sirrine gave us a very spirited discourse from Matt. ix, 15 to 18, showing that the everlasting covenant of Ged had been broken by Jew and Gentile, and that in the last days it would be renewed again, &c.

The conference closed by singing and prayer to the Throne of Grace by Brother Sirrine.

W. I. APPLEBY, President.

THEODORE CURTIS, Secretary.

New York, Dec. 22d, 1844.

To the Church of Jesus Christ of Latter Day Saints at Newark, New Jersey.

Dearly beloved, I being the first in your city to preach the unsearchable riches of Christ, as they have been revealed by an angel from heaven in this our age, and having been absent from you for some time, I deem it expedient to write you a few words of consolation. I do it because I know that you have been sometime without a faithful minister in Christ, to instruct you in the knowledge of the kingdom of God, and of Christ his Son.—I should have been with you frequently, had the faith remained in you which the Lord gave you in the beginning, but you have not cultivated that small slip or branch that was cut from the tree of Life, (Christ,) by works, "for by works is faith made perfect," such as ministering to the Elders of your earthly substance, in time of need; you would never be in want of an elder if his travelling expenses would be replaced again in his pocket. We are toe poor to go to war at our own expense.

Brethren, be not faithless, but believing, and the Lord will reward you according to your works. Let not your faith have respect to persons. Let ot malice, hatred, envy, strife or jealousy find room in your hearts, for these, with every other evil principle is earthly, sensual, and devilish.—They will make this life a hell, and will lead you to the lowermost pit in time to come. All these things dwell in the hearts of the children of disobedience, therefore, brethren, love one another with a pure heart, fervently, as I trust ye do. Read the scriptures diligently, for they are full of good doctrine and instruction; and if you live strictly by every word of God contained therein, you will grow in grace, and in the knowledge of Jesus Christ. Therefore, as you have once been down into the waters of the Passaic, and been buried with Christ in baptism for the remission of sins done in the flesh, and having had hands laid upon you for the gift of the Holy Ghost. to cleanse your body, and make it a fit temple for the spirit of Christ to dwell in, I hope you will go on to perfection." I do not mean that kind of perfection which some of your neighbors profess to enjoy, without even obeying the first principles of the Gospel of Jesus Christ. But I will tell you how you may know when you are perfect before God, in keeping his commandments. It is at a time when you think the least of yourself, and the most of your brethren, "esteeming each other better than yourselves." He that thinks or believes he is perfect, is deceived; but he that is perfect God will bless with the gifts of the Spirit,—such as visions, revelations, faith, knowledge, healings, tongues, miracles and charity, which is the best of all gifts, it heals the wounds in Christ's body (the church, or the sins of our brethren.)—Then the world will see that we are like Jesus our master, and the good portion of them will love us, because we try like him, to throw the broad mantle of charity over the sins of the world, and not do as others who, when they see an erring creature fall into sin, heap coals of fire upon his head and try to thrust him down to the lowest hell! No, brethren, but do unto others as ye would that others should do unto you; and so fulfil the law and the Gospel. Meet often together, pray for each other, neglect not the gifts that God has given you, if any are without them pray earnestly that God wonld bestow them upon you when circumstances require for the benefit of each other and the church. Do not hesitate to keep every law of God and you will obtain them by faith.—"Faith is the gift of God." Faith is a principle inherent in the breast of every man. Faith is the life spring of all our actions. But that faith which is the gift of God, to an extra portion given to those who obey the gospel of Christ; by it they can obtain those blessings for which Christ led captivity captive, and gave gifts unto men, he gave some apostles, prophets, evangelists, pastors, teachers, &c., for the perfection of the saints, for the work of the ministry, and for the edifying of the Body of Christ; that we be no more children tossed to and fro by every wind of doctrine, by the craft of men who seek for the glory and honor of this world, and not for the salvation of the poor of this world, rich in faith, and heirs of the kingdom. You know, brethren, that religion is quite fashionable in these days; and people go to meeting to see and show the fashions, (while the poor have not the gospel preached unto them,) but the fashion of this world passeth away. Therefore God, in these last times has organized his church after the ancient pattern, and called men from the lower walks of life, and inspired them with the gift of the Holy Ghost. That they may eclipse the wisdom of the learned clergy of this age, who have been manufactured in our colleges and institutions of learning, which is all foolishness with God.

Brethren, we know the world hates us, but fear not—you know that it hated Christ before you: "and if they call the master of the house Belzebub how much more will they his servants." If we are not spoken all manner of evil against, persecuted, whipped, stoned, shot at, butchered in cold blood, tormented, cast into dens and fiery furnaces, and wander about in sheep skins and goat skins, on the mountains and in the caves of the earth, and the most of this punishment inflicted upon us. by the professors of religion, and false brethren, then are we bastards, and not sons, but if we suffer all these things patiently, happy are we, and great shall be our reward in heaven, for so their Fathers in every age of the world, persecuted the prophets and saints of God. And now, bretheren, let me say, once for all—the spirit of persecution, no matter in whom it may be, a prominent feature, however small or largely developed, it is of the devil.

Therefore, brethren, stand fast in the faith of the gospel, let none of these things move us, for no strange they will happen us, if so be that we have been faithful, for we shall, as also we have been made acquainted with the fiery trials that shall happen us in the future by keeping the commandments of God, and the testimony of Jesus.

Yours, in the everlasting covenant,

N. T. JAMES.

From the Gospel Reflector.

The Beauty of the Writings of the Prophet Esdras.

Perhaps there are none of the writings of the ancient prophets that are more accurate and distinct in pointing out future events, than the writings of the prophet Esdras, which are found among the apocryphal writings of the Old Testament. Some of his writings upon the works of God in his own day, are also plain and precise. Therefore, we opine that a few extracts from them will be interesthg to our readers. The idea that the writings of Esdras are genuine, as far as the historical matter is concerned, is not so much disputed, as the idea of their being written by the inspiration of God. We suppose that the principle objection to them, is that they were written in a different language from the ether writings of of the Jewish prophets. And tradition or supposition seemed to infuse the idea, that the Hebrew language was a sign that the writings of the prophets were written by inspiration: therefore, because the writings of Esdras were not written in this language, the compilers rejected them as not being inspired writings.

We have reasons for believing that Ezra, whose writings are acknowledged to be pure, and Esdras are the same person, or that the two names are synonymous, The difference in the uame, no doubt, arose from the different languages from which it was translated, Names that end with H in the Old Testament, which were translated from the Hebrew, end with S in the New, which were translated from the Greek: for instance, Isaiah and Jeremiah in the Old Testament, are Esaias and Jeremias in the New. And the following the shows not only that the writings of Esdras in Apochrypha, were written in a different language from those of Ezra; but that they are the productions of the same man, and that the difference in the name arose from the different languages it was translated from.

First, it is said in the vii chapter of Ezra, from the 1st to the 5th verse: 'Now after things, in the reign of Artaxexes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerabiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest.'

Second, it is said in the first chapter of the second book of Esdras, from the 1st to the 3rd verse; 'The second book of the prophet Esdras, the son of Sarias, the son of Azarias, the son of Helchias, the son of Sademias, the son of Sadoc, the son of Achitob, the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marmoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar, the son of Aaron, of the tribe of Levi.' It seems as though no one could read the above, without being convinced that the Book of Ezra, and the first and second Books of Esdras are the productions of the same man. But to hasten.—

Esdras says, in his second Book, ii chapter, from the 34th verse to the end of the chapter, 'And therefore I say unto you, O ye heathen, that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom. for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly. O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom. Rise up and stand, behold the number of those that be sealed in the feast of the Lord, which are departed from the shadow of the world, and have received glorious garments ofthe Lord. Take thy number O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord, The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed. I Esdras saw upon the Mount Zion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the aagel, and said, Sir, what are these? —He answered and said unto me, these be they that have put off the mortal clotning, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms Then said I unto the angel, what young person is it that crowneth them. and giveth them palms in their hands? So he answered and said unto me, it is the Son of God, whom they have confessed in the world. Then the angel said unto me, go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.'—The above is certainly a plain and excellent description of the happy day when the Saints, shall be raised from their tombs, and stand upon Mount Zion, and be crowned by Jesus as kings and priests to reign with him. It perfectly harmonizes with the predictions of other prophets upon this subject, which we have noticed in the former part of this work.

It has ever been a matter of dispute, what the fate of the ten tribes of Israel was, who were carried away captive by Shalmaneser king of Assyria, which is mentioned in the xvii chapter of 2nd Kings; but the followiug gives us some further particulars concerning them. 'Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And one shall undertake to fight against another, and one realm against another. And the time shall be when these things shall happen which I showed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting. But he shall stand upon the top of the Mount Zion. And Zion shall come, and shall be showed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Zion shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labor by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.—But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land. And they entered into the river Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Azareth.—Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace. But those that be left behind of thy people, are they that are found within my borders. Now when he destroys the multitude of the nations that are gathered together, he shall show them great, wonders.'—2 Esdras, xiii. 29 50. The above is a description of the coming of Christ, and the manner the tribes of Israel shall be blessed. It also informs us that the ten tribes shall return, at or before the time the Messiah shall stand. npon Mount Zion. It says, they went into a far country where never man dwelt, which was a year and a half's journey from the land of Assyria. Some suppose that the land here described is America; but we have before proved that the Aborigines of this land were descendants of the tribe of Joseph; and, that this is a promised land to the tribe of Joseph: therefore, the ten tribes are not upon this land. The exact place of their location, we do not pretend to have a knowledge of. The prophets speaking of their return say, that they shall come from the North countries. (See Jer. xvi. 15—xxxi. 8.)

Esdras, in the xiv chapter of his second Book, says that the law was burnt, and that the Lord inspired him so that he dictated, that his scribes wrote it again. He says that they wrote two hundred and four books. It is evident from this that there has been a great destruction or hiding of the sacred writings: for we have not half of that number of books, written at so early a period. The most of historians admit, that Ezra or Esdras compiled the most of the Old Testament writings, which agrees with what is said in the above mentioned chapter.

There are many other things in the writings of Esdras that are interesting, and well worth a candid perusal. In the xvi chapter of his second Book, he gives a full description of the calamity that will come upon the inhabitants of the earth in the last days, and also the manner that the people of God shall be treated;—we advise all to read it, and then judge its merit.

For the Prophet.

In eighteen hundred and twenty seven
The Lord sent an angel down from heaven,
Who restored the priesthood long since lost,
With the gifts and blessings of the Holy Ghost.

Seventeen long years have passed away,
And we are yet left to rejoice in the day:
Even eighteen hundred and forty five
The work of Jehovah continues to thrive.

For ages darkness has covered the earth,
Few men could tell us the cause of this death:
Millions on millions have gone to the tomb
But none have returned to tell us their doom.

Some believe they all went to heaven,
There to rejoice from morn until even:
Others assert that part went to hell,
Where there is no brook of cool watter nor well;

To cool their burnt tongues or quench the fierce flame
While christians rejoice in glory; O shame!
Priests, and their people have made up a song,
We are the great men, the noble, and the strong.

We build up churches to Peter and Paul,
Philip, Bartholamew, Stephen and all;
Poor soules! they do the deeds of their fathers,
By staining their hands in the blood of Martyrs.

All this because the angel brought sad news,
Saying, all men are wrong, Gentiles and Jews
Israel by sin was cut off from God's fold,
The Gentiles were grafted, but did not fast hold.

So now in the evening of time once more,
The Lord has decreed all things to restore:
The Saints will gather, the Jews will return,
Then sects with their churches like stubble will burn.

A few years more will roll on their sad fate,
Their Priests will repent when it is too late:
Repent then ye people, priestcraft must fall,
And with it their glory, their grandure, their all.

The servants of G d now are proclaiming,
The word of Jesus they are sustaining:
Faith and repentance, listen! O hear it,
Then be baptised with watter and spirit.

FIG TREE.

For the Prophet,

A pilgrim I must be in this world of woe,
Traveling in sorrow and pain here below:
I preach and I pray yet oft I lament,
That I with a heavenly message was sent.

For like the Saints of old I suffer reproach,
Because I declare truth and fear not the Pope,
Cardinals, Bishops, or sectarian priests,
Who make the six hundred thee score and six beast.

Now cast out from my friends if friends they can be,
Who reject their kindsman because he is free,
To speak his own mind and the mind of his God,
And save some poor souls from the scourge of his rod.

I often sit down with mine eyes full of tears,
To think that the people have closed their ears,
Against the pure message of God unto them,
Just so in past ages it always has been.

Yes! people and Nations will fight against God,
But few with the shoes of salvations are shod:
They press their way down like the angels that fell,
Reserved to judgement, in darkness, in hell.

While traveling abroad I enter some house,
Yet not without knocking as would little mouse:
I enquire for the man, the head of the wife,
At least ought to be so without any strife;

But often too often I find my mistake,
The wife is the head of her softheaded mate:
Sometimes in my favour this happens to be,
But not very often between you and me.

The womau at first in transgression was found,
In the garden of Eden where fruit did abound;
She gave to her husband and said, taste and see,
How good, how rich, how sweet, how precious to me.

And the serpent hath said it will make us wise,
And evil and good we shall see with our eyes:
This yielding to saten their children have grown
In darkness and ignorance under the sun.

They are like the woolf devouring its prey,
What they cannot eat they carry away:
They are selfish, covetious, lovers of wealth,
They will obtain riches regardless of health.

They are ignorant, supersticious and proud,
They will bury the poor without coffin or shroud:
But of all creation from cattle to fish,
They dont want a preacher to eat of their dish.

Especialy one of the Latter Day Saints,
Of whom their enemies make many complaints:
And yet they will triumph for truth will prevail,
'Tis an anchor in port, a friend in a gale.

Yet a few kind friends can be found by the way,
My wants they supply, and invite me to stay:
They are not like fools who reject greater light,
But more like my God who treats all men alike.

Who causeth the sun to shed forth its warm rays,
To cheer us in Summer, and cold Winter days:
The rain he doth send on the evil and good,
Our wants are supplied with raiment and food.

If we would be wise like the children of God,
Before we are covered under the sod:
We should give to the poor both evil and good,
Turn none away empty that hunger for food.

Except they declare that Christ has not come,
And suffered in flesh, yea, God's only Son:
Then we may refuse to bid them God's speed
Keep them out of our house but dont let them need.

FIG TREE.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hours morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall No 20 Merrimack st.

J W. CROSBY Prest.

The Church of Jesus Christ of Latter Day Saints in New Haven hold their meeting regularly every Sabbath under the Old Masonic Hall, Orange street.

ELDER SELAH LANE Prest,

LIST OF AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elder Wm. Van Avery is authorised to act as agent for the Prophet in Franklin, Michigan

Elder G. P. Underhill is authorised to act as agent for the Prophet at New Rochell,

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder David White, of Brondford, Upper Canada, is authorized to act as agent for the Prophet

Elder C. A. Terry of Brighton, Mich., is authorized to act as agent for the Prophet

Elder Burton of Royal Oak, Mich., is authorized to ac as agent for the Prophet.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder George P. Dykes is authorized to act as agent fo he Prophet, in Norway, Ill.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised te act as General Agent for the Prophet.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

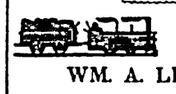
Elder E. Ward Pell will act as general agent for the Prophet.

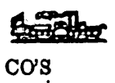
Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.

BOSTON, Oct 19th, 1844.





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NEW-YORK & PHILADELPHIA,
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They beg leave, also, to state, that they forward to the following places South and West of Philadelphia, by the same Exclusive Express Cars that other Express Lines in this city do, with equal speed, and at as low rates, viz.

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The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 WALL ST. at quarter to 3 and at half past 4 o'clock P. M.

NEW YORK, Sept. 1844.

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NEW YORK & HAVRE PACKETS.

UNION LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th of every month, as follows, viz.

	From N. York.	From Havre.
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	Narch 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 255 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 40 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

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Wool black, blue and fancy cassimeres in great variety:
Satinets, all colors
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Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets

Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c, that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. Th number of rods necessary to insure protection, and theire proper position depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &c. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior:
Vestings—London styles
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Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpaccas; Moicakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
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Silk and cotton pocket Hdkfs—linen and imitation: L Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American ong Cloths.

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THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
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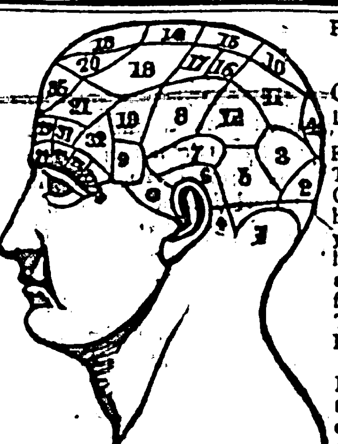

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Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

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Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

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Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimoniel relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful

NATURAL RELIGIO :

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathematics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

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A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

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In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL:

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations, including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

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United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Sthph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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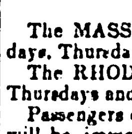

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Mew-York, May 19, 1844, [m18:c.

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Montezuma,	Siddons,	George Washington
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No transhipment between New York and Oswego.

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m18:c]

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je—c. 1 Nassau street, N. Y.

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A BRIEF HISTORY OF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account of their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

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Gospel Reflector. History of the Priesthood.
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Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina.* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally; to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

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TESTAMENT THE TWELVE PATRIARCHS, the Sons of Ja is most respectfully dedicated to my well-beloved Brot , John Albitson, Patriarch in the Courch of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

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Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

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S. BRANNAN PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED

VOL. I.—NO. XXXIV. NEW-YORK, SATURDAY MORNING, JAN. 11. 1845. $1 PER AN. SINGLE COPIES 3 CTS

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THE BOLD PILGRIM;

Written on board the ship Southernor, by Lorenzo D. Barnes, Elder of the Church of Jesus Christ of Latter Day Saints, While on his Voyage from New York to England, on a mission. Jan. 1842.

I am a bold Pilgrim—a message to bear
To Islands, and Countries, and Kingdoms afar;
For the Lord, from the heavens, a message has sent
To call on the Nations—Believe and Repent,
In the Last Days.

The Gospel of Christ is now made so plain,
That none need to doubt—the truth of the same;
For the simple and wise, and the way-faring man,
May all believe in, and be saved by one plan,
In the Last Days.

In the days of St. Paul, the Gospel of Christ
Was free unto all, without money or price:
It did with rich gifts the believer endow—
It always did this, and so it will now,
In the Last Days.

Glad tidings! Glad tidings! let the nations rejoice!
Ye Elders of Israel, O, lift up your voice,
Like Angels of God—and proclaim the glad news,
With sounds of rejoicing—to Gentiles and Jews,
In the Last Days.

But no man can tell what trials and cares
These Elders of Israel are called to bare;
For year after year they are called to roam,
As strangers and pilgrims, afar from their home,
In the Last Days.

But though from their kindred and friends who are dear,
They are called to the Nations, this message to bear,
They never repent it, nor never repine,
But cheerfully spend both their money and time,
In the Last Days.

And now as I'm called, this message to bear,
By land and by sea, to the Nations afar,
Some acts of my life I will try to explain,
And I hope I may not be thought to be vain,
In the Last Days.

LORENZO D. BARNES, in truth, is my name:
Descended from EPHRAIM, my lineage I claim;
I was born in NEW ENGLAND—and when but a child
My Parents removed to OHIO's dark wild,
In the Last Days.

My Parents sojourn'd on the Western Reserve—
'Twas near to the town of New Portage they lived;
They were kind unto all—and were pious indeed—
And brought up their Children in the Methodist Creed,
In the Last Days.

But when the Gospel I heard, I could not believe
The doctrine and system which they receiv'd:
For the Ordinances of GOD were lightly pass'd by,
And the Gifts of the Gospel their preachers deny,
In the Last Days.

So when to my Friends, and my Parents most kind,
I ventured to tell the thoughts of my mind,
"Beware of Delusion," was what they all said;
"For much of False Prophets, in the Bible we've read,
In the Last Days.

I then felt determin'd to know the right way,
And evening and morning I cease'd not to pray;
The Bible I read with much candor and care,
And with it all systems I tryed to compare,
In the Last Days.

'Twas then I discovered, with sorrow and pain,
That the world, long deluded, in darkness had lain;
For sect upon sect had spread the world round,
But the Gifts of the Gospel in none could be found
In the Last Days.

But no tongue can express the joy I received,
As the promises to Israel I read and believ'd;
That GOD would the tribes of Israel restore
Again to their lands to be scattered no more,
In the Last Days.

When the harvest should come, a standard He'd raise,
That the Nations upon it in rapture might gaze;
While the Elders of Israel, inspir'd of GOD,
Should bare to the Nations, these tidings abroad,
In the Last Days.

The Kingdom of Heaven should spread its domain,
Opposers should strive to impede it in vain;
As the light of the morn, it should spread the world round
Till nought but purity on the earth should be found
In the Last Days.

The plan of salvation was brought to my view,
And the Scriptures appear'd entirely new;
And the more I listen'd the more I believ'd
These Elders of Israel the truth had receiv'd,
In the Last Days.

They were fill'd with the Spirit and power of GOD,
They boldly and plainly expounded his word;
And taught, in such clearness, salvation to man,
I fancied that all would believe in the plan,
In the Last Days.

As for me, I determin'd without more delay,
To step forward boldly, and the Gospel obey;
The Lord had been kind—my prayers He has heard,
And why should I doubt in the work of the LORD,
In the Last Days.

My soul was o'erwhelmed with joy and surprise,
And the tears in torrents flow'd down from my eyes;
Like the notes of an Angel, most sweet was the sound,
And I knew the Pearl of Great Price I had found,
In the Last Days.

I felt willing to part with my sports and my fame,
My gayest companions, and honorable name;
My Parents and Friends, though dear as my life,
To obtain this Pearl—the Pearl of Great Price,
In the Last Days.

Then bidding the world and its trifles adieu,
The Saviour's example I tried to pursue;
Being buried with Him in the pure limped stream,
That my sole from all sin his blood might redeem,
In the Last Days.

A gentle pure spirit then prevail'd in my breast,
And calm'd all my sorrows—in silence to rest;
All doubts and all feare were banish'd from my heart,
And with truth I determined I never would part,
In the Last Days.

Not all the vain world such peace could afford,
My joys they sprang from the GOD I adored;
In anthem's of praise my soul did rejoice,
That the truth I had found, and made Jesus my choice,
In the Last Days.

And, O! the glad scene which then burst on my view!
I beheld Christ's Kidgdom established a new,
As fair as the moon, and as clear as the sun.
Preparing as a Bride for the Bridegroom to come.
In the Last Days.

And now as I gase, with rapture and delight,
On this glorious scene which dawn'd on my sight,
I rejoiced, and thank'd heav'n, for the day I was born,
To live in this age - the Millennial Morn,
In the Last Days.

And though I was young, and slow in my speech,
I was call'd from my home Salvation to teach;
Being called of GOD, and to the Priesthood ordain'd
To publish Salvation in Jesus's name,
In the Last Days.

I also rejoiced, that the days of my youth
Might now be employ'd in proclaiming the truth;
And boldly went forth through my own native land,
Proclaiming the Kingdom of Heaven's at hand,
In the Last Days.

And now to all people, to lands far and near,
we invite you to bow to this message we bear:
Be meek, and be lowly, be wash'd in the stream,
And the blood of the Saviour your souls shall redeem,
In the Last Days.

The work we declare is the work of our GOD,
It still will prevail and will spread far abroad,
Till nations, long shrouded in darkness and gloom,
Shall rise to the light—as the dead from the tomb,
In the Last Days.

Old Israel shall come, with his tribes from the north,
Like the sands by the sea, in number his host;
On truth's fair standard, shall his banner be furl'd,
While Zion's bright glory shall enlighten the world,
In the Last Days

Then joys unnumber'd without pain or alloy,
The Angels from heav'n and the Saints will enjoy;
While peace, like a river, shall extend the world round,
And the knowledge of GOD o'er the earth shall abound.
In the Last Days.

[From the Times & Seasons.]

From the "Islands of the Sea."

Ship Timoleon, Pacific Ocean, April 25 1844, Lat. 25 deg. 19 min. South, Longitude 149 deg. 11 min. west from Greenwich.

ELDER W. W. PHELPS—DEAR BROTHER IN CHRIST:—As I promised before we left Nauvoo to write to you, I embrace this opportunity as we are nearing Tahita; as in all probability we shall find a ship there bound for home, I have not that portion of interesting matter which I no doubt should have if we had entered our field of labor, but as we have performed a passage that has conveyed us more than three quarters around the globe, a rude sketch of our voyage may not be uninteresting to you, as I know you to be a historian. I wrote from the Cape de Verds to my wife, and the particulars as to that place you have no doubt learned before this. I have also commenced a letter to Br. Brigham Young, in which I have given a brief detail of our situation on ship-board. With you I will commence a brief journal.

We landed on two of those islands, St Nicholas and St Jagoes: we saw some others, the most interesting of which was Fogo, or Foigo la Tera; in English it would be the land of fire. It has been a volcano, and has the appearance of a great sugar loaf set in the broad ocean with its top far above the clouds. We left those islands the 19th of November and stood to the south; light winds and calms with very warm weather attended us till after we had crossed the equator; then we took strong south east trades; they carried us towards Brazil, we were near the island of Trinidad.

We had frequent opportunities of amusing ourselves at fishing for blackfish, porpoises, terbecores skipjacks and dolphins; the two first are of the whale species, the largest made two barrels of spermaceti.

On the 3d of January 1844, (I will now extract from my journal) "there they b-l-o-w, and l-a-n-d h-o!" were both cried at the mast heads at once. Whales and the island of Tristan Acunhah were seen at a look. It is in latitude 36 deg south, longitude 16 west.

Fourth day. It commenced blowing fresh last night and continued to increase, and this morning it blows the heaviest gale we have experienced since we left New Bedford. We are lying under fore spencer, the fore topmast staysail is blown away..

The islands of Tristan, Nightingale, and Inaccessible, are now all in sight, and the air is full of South Sea birds of all sizes, from the Albatross down to Mother Carey's Chickens; we amused ourselves at fishing for them, and caught five Albatross nearly of a size. We measured one of them while alive; his wings from tip to tip were ten feet four inches.

Tristan makes a good appearance; it is about the height and size of Monadnuck mountain in Cheshire county N. Hampshire.

Eighth day. To-day the boats caught a small whale, it made eighteen barrels of oil. While they were stripping off the blubber, the sea-fowls came round in great abundance and devoured the whale with great voracity, and as fearless as our domestic fowls. I prepared line and hook baited with blubber, and commenced fishing for them; in less than an hour I caught enough Albatross to afford me nine dozen of quills, by taking two and four out of a wing; after which I let them go.

Thirteenth day. To-day we saw several large whales; the boats gave chase and harpooned a very large one and gave him a mortal wound.—He ran to windward with great fury, and by some mismanagement the line parted and he got away; he dove under water and came up near the ship; we ran up into the foretop to have a better view. I could look down on him as he came to the top; he commenced lashing the water with his fins and tail, for he was frantic with the agony of his wounds, having two harpoons in him, they were bleeding with such profusion that the water was crimsoned some distance around. This with his bellowing and spouting presented an awful scene; the boats gave chase, but he saw them before they got near enough to harpoon him again. He dove again and ran off to windward and got away, but we expect he died that night. As I stood gazing down on him, the words of Br. Hyrum came fresh to my mind when he pronounced upon my head my patriarchial blessing, "I guess you have got to go a whaling."

From there we shaped our course for Cape Good Hope. On the 21st we saw and caught a fine sea turtle; he was basking on the surface in a pleasant sunshine, his shell was about three feet long; he was very fat and we had a fine time on turtle soup.

Twenty sixth day. We struck soundings in 60 fathoms water, the weather rather misty, supposed we were about thirty miles south of the Cape, From there we steered for the island of St. Pauls. I had heard many reports respecting the multitude of excellent fish that are about this and another island near it, called Amsterdam. We prepared our hooks and lines a few days before hand, and arrived there on the 21st of February, in latitude 38 deg, south, longitude 77 deg. east. We run in near the land and lowered three boats well manned for the sport. As we rowed in near shore we saw large shoals of fish in compact bodies, with their backs out of water, feeding on something that was near the surface, we found it to be breet. It is an insect that abounds in those seas, and is called by whalemen right whale feed. It looks something like frog spawns and has a reddish appearance. It goes in veins of various widths, often extending as far as the eye can see, and so plenty as to give the water a reddish appearance. Whales and other fish live on it and get very fat. When near enough we made fast to the kelp, (a course kind of sea weed.)

I had the pleasure of catching the two first fish, but they soon began to gather in such multitudes that in a little while we filled our boats We also took with us an iron hoop netted within by rope yarns, for catching craw fish; these are about the size and shape of lobsters, except the nipper claws, but better fish to eat To it we tied a fish and let it down to the bottom, and in a few moments raised it, and there was about thirty piled on to it We soon caught a barrel or two of them, and then went aboard of the ship, dressed our fish, cut off head and back bone, packed them in salt, and we had ten barrels.

While fishing we saw a French flag flying on shore, we went to it and found a company of fisherman from the Isle of France; among them was an American, a native of Albany, N. Y. Soon after we arrived, the ship Manhattan of Sag Harbor arrived and joined us. The next day Capt. Plaskett told the passengers if we wished to go on shore he would send a boat to wait on us: we embraced the opportunity and found St Pauls to be one of the greatest natural curiosities I ever saw: it is evident that the east half of the island is sunk; the island has been thrown up from the bed of the ocean by volcanic eruptions. On that side the shore is perpindicular. From the north and south points, it rises with a gradual ascent towards the centre, where there is a curious basin. This was once the crater through which this island was thrown up; the island fell off so near to it that the sea has broken into it a passage: there is nine feet water on the bar at high tides. As soon as you pass this, there is twenty seven fathoms of water all over it; it is one mile and a half in diameter, with almost perpindicular sides of two thousand feet elevation, and as round and regular as if it had been excavated by art. On the north side of the entrance are the fishers' huts; near them they had cut a zig-zag foot path to the top, and we went up; it was a hazardous tour, and I think none but sailors would have attempted it. Near the top the ascent was almost perpendicular. In many places we had to crawl on our hands and knees, pulling ourselves up by the projecting rocks, and had we made one misstep we should have been dashed to the bottom. We arrived at the top and found the rim of the basin to be the highest part of the island. From it on every side but the east, the land had a gradual slope to the water. The island is about five miles long, and is covered with a rank growth of coarse grass, like that on the prairies; but not a tree nor shrub. The two ship masters, Plaskett and Cooper were with us. We found a place where the steam was coming up; Capt. Cooper commenced digging into the dirt and burnt his fingers to a blister. The bank on the east side is an awful precipice. I laid down and crept to the edge and looked off; as I looked down the awful steep to the water, (two thousand feet) a sensation came over my brain that is more easily imagined than described.

Near the huts where we landed, is a number of boiling springs; the water is boiling hot. We had some crawfish in the boat: we put one into the spring, it soon cooked, and when done we ate it.

The Commedant was a polite Frenchman; he could not speak a word of English. Doctor Winslow, one of our passengers, could speak good French, and he was highly delighted with our visit; treated us with great hospitality, and took much pains to go with us over the island and show its curiosities.. Near his huts were the graves of two American sailors. By their head boards we found one's name to be Charles Mallory, aged 21 years; he was first mate of a whale spip, and was killed by a whale. The other was Pardon Howland jr., aged 13 years. He was killed by falling from aloft. How lonely was the sight of those graves on a desolate island of the sea, far—far away from their friends and all they held dear!

At night Capt. Cooper invited us all to go on board his ship and take supper, and we accepted the invitation. After we had got on board both ships stood out to sea, as they had got what fish they wanted; twenty or thirty barrels each. We were waited on with much politeness and friendship; were served with fresh fish, both chowdered and fried in excellent style. About 11 o'clock the night being very dark, the ships made signals by hoisting lanterns they both hove to nearly a mile apart. Our boat was hauled up to gangway and twelve of us got into it, which loaded it nearly to the gunwales; there was a heavy swell but not much wind. We paddled slowly over the rolling billows—the night was dark and cloudy. You can better judge of our feelings in this situation than I can describe. Suffice it to say we got safely on board our ship, and I felt thankful We then filled away and stood on our course, both ships bound to the Pacific. We shaped our course for Cape Chatham, the south west point of Australia.

On this part of our passage, I often used to watch the sun as it was setting, and I think it was just rising with you, and when it arose with us, light had just commenced at home. We arrived off there on the 8th of March, but not in sight of land. We coasted along Bass Straits; but, as there are many islands and rocks in that passage and it would be near the 20th of March before we could land, the captain thought it would be advisable to go around the south side of Van Dieman's land. So we hauled off to the southward. On the night of the 19th it commenced blowing in squalls of rain, sleet and snow; as the sun and moon were near each other (it being near the change) and would cross the equinox so, we expected a severe storm, and prepared for it.

On the 20th, about 10 o'clock A. M., as the weather lighted up betwen squalls, we saw the southwest point of Van Dieman's Land. It was then blowing a gale, and it continued to increase till the 21st. It then blew one of the heaviest gales I ever experienced: the wind whistled and roared through the rigging. the sea ran mountains high, and often over our decks. The Timoleon is an excellent seaboat, but not a fast sailor. She makes sure passages, but not quick ones; so the gold did us no other injury than to tear many boards off the bulwarks, and stove two whale boats—one of them was on the cranes, and the other over the stern; the one on the cranes was broken in two, so that about eight feet of the bow was hanging to the davies, towing in the water. The wind was west, and it carried us ahead with great force.

From here we shaped our course to the northwest point of New Zealand. Around all of these islands has been a great resort for whalemen.—Our crew is made up of men that have cruised for years here, and they give flattering accounts of the beauty of their climate, sail and productions. there are large settlements of English on all of them; and had the weather been good, our captain talked of going in there, and we intended to stop there to commence our mission, instead of continning on to Tahita. There is a great and delightful field for our elders to occupy—some hundred thousands of English emigrants to preach to.

On the 28th, in latitude 35 deg. longitude 166 deg east, we discovered the first and only shoal of sperm whales we had seen since we left home.—Four boats were lowered, and they gave chase; one of them was harpooned, but by some mishap the harpoons drew out, and the whales got away, very much to the disappointment of all hands.

On the 21st we saw some small islands off the north west point of New Zealand, called the Three Kings. Since that we have much head wind; it is now blowing fresh and fair, and we expect in two or three days to touch at an island called Oheitaroa. It is 300 miles south by west of Tahita. It is a celebrated place for hogs and fruit. The ship designs to recruit there, then proceed to Tahita, leave us passengers, and then proceed to the north west coast of America, to fish for whales.

Dear Brother, you see I have nearly used up my paper, and must draw to a close. We feel very anxious to get all the news we can from home—from the various threats we heard and saw in the papers we expect you may have had troubles with the Carthagenians, their alies, and the Missourians. Our dreams have warned us that you all may be mission from Nauvoo by this time, and I can assure you that our anxiety for you and all that is near and dear to us on earth, is very great. We feel that we are exiles for Christ's sake: and any news from home will do us good. I hope you all will not fail to establish a correspondence by letters and papers. Br. Philip B. Lewis, of New Bedford, can give any information you may wish, respecting the way of conveyance. We wish you to remember our sincerest friendship to that brother; we received great help from him.

I wish you to remember the sincerest affections of a husband and father to my family. May God, our heavenly Father, in whom I trust, comfort and support them and you all, till we return again in peace. We have enjoyed good health, since we left home. I am more fleshy than I have ever before been in my life, and I think my companions can say the same, (though they may not be so willing to own it as I am.)

Remember me to all that inquire after us. Tell the Saints to remember us in all their prayers, both private and public. Tell brother W. Richards I will write him from Tahita, after we commence our labors. Dear brother, accept my sincere esteem for you and yours I remain your brother and fellow laborer in the covenant of our Lord and Saviour Jesus Christ.

ADDISON PRATT.

P. S.—Pacific Ocean, Island of Toobouai, Society Group, 4th, 1844

From the Times and Seasons.

Apostles and Apostates.

SIR:—Having lately arrived from the East and having seen a new paper purporting to be "the Latter Day Saint's Messenger and Advocate," resuscitated, for the avowed object of opposing the course of the constituted authorities of the church of Jesus Christ of Latter Day Saints, as left in the blood-sealed state of revelation by Joseph Smith and Hyrum his brother, who are a majority of the quorum of the first presidency; and having also waited patiently for Elder Phelps or some of the 'Twelve', to give this 'wandering star,' or 'cloud without water,' a just judgment, I take my pen in my hand to apprize the church and public of the fact, and offer a few remarks, and quote some revelations, which I think will not be amiss.

The most of the paper is made up of a letter from a man by the name of Forgeus, which appears to me to be the crudest mass of chaos I evea saw together. The whole maneuvre, is just the sort of matter for 'the man of sin' to reveal himself in; and Sidney Rigdon Esq., who is held up throughout the lengthy epistle, as 'the stem and branch of Jesse,' will use it as dexterously as a manufacturer does materials for soap:—using Forgeus as the 'stick of——' to mix the royal liquid, and frothify lixivium for the host of the Gentiles, and the fragments of Israel. So much for the religious artificer, the sacred soap stick, and holy pot of (not) manna, but soft soap suds: pardon the expression, gentle reader, it is not revelation, but composition, that will just fit religious gambelrs; for, Rigdon, Forgeus, & Co., are as corrupt as John C. Bennett. Their feint reverence for Joseph Smith, like the touch of the torpedo, is meant to benumb his fame; their seeming praise of virtue like the sting of the asp, is slow poison to truth; and their devoted breath for the welfare of the saints, like the sirocco of Egypt, is a blasting wind to ruin their future prosperity.

The real drift of the paper, is, to support Sidney Rigdon Esq., at the head of a church, (not the church of Jesus Christ of Latter Day Saints,) and lest any person be deceived by such 'specious pretences' and false insinuations by misrepresenting the scriptures and revelations, I have concluded to try my skill at quoting some of the rules of the church, as left on record by the great apostle of the last dispensation, even the martyred Joseph Smith. On the 102 page of the second edition of the Book of Doctrine and Covenants, paragraph 11, reads as follows:

'Of necessity there are presidents, or presiding officers growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, three presiding highpriests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witneses of the name of Christ, in all the world: thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be special witnesses unto the Gentile and in all the world. Thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve spescial witnesses or apostles, just named, And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power and validity one with the other. (A majority may form a quorum when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them are to be made in all righteousness, in holiness and lowliness of heart, meekness and long suffering, and in faith virtue and knowledge, temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the know-

ledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembay of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.'

There are three important points in this section: First, three presidents must be chosen and upheld by the faith and prayer of the church, to be legal; a self made machine wont do. Second, these three presidents form a quorum, and can never act separately—though two may form a quorum when circumstances render it impossible to be otherwise. Now allowing that Sidney Rigdon was one of the first presidency, for the sake of argument; when Josph and Hyrum were martyred, the presidency was left vacant, and the next quorum (the Twelve) 'being equal in power and authority' to the three first presidents, hold the same standing and keys; and, of course, must bear off the kingdom in its destined road according to the pattern. Thirdly, if their decisions and conduct were righteous, then they fulfilled the promise, otherwise, all the quorums constituting the spiritual authorities of the church, could repeal their decisions, and appoint whom they pleased to rule over them,

There is also another presidency which may be read at pleasure, on the 154 page of said Doctrine and Covonants, the 6th paragraph reads as follows:

'The presidnet of the church, who is also president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed, and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead both or either of them.'

All that is necessary to remark on this subject, is that this presidency is over the high council of a stake, and has to more relevancy to the first prenidency over the whole church, than a county judge has to the President of the United States: in fact the high council being a tribunal for transgressors—perhaps it may justly rank as a judge to the president of the United States. No man of common sense wonld ever think of boosting up a man as president of a stake, to be like Moses. No, never. He is a Cushi, that proclaims such doctrine, and needs to tarry in Jericho till his beard grows,

The third presidency mentioned in said Doctrine and Covenants, is on page 107 and reads thus:

'Wherefore, it must needs be that one be appointed of the high priesthood, to preside over the high priesthood of the church, or, in other words, the presiding high priest over the priesthood of the church. From the same comes also the administering of ordinances and blessings upon the church, by the laying on of hands.'

This presidency is different from the other two and means the presidency over the quorum of the high priesthood. It has nothing to do with the 'first presidency' over the whole church, more than to send out high priests to preside over branches, stakes, &c., in any part of the vineyard, under the direction of the Twelve. Neither has it any thing to do with the presidency over the high council, more than to act in union. Having said so much on these three presidents, let it suffice.

The Twelve are still a different presidency, because they compose a quorum that cannot be dispensed with; while, according to the very nature of the case, the before mentioned presidencies can. If there be no stake organized, then there is no need of a high council and so of the others, without a designated place. Not so with the Twelve, they are never twice chosen; vacancies may be filled, as was the case with Judas, or with some modern apostacies. The revelations for choosing them on the 258 and 9 pages of the said Doctrine and Covenants, is,

'And now behold, there are others who are called to declare my gospel, both unto Gentile, and nnto Jew: yea, even the twelve; and the twelve shall be my disciples, and they shall take upon them my name: and the twelve are they who shall desire to take upon them my name with full purpose of heart, and if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach the gospel unto every creature and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you; wherefore you must perform it according to the words which are written. And now I speak unto the twelve:—Behold my grace is sufficient for you: you must walk uprightly before me and sin not.—And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me: wherefore you shall testify they are of me, and not of man; for it is my voice that speaketh them unto you; for they are given by my spirit unto you, and by my power you can read them one to another, and save it were by my power, you could not have them: wherefore you can testify that you have heard my voice, and know my words.'

In addition to this, a revelation directly to the Twelve, besides many other things, says, as recorded on the 417 page of said Doctrine and Covenants:

'For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the the fulness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation: for verily I say unto you the keys of the dispensation which ye have received, have come down from the fathers - and last of all, being sent down from heaven unto you.'

This conclusively shows that the Twelve hold the power of the priesthood in all the world. To make the matter plainer, however, I take an extract from President Joseph Smith's charge to the Twelve on the evening of the 27th of February, 1835.

'They are the Twelve apostles, who are called to the office of a travelling high council, who are to preside over ALL the churches of the saints among the Gentiles, where there is no presidency established, and they are to travel and preach among the Gentiles until the Lord commands them to go to the Jews.—They are to hold the keys of of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel' to every creature. This is the power, authority and virtue of their apostleship.'

Elder Woodruff, one of the Twelve, having gone to England to preside; Elder Wm. Smith, another of the Twelve, travelling constantly in the Eastern States, together with the labors of Elders Hyde and Page, and the last summer's tour of the whole Twelve, which, put along with their unabated vigilance in the vineyard since their appointment, is pretty strong testimony that 'they are called, chosen, and faithful.'—Thanks be to Jesus. the honors and powers of the priesthood are not obtained, by money or by craft. They are handed down by lineage from father to son, according to the order of the Son of God.

No body disputes the apostacy of certain men from Cain down to Sidney Rigdon, Esq., nor is it at all to be wondered, that they all claim to be 'perfect' G. M. Hinkle has the 'Bride, the Lamb's wife;' John C. Bennett has been 'Joab, a general in Israel;' Law, notwithstanding he carried pistols to shoot Joseph, is so smooth that he is nearly 'a new redeemer;' and Sidney Rigdon, Esq., who it seems. from the paper before alluded to, is the 'stone the builders rejected,' independant of Jesus Christ:—We must be plain on the subject and quote a little scripture which seems to meet the case to a nicety, whether the prophet meant so or not, because Sidney is determined to fight the Gentiles among the Alleghany mountains. So hear what Daniel says:

'And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honor the God of forces. and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and plesant things.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

And of the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overthrow and pass over.

He shall enter also into the glorious land and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans, and the Ethiopians shall be at his steps.

But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.'

All this is spiritual and shows that besides Sidney's being the 'stone the Jews refused,' holding the key of David which actually belongs to Jesus Christ, he is a kind of god that will trouble the Ethiopians, Egyptians, Lybians, &c., probably with bees and flies, but will come to his end and 'none will help him.'—It may not be amiss, however, before Sidney obtains this mighty power, to square his claims from revelations in the aforesaid Doctrine and Covenants, Section 11, page 158: and which was the first word the Lord ever said to encourage Sidney up to that time, among other things, said of Brother Joseph, 'and in weakness have I blessed him, and I have given unto him the keys of the mystery of these things which have been sealed, even things which were from the foundation of the world, and the things which come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.'

From the facts before us, and the blood of the martyred Prophet, it is more than mere hope so. or say so, that Joseph did abide in God until he escaped in blood to bliss, giving Sidney not even the hope of a promise of the 'keys of the mystery.' As to the promise of his being a spokesman before the face of the Lord, if he did not transgress and get cut off by the legal authority of the church, I have not a word to say. It may be as necessary to have a Pelagoram as an Aaron, but that is no sign that either of them can enter the goodly land alive. Honor and shame can both be rewarded.

But I have not done with keys: Sidney or his 'stick,' makes a great ado about the keys: on the 330th page of said Doctr-ne and Covenants, we read;

'Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given unto another; yea, even unto the church.'

Sure enough—to the church; but nothing is promised to Sidney. In the next paragraph is this masterly idea;—(Sidney Rigdon and F. G, Williams) 'They are accounted as equal with thee (Joseph) in holding the keys of this kingdom' —that is;—both of them were equal with Joseph, &c. One could not be 'equal,' because he could not constitute a quorum. It has been urged that Sidney was once ordained a prophet, seer and revelator in the church, and no doubt was so; but what of it? On the 24th page of said Doctrine and Covenants, it reads, speaking of particular servants;

'This is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth, and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

But when was Joseph Smith ordained by man as a prophet, translator, seer, and revelator? Never. When was Moses or Jesus ordained prophets, seers, and revelators, by man? Never. God does such sacred business in heaven before hand. See Psalm 45.

On page one hundred and fifty, of said Doctrine and Covenants, it is said to Joseph Smith by the Lord, 'Behold thou wast called and chosen to write the Book of Mormon, and to my ministry.' The church record does not show that Joseph Smith ever transgressed, but the same record, after showing Sidney in his ups and downs, leaves him 'cut off' by all the spiritual authorities, for transgressions. And now if he still persists in his course of rebellion to the constituted authorities established by revelations, and endeavors to establish a new place of gathering, contrary to former commandments, we shall not have to mutilate the following passages much, to touch his case exactly:

'Now we beseech you, brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.'

The saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the sham quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the 'dreadful splendor' of 'spiritual wifery,' which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelation, just because he wanted 'to go to Pittsburgh and live.' Wo to the man or men who will thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow a man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead!—there is no law of God or man against it? This is all the spiritual wife system that ever was tolerated in the church, and they know it.

The cream of Sidney's stick in the explanation of the parable of the twelve olive trees in said Doctrine and Covenants, at the latter end of the wonderful epistle. This must be the glory of Sidney's excellency. By the bye the parable was given while the churcn was in Jackson Co., Missouri, long before the 'Twelve' were chosen; and the Bible and Book of Mormon allow the house of Israel to be the vineyard of the Lord of Hosts, and the olive trees, the twelve tribes, which were scattered, and the Gentiles the wild olive, were grafted in, and the temple at Jerusalem, not the tower, was thrown down. Such spiritualizing as Sidney's stick's—

"Would light up a smile in the aspect of wo!"
That a fool is a fool though he thinks he is wise.

Comparitively judging, the whole letter is about as near to truth, light, and salvation as the toot of a ram's horn is to the tone of an organ.

One thing more, and I have done, that ne plus ultra of book making money, Benjamin Winchester, is about to publish, according to Sidney's paper, "a work in which he will cancel the claims of Elder Rigdon at length."—Now this is the unkindest cut of all. To 'cancel' is to draw black lines across; or to obliterate, so, as a matter of convenience, this religious, literary dandy. will expunge Sidney's claims and his own, as they both have been cut off from the church for unchristianlike conduct. Where little is, little is axpected.

Before I conclude let me drop one word relative to trying the spirits. It is tolerably well known that God reveals his ordinanced in a place appointed. He has said he will do it in the Temple as soon as that is completed. The way the work now goes on it will soon be ready for washing, annointing, and the endowment; but while we are waiting, and frequently are annoyed with such animals as 'Sidney's stick,' it may be well to reflect on the following pattern to try spirits; it is on the 294 page of said Dsctrine and Covenants.

'And again, I will give unto you a pattern in all things, that you may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances; he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under mypower, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens.'

To OBEY MINE ORDINANCES! Ah! that is the touch stone! If a man does not tithe himself for the Temple and for other purposes, his religion is a mere echo; and his professions will leave him with the rich man in hell. Read and practice the 430th page of said Doctrine and Covenants.

In conclusion let me solemnly say, and I thought so when I saw the smoky houses of Pittsburgh; as I passed through on my way down the river, Sidney and his 'clique' (for so I call it) are perfectly at home, and will be as long as they can kick up fuss enough to attract the Gentiles and apostates;—for misery loves company; and let me tell you when the sow that was washed hath returned to her wallowing in the mire; and the dog to his own vomit again; that such events show that judgment has begun at the house of God; and where shall the sinner and ungodly appear? Oh, let me say to the brethren and sisters, as you have followed the glorious revelations of your late martyred prorhet for good, continue and finish that splendid monument of his sublimity, the Temple, where you can receive an endowment in season to triumph over the machinations of apostates, and the wiles of Satan.

AN OLD MAN OF ISRAEL.

THE PROPHET.

SATURDAY MORNING, JAN. 11, 1845.

The Saints in New-York.

It has been suggested to us by many, of the propriety of leasing a building for the period of some ten or fifteen years, in a central part of the city, and altering it into a convenient and respectable place of public worship, for instance, similar to the style of the Broadway Tabernacle, but not on so an expensive or extensive scale. Now certainly, this is a question well worthy of our investigation, and demands a mature and candid deliberation of every Saint in the city of New York. We are looking forward to the time (not far distant, either) when this place will stand amid the front rank of the strong-holds in Zion. Our foreign emigration will soon pass through this city; many will be induced, as well as under necessity of tarrying here until they have made themselves ready to locate in the west. New York bears the reputation, and has for many years, of being the best city for the poor to obtain a livelihood in the Union; in Commerce it can, and has competed with the world; in Mechanism she is not to be outdone by the Yankees. Thousands there are in this city who have never heard the sound of the Gospel, for want of the necessary means of placing it before them, and if the above project could be carried out, it would be the means of relieving our society of a very heavy bill of expense. (which cannot under the present system fall far short of five hundred dollars per year) The building could be rented four or five evenings in the week, which would more than pay the expense of the leasing; thus, instead of the bill of expense which we now have to pay, we would have a source of income. There is not a place in the city of New York suitable for public lecturing, with the exception of the "Tabernacle," and the rent of that is so extortionate that but few are able to procure it; and a building fitted up in similar style and afforded for half the money would never want for an applicant. So brethren let us awake to our interest as well as our duty, and advocate the doctrine of retrenchment. It is true we are poor, and have but little means to do with; but mark, if we once lay hold of the matter with a strong determination in the name of Elijah's God, and agitate the matter and keep it before the minds of the Saints, the way will soon be opened, and the object accomplished.

"The Prophet."

We have employed an engraver, and will commence soon to publish a short description in each number of the Prophet, of the discoveries made by Carthewood and Stephens in Central America, in 1840 and 41. A description of old ancient ruined castles and buildings will be accurately represented. By a liberal patronage from the Saints in sustaining the Prophet, will ennable us to afford them a rich treat of American Antiquity.—The Saints must be aware that this enterprise will be attended with no little expense; but we feel confident of success. if they will only subscribe liberally for the Prophet.

From our Philadelphia correspondent, we learn that the Rigdonites have given up their hall that they have heretofore held their public meetings in.

"Truth is mighty"

By most every mail we learn that the 'kingdom' is onward in its progress. Many are turning a listening ear and investigating the truth, and not only that, but are obedient to the same. Thus it is, we have the cheering consolation of witnessing the folly of men, who endeavor to arrest the progress of God's work by the foolishness of apostacy, for their own personal aggrandizement.

Halifax.

Elder Gwatkins that left our city last fall for the east, has commenced his labors in Halifax N. Scotia, and through the blessing of God has baptized six, and the prospect is still quite favorable for a good work.

The Governor of Illinois has sent a message to the Legislature of that State, fully setting forth the unhallowed persecution carried on against the Saints, and exhonerating himself as being identified with the aggressors.

Prayer Meetings,

Prayer meetings are held regularly every week at the following places.—Monday evening at 42 Clarkson St; Wednesday evening at 31 Garrick St; Thursday evening at 118 Fulton St., and on Friday evening at 11 Lewis St.

O. S. Fowler.

On last Monday evening we attended to a lecture delivered by O. S. Fowler on the "Study of Man; Its interest and importance" which was highly interesting. Great light was thrown upon the Physical Organization of Man, and that the Brain is the Organ of mind was proven beyond contradiction, and its division into seperate organs, was beautifully illustrated, by specimens of the brute creation, examined in the presence of the audience, which could not otherwise than satisfy the inquiring mind of the truth of the position taken. He lectures every Monday evening, gratis, at St. Luke's Buildings, corner of Hudson and Grove. There will be an excellent opportunity for the scientific mind to acquire matters of fact, which cannot be had at all times upon so liberal terms.

"MAN! know thyself aright, presume not God to scan,
The greatest study of mankind is MAN."

To the Elders.

Why is it, that there is no more interest manifested among the Elders in enlisting support or subscription for onr periodicals, certainly it can not be for the want of a proper estimation of their value, and the good results of an extensive circulation, neither can it be through any selfish motive. for no stronger engine can be put in motion to extend their influence. It calls forth a feeling and spirit of investigation. It enlists the inconsiderate and neglectful into the cause of enquiry, arrousing them to a state of defence of their peculiar tenets of faith and doctrine, and eventually terminates in a surrender at discression, extending their fields of labor and opens a rich harvest of souls for the Kingdom of God. Now, every Elder would but make the success of our periodicals a part of their mission by arrousing the minds of the Saints to the inportance of their being sustained and circulated, a work cauld be accomplished in five years that would fully reward them for their labor and toil.—Our correspondence will soon be opened with England and other European nations that will be the means of furnishing the columns of our paper with interesting matter from abroad.

The following paragraph we copy from our currespondent at Peterborough N. H. It shows well the utility of faithfull shepherds.

The branch of the church in this place at the present time, is in a prosperous condition, enjoying the peacable fruits of the Gospel of the Son of God, and as yet, there has been no Wolves among us, although we can frequently hear them growl at a distance; but as we have some good Shepherds we hope to be defended from our common enemy, (Apostates.)

A hint to genteel poor Men.

Dr. Johnson proved himself a philosopher, when he went to London to seek his fortune, as we learn from the correspondent of the Charleston Transcript. Upon enquiry, the Doctor was told that thirty pounds a year would enable a man to live there without being contemptable. He allows 10 pounds for clothes and linen. He said a man might live in a garret on eighteen pence a week; few people would enquire where he lodged, and if they did, it was easy to say "Sir, I am to be found at such a aplace." By spending three pence in a coffee house, he might be for some hours every day in very good company; he might dine for sixpence, baeakfast on bread and milk for a penny, and doe without supper—On clean shirt day he went abroad and paid visits!

Elder Pratt will address the Saints in New York on next Sabbath morning, afternoon, and evening.

From the Neighbor.

MR. EDITOR—

I have just taken a glance at the 2d number of Sidney Rigdon's paper. He tries to show that a division of the church was predicted by the Saviour in the parable of the ten virgins, but his logic will all fail on this point. He will never get one half of the church; consequently the division which he has caused is not predicted of, neither alluded to in the Scripture which he quotes. But that he is a branch spoken of, none, I presume will pratend to deny. The Book of Mormon speaks of some bitter branches that were to be cut off by the authorities of the church. He tries, however to show that Joseph was cut off for his transgressions; yet when he came here first from Pittsburgh he said that God had shown him that a guardian must be appointed to the church, to carry out the measures of Joseph, and he offered himself as the guardian, but was rejected. And now he says to carry out the measures would be death.

Mr. Rigdon, do you remember how you came into a certain council about the 1st of April, or the latter part of March last. that had been organized by Joseph Smith; and also how you danced and shouted and threw your feet so high that you came well nigh falling backwards upon the stove?—certainly you must remember this; for you frothed at the mouth like a madman, and gave glory to God so long and loud that you became entirely hoarse and exhausted. Your song was 'Glory to God and the Lamb, that I have lived in this time' Hallelujah to Jesus that mine eyes have seen this day, and thanks to my brethren that I have been permitted to enter here, for of a surety God is with you in power and glory."

Do you not recollect, Mr. Rigdon, saying to me a day or two after, at your own house, when you were standing in the door and I just without, that every body might know that God was there. "I know that he was there," said you, "even in that council." Now you say that Joseph was a bad man, and had been for a long time. You say that all the authorities here are base and wicked. But you did declare here that if ever a man died a martyr to the cause of God, Joseph Smith did and that he went to heaven holding the keys of

the kingdom; and that the kingdom must be built up unto him (Joseph Smith.) You also said that you had seen Joseph in a vision, and that he occupied this important station. You also declared that God had shown you these things, and you need not attempt to deny it: for there are thousands of witnesses here of both male and female that heard you. And why are you now prating against him and the church, giving yourself the lie, and rendering yourself a burlesque upon all honesty, integrity, consistency and uprightness.

Your race, sir, is about run; and unless you speedily repent, the hand of god will soon be heavily upon you. And if you do repent and eat your own words, that will damn you in the eye of reason and justice; so you are bound to come to naught, and that speedily, turn which way you will, or go forward in your present course. If you go forward in your present course, you will waste your strength and spirit, and God will condemn you. But if you repent you are only damned for this world in the eyes of men, and you may get salvation at last.

The editor of Mr. Rigdon's paper is very sure that Nauvoo is doomed to be overthrown. I would say don't be so fast. Nauvoo will live to preach the funeral sermon of the pretended "Branch," and her daughters chant thy requiem. When thy memory only lives to be a stink in thy nostrils, and also in the nostrils of God and the people, when thou art as powerless as John C. Bennett, or Judas Iscariot, then know that you have fought against Jehovah, and lied his holy name.

ORSON HYDE.

Vincentown, N. J., Dec. 24, 1844.

BROTHER BRANNAN—

Being personally acquainted with some of the leaders of that fraternity, and knowing that their words could not be relied upon while they were members of the church, men of corrupt minds, who ought to have been dealt with before they were, and cut off, or if they did not repnet, knowing them to be liars, and acting under a cloak of religion, through hypocrisy and deception, trying to build up the kingdom of God by preaching false doctrine in private, and denying it in public, and by this expecting to glorify God and save their souls.

But all this must be, to fulfil the words of our Saviour, where he says, "The net is cast forth, and gathers fish of all kinds, both good and bad," and I think Nauvoo has proved a good fish market, for to haul in the net, for it has cast the bad away, and they have gone forth trying to make the world believe they are the good fish, when they have been condemned at the market as a bad article, and cast out to prevent their venom from spoiling the good fish.

There is no possible way of getting the scum off the pot unless it boils, and then it can be scummed and thrown away as unfit for use. And this has certainly been the case, for the scum is nothing but froth and blubbers, and soon will disappear. But if the scum is left to remain in the pot and not scummed off, it will make every thing in the pot unfit for use. The scum ought to have been taken off before it was, but the pot did not boil sufficient for the scum to raise upon the top of the pot. But after the murder of the Prophet and Patriarch, the pot by some means took fresh fire, and began to boil dreadfully, and there was much anxiety among the people to know whether the pot would not boil to such a rate that it would empty itself of its contents, but amid this anxiety the scum began to collect, and before the pot had boiled many days the scum appeared in full view. The household was called together, and a council was held to know what should be done with the scum that had collected on the pot, and it was the almost unanimous consent that the scum should be immediately taken off. So the ladies were applied, and the filth was removed, and the pot immediately ceased to boil, for it was on account of the poisonous drugs that caused the pot first to boil, and who could not imagine a cause, when the cause was removed.

I always believe in getting ahead of the devil whenever we can.

Yours respectfully,
A. H. SCOTT.

Notice.

Notice is hereby given to all the Elders of New Jersey and elsewhere, that a conference of the Church of Jesus Christ of Latter Day Saints will be held in Northampton township, Burlington county, state of New Jersey, on Sunday afternoon, at 1 o'clock, January 19th, 1845, at a place called the Tabernacle school house, about seven miles from Vincent town, in said county. Therefore all the Elders who can, are particularly invited to attend, as there will be business of importance to be transacted on that occasion.

A. H. SCOTT.

Late from Mexico. Santa Anna in Disgrace. His probable overthrow. Arrival of Mr. Cushing.

Yesterday's mail gave us very interesting news from Mexico, by an arrival at New York.

It appears, from the voluminous accounts given, that Santa Anna not relishing the course of Congress, proceeded to put down the body by military force. This however produced a reaction, and has resulted in the resumption of its duties by Congress, and the declaring of several of the largest cities against Santa Anna, he was at Quaretaro, at last accounts, with about 8,000 men. He has the military with him, but so extensive is the indignation at his proceedings, that he probably will have to fly, unless his genius, which is great, enables him to surmount his present perils. No battle has yet taken place.

At Vera Cruz, the mob insulted and broke all the statues, busts, &c, erected in his honor—and even his famous leg was similarly treated. From present appearances we would not be surprised soon to hear of the arrival of the Dictator in this country, or of his execution. The Minister of Finance is charged with having run his arms up to the elbows in the public crib, to the tune of millions, and is under arrest.

Mr. Cushing arrived in the same vessel that brought the news. He was robbed in Mexico, of many very valuable papers, by a banditti.

From the Times and Seasons.

☞ We have just received a communication from Elder William Smith, the only surviving brother of Joseph, and one of the Quorum of the Twelve. He would have been here some time ago had it not been for the sickness of his wife: he went to the east for the purpose of recruiting her health, which we are sorry to be informed, is fast falling. He has been laboring for some time among the eastern churches, and purposes returning here as soon as circumstances will permit.

It will be his privilege when he arrives, to be ordained to the office of patriarch to the church and to occupy the place that his brother Hyrum did when living; and he will stand in the same relationship to the Twelve, as his brother Hyrum did, to the First President, after he was ordained patriarch.

We sincerely sympathise with him in the loss of his brothers, and in the sickness of his family, and although he may find himself lonely and desolate on his return, having lost three brothers since his departure—three of the best men in the world—yet we can assure him that his old friends the Twelve have not forgotten him. He lives in their remembrance, and though with him they mourn the loss of friends, they will rejoice to take him again by the hand, and to enjoy his company and share his counsels in the city of Nauvoo.

Jewish Apostacy.

When the Jewish church were in a state of apostacy, and were about to be broken off because of their unbelief; (as is the condition of the Gentiles;) they supposed themselves to be a wise people, to have great understanding in spiritual things: and therefore, they could not receive the light that come immediately from heaven, because they were too much blinded by their own superstition and bigotry, having all confidence in the immagined light and wisdom of their age and nation. But instead of so great light and wisdom as they immagined, how dark and benighted was their minds while they received not a ray of light from heaven to interupt their darkness! They were called blind Pharisees, and their leaders "bliud leaders of the blind." Indeed, nothing was wanting to render impossible their escape from this dilemma, but an established opinion that there could be no revelations from heaven in their days. They erred from the truth because they was not dictated by the spirit of truth, but formed opinions of their own according to the depravity of the human heart; and disagreing in their opioions, they split into sects and parties: but still supposed themselves to be an enlightened people, that they had a perfect knowledge of their scriptures, and that their scriptures were sufficient for their instructions,—Yet they did uot understand their scriptures, because they had not the teaching of the Holy Spirit. Their scriptures had taught them "that Christ cometh of the seed of David, and out of the town of Bethlehem where David was." John's gospel 7: 24, therefore they rejected him that came out of Galilee. For they stumbled at the stumbling stone because there was uo light in themselves, for where there is no light from heaven, the darkness is total, And although the Lord sent them apostles, evangelists, prophets, and teachers, men inspired of God, yet, this people knowing that they received no revelations from heaven, immediately to themselves, and disbelieving others who did, might have concluded like the present day Gentiles, that there was no revelations from heaven in their days. B.

KALAMAZOO, Mich. Dec. 15, 1844.

Dear BROTHER BRANNAN;—

I embrace the present opportunity to address a few lines to you. I am happy to learn that you are engaged in so laudable an undertaking as that which constitutes the publishing of the Prophet; and I pray God to prosper you in your endeavors to establish it upon a sure foundation, that it may long be a herald of truth to the perishing inhabitants of the earth, that it may be a day star to thousands yet groping in the regions of mental darkness. That it may serve as an index to point the way-worn traveller, blinded by the 'black-coat-fog' of error and superstition, to the port of endless rest, where the pure in heart shall dwell when the "darkness that covers the earth, and the gross darkness that covers the people" has been driven back to its own place by the glorious light of the everlasting gospel in its purity. To the end that your valuable periodical may be firmly established, I shall procure all the subscribers I can for it and forward the same. When I recollect the many happy hours we have spent in by-gone days, together with many other youthful friends whose hearts then beat high in hope, many of whom have gone to the world of Spirits, while others are now faithful proclaimers of the wonders and glories of the new and everlasting covenant, and some have fallen away and have been lost in the vortex of apostacy—have become citizens of a kingdom of darkness, to whom is reserved the blackness of darkness forever; I say when I recollect those happy hours, and the changes which have since been wrought, my heart is filled with mingled feelings of joy and sorrow—sorrow for the loss of our friends, many have fallen victims to the fell spirit of persecution, and have been martyred for the testimony of Jesus; and joy when I think of the prospects before us, for we may say the fond prospects of youth are yet before us, and knowing as we do that we are engnged in the work of the great God with confidence may we look to see it prosper and prevail, most assuredly these last reflections are joyous. Although freedom's soil has drunk in the blood of martyred prophets and Saints as the rains of heaven, yet they live and shall be had in everlasting remembrance; for after we believed, we were sealed with that holy spirit of promise which is the earnest of our inheritance, until the redemption of the purchased posession, by which we have an anchor to the soul, sure and steadfast, and cast within the veil. Then what if we have seen the Saints slain for the word of God; we have the assurance if we are faithful we shall hail them in the regions of eternal day—far, far beyond these restless climes; for Jesus Christ the immortal conqueror of death has passed the same way before them and has brought life and immortality to light through the Gospel. Glory be to God who giveth us the victory through our Lord Jesus Christ. O eternal rest, my spirit longs for thee! How sweet the prelibation of eternal life! there the pure rays of glory shine forth from our Creator; there the never fading beauties of our Redeemer, and the joys of the redeemed, all conspire to render that rest desirable indeed. Who so vile as not to cast off the evils of this life, and count his life not dear unto him, to ensure an inheritance in those blest mansions, where sickness and sorrow, and pain and death enter not. But I must close this subject, and give you a short account of the work of God in this country. Two years ago when I first came into this section, the number of Saints in western Michigan did not exceed thirty; I went into a new field, labored two months and a half, and baptized twenty four, then returned to Nauvoo, came back in the fall, since which I have labored in company with several faithful elders.—The number is now over two hundred and thirty, and as far as my knowledge extends, Rigdonism has made no impression upon them, and the work is now in a prosperous condition.

I subscrbe myself,
Your friend and brother in the Gospel.
E. MILO WEBB.

Alas!—Joe Smith's wife has given up mormonism, and gone to live by herself—Richmond Star.

Do you take the credit of the above to yourself friend Star! or do you give it to the Devil! let it be from either, it is a WHOPPER, and you had better try again.

Bishop Onderdonk who has been undergoing a trial for the last four weeks for kissing the Ladies, has at last received his sentance of suspention from clerical duties.

But little hopes remains, of the anexation of Texas during this term of Congress.

The Return of the Jews.

Will our neighbor of the Millenial Day in No. 9, give us an explanation of the following passage; we are open to conviction, and seek after truth;

Zechariah, 1 chap., 18, 19, 20, 21 vs.

Then lift I up mine eyes, and saw, and, behold, four horns.

And I said unto the angel that talked with me. What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

And the Lord shewed me four carpenters.

Then said I, What come these to do! And he spake, saying these are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the gentiles, which lift up their horn orer the land of Judah to scatter it.

Lowell, Mass., Dec. 28, 1844.

BROTHER BRANNAN,

I received a letter last night written in behalf of the Eastern branch of the Church of Jesus Christ of Latter Day Saints, requesting me to make a report of the Lowell branch. I therefore thought it wisdom to make the report through the columns of your paper. It was with reluctance that I consented to act here as president of the branch, having formed a firm resolution to retir from the field of labor during the winter, being much worn down with excessive labors having been constantly in the field for two or three years past; but seeing the destitute situation of the saints here (Brother Libby having moved away) and seeing they had a desire to live, through much persuasion I consented thinking it to be my duty, the voice was unanimous. The branch is composed of thirty-five members. I cannot say that every thing was exactly right, yet the saints here are kind, and manfested a desire and a willingness to forgive and come into a oneness. Last Wednesday (Christmas) we devoted to fasting and prayer,—I never spent a day to better advantage or more agreeably. We reorganized the branch and set things in order. Every move that was made was unanimons to support the Twelve, and to use their influence in carrying out Joseph Smith's measures, &c. All that felt to forgive and to support one another were called upon to rise up—it was unanimous. The occasion was solemn, and the Spirit of God rested upon the congregation in power.

When our meeting broke up a general spirit of love and union prevailed; if the measures adopted are carried out, as they undoubtedly will be, the branch will prosper, it cannot be otherwise. I will say, in behalf of the Lowell saints, that they are a kind and benevolent people, and worthy of the prayers and confidence of all the faithful in Christ.

With regard to apostates that I am warned against, I would say there is no foothold for such characters here, and in case they were to visit us they will go away leaner than they came—the same to all that teach any thing but the pure principles of the Gospel I am happy to hear of the love and union that prevails amongst the Boston saints. May the Lord God bless and prosper his people, and roll forth his mighty pnrposes in power, is the prayer of your Brother and fellow laborer in the bonds of peace.

J. W. CROSBY.

John Wesley a Latter Day Saint.

IN REGARD TO THE SPIRITUAL GIFTS AND THE APOSTACY OF THE CHURCH.

Extract from the 94th Sermon of John Wesley, on "The More Excellent Way."

"It does not appear that the extraordinary gifts of the spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian religion, heaped riches, power, and honor upon the Christians in general. From this time they almost wholly ceased. Very few instances of this kind were found The cause of this was not, as has vulgarly been supposed, because there was no more occasion for them, because all the world had become Christians. This is a miserable mistake! Not a twentieth part was then nominally Christians. The real cause was because the love of many waxed cold—the Christians had no more of the spirit of Christ than the other heathens.—The Son of Man when he came to examine his church could hardly find faith on the earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned heathens again, and had only a dead form left.

From the Richmond Star.

Disunion.

We have always considered that as the real and only means by which we have now become frmiliarized with the treasonable talk of disunion—a subject now of comparatively calm almost indifferent discussion; indifferent so far as the old spirit of patriotic devotion to the American Republic is concerned.

The project of annexation is but a branch trom the same root. It involves the question of slavery, and embraces also the question of disunion, and whether designed or not, the influence exercised by the Enqeirer upon these two points, has been among the most decided of all those which have now brought many men to an almost daily calculation of the value of the union, and maybe, and probably is. ripening a portion of the country ror an act, deplorable to all the world, and fearfully disastrous to this glorious empire of ours, Whether the reputation of doing this work be an enviable one or not, we leave others to judge. We believe it true, to the letter.

The Trumpet.

From our correspondent, (Elder Webb of Michigan) we learn still further of the progress of the work of God. Truth is onward and triumphant in pulling down the strongholds of darkness and superstition, and the traditions of men are giving ground to the blazing light of revelation, that has damned upon a dark and benighted world in this the nineteenth century. "Truly the harvest is great, and the laborers few."

For the Prophet.

An Invitation to the Saints.

We'r going to dwell in Zion's land:
Will you go? Will you go?
To meet the Saints, a happy band; Will you go? &c.
Thousands have reached that bles't abode,
Anointed faithful Priests to God
And thousands more are on the road; Will you &c.

We there shall hear the word of God: Will you go?&c.
With thoughtful hearts to praise the Lord: Will you &c.
Intelligence we shall gain,
And with our Saviour we shall reign,
When earth is purified from sin; Will you go? &c.

We'r going to join the Saints of light: Will you go? &c.
Who understand the truth alike:
The Scriptures they are plain and clear,
To gather all both far and near,
That they in Zion may appear; Will you go? &c.

Come all ye humble Saints of God: Will you go? &c.
You who are scattered far abroad: Will you go? &c.
Jesus has called, His voice obey.
For He alone has marked the way:
Then why shall we in Babel stay; We will go! &c.

By Miss R. W. C.

RELIGIOUS NOTICES

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hour morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall No 20 Merrimack st.

J W. CROSBY Prest.

The Church of Jesus Christ of Latter Day Saints in New Haven hold their meeting regularly every Sabbath under the Old Masonic Hall, Orange street.

ELDER SELAH LANE Prest,

LIST OF AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elder Wm. Van Avery is authorised to act as agent for the Prophet in Franklin, Michigan

Elder G. P. Underhill is authorised to act as agent for the Prophet at New Rochell,

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for th Prophet.

Elder David White, of Brondford, Upper Canada, is authorized to act as agent for the Prophet

Elder C. A. Terry of Brighton, Mich., is authorized to act as agent for the Prophet

Elder Burton of Royal Oak, Mich., is authorized to ac as agent for the Prophet.

Elder Wm. H. Miles, is authorised to act as agent for the Prophet.

Elder George P. Dykes is authorized to act as agent fo he Prophet, in Norway, Ill.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Pell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus C. Moore is authorised to act a agent for the Prophet

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Albert & —— Lutz are authorised to act as general agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder Ira J. Willes is our authorised agent for the Prophet

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklesstown, New Jersey, a requested to act as agent for the Prophet.

Dr. J. Shamp is our agent in Batavia N.Y. and vicinity.

Elder A. Badlam is authorised to act as general agen for the Prophet.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Cordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our authorized Agent.

Elder Henry Jeanings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ Traveling Elders are requested to act as Agents for he "Prophet," and receipt for all monies, and forward the same as soon as convenient.

BOOKS TO BE HAD AT THE PROPHET OFFICE.

Book of Mormon,—Price $1,25.
Voice of Warning, by P. P. Pratt—37 cts.
Evidences of the Book of Mormon by C. Thompson—37 cts.
Joseph Smith on the policy of Government—Price 12 cts.
Synopsys of the Bible—75 cts.
Mormon Almanac—50 cts. por dozen.
Portraits of Joseph the Prophet—2,00 per doz

E. TURNER & CO.
DEALERS IN
W. I. GOODS, GROCERIES,
TEAS & PROVISIONS,
Nos. 386 & 389 Washington St.
Boston.

Enos Turner, Josh. T. Pollard.

BOY'S CLOTHING
Cut and made in the most fashionable style by
MRS. A. MCALLISTER,
No. 296 Washington Street,
BOSTON.

Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public.
Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.
BOSTON, Oct 19th, 1844.

WM. A. LIVINGSTON & CO'S
NEW-YORK & PHILADELPHIA,
AND
SOUTHERN & WESTERN
DAILY PAGKAGE EXPRESS.

The Subscribers have made arrangements to forward with the utmost rapidity and at moderate charges, boxes, bundles, packages, specie, bank notes, samples, valuable papers, &c)

TO AND FROM NEW YORK AND PHILADELPHIA.

They beg leave, also, to state, that they forward to the following places south and West of Philadelphia, by the same Exclusive Express Cars that other Express Lines in this city do, with equal speed, and at as low rates, viz.

Baltimore,	Norfolk,	Charleston.
Wheeling,	St. Louis,	Washington, D. C.
Portsmouth.	Savannah,	Pittsburgh,
Fredericksburgh, Va.	Petersburg,	Augusta, Ga.
Cincinnatti,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c. &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 WALL ST. at quarter to 3 and at half past 4 o'clock P. M.

NEW YORK, Sept. 1844.
W. A. LIVINGSTON & CO.
EXPRESS FORWARDERS.

☞ This Express is run so as to forward through Messrs. HARNDEN & Co's Eastern & European Express; also, through Messrs. LIVINGSTON, Wells & POMEROY'S Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W. A. LIVINGSTON, 42 South Third St. Philadelphia.
JOHNSTON LIVINGSTON, 3 Wall St. N. Y.

NEW YORK & HAVRE PACKETS.

NIO LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th every month, as follows, viz.

	From N. York.		From Havre	
ARGO.	March	8	April	24
C. Anthony, Jr.,	July	8	Aug.	24
	Nov.	8	Dec.	24
FRANCOIS 1st,	March	16	May	1
Ainsworth,	July	16	Sept.	1
	Nov.	16	Jan.	1
BURGUNDY,	March	24	May	8
D. Lines,	July	24	Sept.	8
	Nov.	24	Jan.	8
EMERALD,	April	8	May	24
Howe,	Aug.	8	Sept.	24
	Dec.	8	Jan.	24
RHONE,	April	16	June	1
J. A. Wotton,	Aug.	16	Oct.	1
	Dec.	16	Feb.	1
VILLE DE LYON,	April	24	June	8
C. Stoddard,	Aug.	24	Oct.	8
	Dec.	24	Feb.	8
ALBANY,	May	8	June	24
Watson,	Sept.	8	Oct.	24
	Jan.	8	Feb.	24
SYLVE DE GRASSE,	May	16	July	1
L. Weiderholdt,	Sept.	16	Nov.	1
	Jan.	16	March	1
LOUIS PHILLIPPE,	May	24	July	8
J. Castoff,	Sept.	24	Nov.	8
	Jan.	24	March	8
DUCHESS D'ORLEANS,	June	8	July	24
A. Richardson,	Oct.	8	Nov.	24
	Feb.	8	March	24
SULLY,	June	16	August	1
W. C. Thompson,	Oct.	16	Dec.	1
	Feb.	16	April	1
IOWA,	June	24	Aug.	1
W. W. Pell,	Oct.	24	Dec.	8
	Feb.	24	April	8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths
Wool black, blue and fancy cassimeres in great variety
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining itspractical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —
Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatoss; Moleskins and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Wooden shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffl's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American ong Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.

Hats cleaned and altered.

[m25:c] THOS. YOUNG.

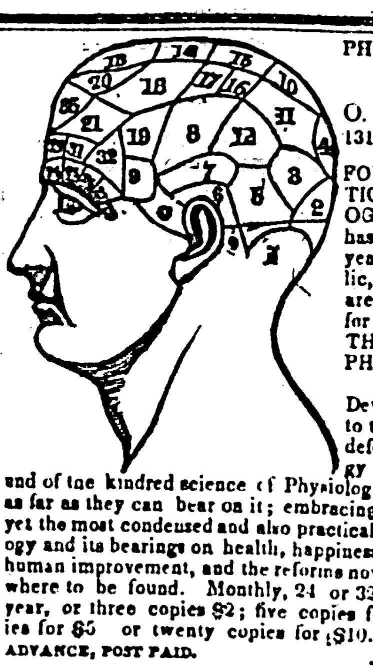
FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.

Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual. No. 500 Pearl st. [je—



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU-ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCTION AND SELF-IMPROVEMENT, PHYSICAL, MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intellectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathematics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations, including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts. Including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren, Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick doubte test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIAN FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce street.

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 7
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins,	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND { The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

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Leave Peters'g at 6½ P.M. arrive in Wel. N C. at 1½ P.M.
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S. BRANNAN PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED

VOL. I.—NO. XXXV. NEW-YORK, SATURDAY MORNING, JAN. 18, 1845. $1 PER AN. SINGLE COPIES 3 CTS

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The following is the evidence given by Hyrum Smith in behalf of his broiher Joseph Smith, who was arrested under an order from the Governor of the State of Missouri, and brought before the Municipal Court of the City of Nauvoo.

From the Times & Seasons.

The Missouri persecution, or, the extermination of the Latter Day Saints, in 1838.

By Hyrum Smith, Patriarch.

HYRUM SMITH sworn. Said that the defendant now in Court is his brother, and that his name is not Joseph Smith Junior, but his name is Joseph Smith Senior, and has been for more than two years past. I have been acquainted with him ever since he was born, which was thirty seven years in December last, and I have not been absent from him at any one time, not even the space of six months since his birth, to my recollection, and have been intimately acquainted with all his sayings, doings, business transactions, and movements, as much as any one man could be acquainted with another's, up to this time, and do know that he has not committed treason against any State in the union, by any overt act, or by the levying war, or by aiding and abetting, or assisting an enemy in any State in the Union, and that the said Joseph Smith Senior has not committed treason in the State of Missouri, nor violated any law or rule of said State, I being personally acquainted with the transactions and doings of said Smith whilst he resided in said State, which was for about six months in the year 1838; I being also a resident in said State during the same period of time, and I do know that said Joseph Smith Senior never was subject to military duty in any State, neither was he in the State of Missouri, he being exempt by the amputation or extraction of a bone from his leg, and by his having a license to preach the Gospel, or being in other words a minister of the Gospel, and I do know that said Smith never bore arms, as a military man, in any capacity whatever, whilst in the State of Missouri, or previous to that time; neither has he given any orders, or assumed any command in any capacity whatever; but I do know that whilst he was in the State of Missouri, the people commonly called Mormons were threatened with violence or extermination, and on or about the first Monday in August 1838, at the election in Gallatin, the county seat in Davies county; the citizens commonly called Mormons were forbidden to exercise the rights of franchise, and from that unhallowed circumstance an affray commenced, and a fight ensued among the citizens of that place, and from that time a mob commenced gathering in that county threatning the extermination of the Mormons; the said Smith and myself upon hearing that mobs were collecting together, and that they had also murdered two of the citizens of the same place, and would not suffer them to be buried; the said Smith and myself went over to Davies county to learn the particulars of the affray, but upon our arrival at Diahman, we learned that none were killed, but several wounded; we tarried all night at Col. Lyman Wight's, the next morning, the weather being very warm and having been very dry for some time previously, the springs and wells in that region were dried up; we mounted our horses to return, and rode up to Mr. Black's, who was then an acting Justice of the Peace, to obtain water for ourselves and horses; some few of the citizens accompanied us there, and after obtaining the refreshment of water, Mr. Black was asked by said Joseph Smith Senior, if he would use his influence to see that the laws were faithfully executed and to put down mob violence, and he gave us a paper written by his own hand stating that he would do so. He also requested him to call together the most influential men of the county, on the next day, that we might have an interview with them; to this he acquiesced, and accordingly the next day they assembled at the house of Col. Wight and entered into a mutual covenant of peace, to protect each other in the enjoyment of our rights.

This mutual agreement of peace did not last long; for but a few days afterwards the mob began to collect again until several hundreds rendezvoused at Millport, a few miles distant from Diahman.—They immediately commenced making aggressions upon the citizens called Mormons, taking away their hogs and cattle, and threatening them with extermination or extinction; saying that they had a cannon, and there should be no compromise only at its mouth; frequently taking men, women and children prisoners, whipping them and lacerating their bodies with hickory withes, and tying them to trees and depriving them ot food until they were compelled to knaw the bark from the trees to which they were bound in order to to sustain life; treating them in the most cruel manner they could invent orthink of, and doing every thing they could to excite the indignation of the Mormon people to rescue them, in order that they might make that a pretext of an accusation for the breach of the law and that they might th better excite the prejudice of the populace and thereby get aid and assistance to carry out their hellish purposes of extermination. Immediately on the authentication of these facts, messengers were despatched from Far West to Austin A. King, Judge of the 5th judicial district of the State of Missouri, and also to Major General Atchinson, Commander-in-chief of that division, and Brigadier General Doniphan, giving them information of the existing facts, and demanding immediate assistance. Gen. Atchinson returned with the messengers and went immediately to Diahman and from thence to Millport, and he found the facts were true as reported to him; that the citizens of that county were assembled together in a hostile attitude to the amount of two or three hundred men, threatening the utter extermination of the Mormons, he immediately returned to Clay county and ordered out a sufficient military force to quell the mob. Immediately after they were dispersed and the army returned; the mob commenced gathering again soon after. we again applied for military aid. when General Doniphan came out with a force of sixty armed men to Far West; but they were in such a state of insubordination that he said he could not control them, and it was thought advisable by Colonel Hinkle, Mr Rigdon and others, that they should return home: General Doniphan ordered Col. Hinkle to call out the militia of Caldwell and defend the town against the mob, for said he, you have good reason to be alarmed. Neil Gillum from the Platte country had come down with two hundred armed men, and had taken up their station at Hunter's Mill, a place distant about 17 or 18 miles north west of the town of Far West, and also that an armed force had collected again at Millport, in Davies county, consisting of several hundred men, and that another armed force had collected at De Witt, in Carroll county, about fifty miles south east of Far West, where about 70 families of the Mormon people had congregated upon the bank of the Missouri river at a little town called De Witt. Immediately a messenger, whilst he was yet talking, came in from De Witt, stating that three or four hundred men had assembled together at that place armed cap-a-pie, and that they threatened the utter extinction of the citizens of that place if they did not leave the place immediately, and that they had also surrounded the town and cut off all supplies of food, so that many of them were suffering with hunger. Gen. Doniphan seemed to be very much alarmed, and appeared to be willing to do all he could to assist, and relieve the sufferings of the Mormon people; he advised that a patition be immediately got up and sent to the Governor. A petition was accordingly prepared, and a message dispatched immediately to the Governor, and another was sent to Judge King. The Mormon people throughout the country were in a great state of alarm, and also in great distress; they saw themselves completely surounded with armed forces on the north and the north west and on the south, and also Bogard, who was a Methodist preacher, and who was then a captain over a militia company of 50 soldiers, but who had added to his number out of the surrounding counties about a hundred more, which made his force about one hundred and fifty strong was stationed at Crooked Creek, sending out his scouting parties, taking men, women and children prisoners, driving off cattle, hogs, and horses, entering every house on Log and Long Creeks, rifling their houses of their most precious articles, such as money, bedding and clothing, taking all their old muskets and their rifles or military implements, threatening the people with instant death if they did not deliver up all their precious things, and enter into a covenant to leave the State or go into Far West by the next morning, saying that "they calculated to drive the people into Far West, and then drive them into hell." Gillum was also the same on the north west side of Far West; and Sashall Woods a Presbyterian minister, was the leader of the mob in Davies county; and a very noted man of the same society was the leader of the mob in Carroll county; and they were also sending out their scouting parties, robbing and pillaging houses, driving away hogs, horses and cattle, taking men, women and children and carrying them off, threatening their lives and subjecting them to all manner of abuses, that they could invent or think of.

Under this state of alarm, excitement and distress, the messengers returned from the Governor and from the other authorities, bringing the fatal news, that the Mormons could have no assistance. They stated that the Governor said that "the Mormons had got into a difficulty with the citizens, and they might fight it out for all what he cared. He could not render them any assistance."

The people of DeWitt were obliged to leave their homes and go into Far West, but did not until after many of them had starved to death for want of proper sustenance, and several died on the road there, and were buried on the way side, without a coffin or a funeral ceremony, and the distress, sufferings, and privations of the people cannot be expressed. All the scattered families of the Mormon people, in all the counties except Davies, were driven into Far West, with but few exceptions.

This only increased their distress, for many thousands who were driven there, had no habitations or houses to shelter them, and were huddled together, some in tents and others under blankets, while others had no shelter from the inclemency of the weather. Nearly two months the people had been in this awful state of consternation, many of them had been killed, whilst others had been whipped ultil they had to swtahe up their bowels to prevent them from falling out. About this time, General Parks came out from Richmond, Ray county, who was one of the commissioned officers who was sent out to Diahman, and I myself and my brother Joseph Smith Senior, went out at the same time. On the evening that General Parks arrived, at Diahman, my brother, the late Don Carlos Smith's wife came in to Col. Wight's about eleven o'clock at night, bringing her two children with her, one about two years and a half old, the other a babe in her arms. She came in on foot, a distance of three miles, and waded Grand River, and the water was then about waist deep, and the snow about three inches deep. She stated that a party of the mob, a gang of ruffians, had turned her out of doors, had taken her household goods and had burnt up her house, and she had escaped by the skin of her teeth.—Her husband at that time was in Virginia, and she was living alone. This cruel transaction excited the feelings of the people in Diahman, especially Col. Wight, and he asked Gen. Parks, in my hearing, how long we had got to suffer such base violence? Gen. Parks said he did not know how long. Col Wight then asked him what should be done? Gen. Parks told him "he should take a company of men, well armed, and go and disperse the mob wherever he should find any collected together, and take away their arms." Col. Wight did so precisely, according to the orders of Gen. Parks. And my brother Joseph Smith Sen. made no words about it.—And after Col. Wight had dispersed the mob and put a stop to their burning houses belonging to the Mormon people and turning women and children out of doors, which they had done up to that time to the amount of 8 or 10 houses which were consumed to ashes,—after being cut short in their intended designs, the mob started up a new plan. They went country to work and moved their families out of the and set fire to their houses, and not being able to incense the Mormons to commit crimes; they had recourse to this stratagem to set their houses on fire and send runners into all the counties adjacent, to declare to the people that the Mormons had burnt up their houses and destroyed their fields, and if the people would not believe them, they would tell them to go and see if what they had said was not true. Many people came to see, they saw the houses burning, and being filled with prejudice, they could not be made to believe but that the Mormons set them on fire, which deed was a most diabolical and of the blackest kind, for indeed the Mormons did not set them on fire, nor meddle with their houses or their fields. And the houses that were burnt, together with the pre-emption rights, and the corn in the fields, had all been previously purchased by the Mormons and paid for in money and with waggons and horses and with other property, about two weeks before; but they had not taken possession of the premises; and this wicked transaction was for the perpose of clandestinely exciting the minds of a prejudiced populace and the Executive, that they might get an order, that they could the more easily carry out their hellish purposes, in the expulsion or extermination or utter extinction of the Mormon people. After witnessing the distressed situation of the people in Diahman, my brother Joseph Smith Sen. and myself returned back to the city of Far West, and immediately despatched a messenger with written documents to General Atchison, stating the facts as they did then exist, praying for assistance if possible, and requesting the editor of the "Far West" to insert the same in his newspaper, but he utterly refused to do so.—We still believed that we should get assistance from the Governor, and again petitioned him, praying for assistance, setting forth our distressed situation; and in the mean time the presiding Judge of the County Court issued orders—upon affidavits made to him by the citizens—to the Sheriff of the county, to order out the Militia of the county to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were exposed to every moment. Every thing was very portentious and alarming. Notwithstanding all this, there was a ray of hope yet existing in the minds of the people that the Governor would render us assistance; and whilst the people were waiting anxiously for deliverance—men, women and children frightened, praying and weeping—we beheld at a distance, crossing the prairies and approaching the town, a large army in military array, brandishing their glittering swords in the sunshine and we could not but feel joyful for a moment, thinking that probably the Governor had sent an armed force to our relief, notwithstanding the awful forebodings that pervaded our breasts. But to our great surprise, when the army arrived they came up and formed a line in double file in one half mile on the east of the city of Far West, and despatched three messengers with a white flag to come to the city. They were met by Captain Morey with a few other individuals, whose names I do not now recollect. I was myself standing close by, and could very distinctly hear every word they said. Being filled with anxiety, I rushed forward to the spot, expecting to hear good news—but alas! and heart-thrilling to every soul that heard them—they demanded three persons to be brought out of the city before they should massacre the rest. The names of the persons they demanded, were Adam Lightner, John Cleminson and his wife. Immediately the three persons were brought forth to hold an interview with the officers who had made the demand, and the officers told them they had now a chance to save their lives, for they calculated to destroy the people and lay the city in ashes. They replied to the officers, and said, "If the people must be destroyed, and the city burnt to ashes, they would remain in the city and die with them." The officers immediately returned, and the army retreated and encamped about a mile and a half from the city. A messenger was immediately despatched with a white flag from the Colonel of the Militia of Far West, requesting an interview with Gen. Atchison and Gen. Doniphan, but as the messenger approached the camp, he was shot at by Bogard, the Methodist preacher. The name of that messenger was Charles C. Rich. who is now Brigadier General in the Nauvoo Legion. However, he gained permission to see General Doniphan; he also requested an interview with General Atchison, General Doniphan said that Gen. Atchison had been dismounted by a special order of the Governor a few miles back, and had been sent back to Liberty, Clay county. He also stated that the reason was, that he (Atchison) was too merciful unto the Mormons, and Boggs would not let him have the command, but had given it to General Lucas, who was from Jackson County, and whose heart had become hardened by his former acts of rapine and bloodshed, he being one of the leaders in murdering, driving plundering and burning some two or three hundred houses belonging to the Mormon people in that country in the year 1833 1834.

Mr. Rich requested General Doniphan to spare the people, and not suffer them to be massacred until the next morning, it then being evening.—He coldly agreed that he would not, and also said that "he had not as yet received the Governor's order, but expected it every hour, and should not make any further move until he had received it; but he would not make any promises so far as regarded Neil Gillum's army," he having arrived a few minutes previously, and joined the main body of the army; he knowing well at what hour to form a junction with the main body. Mr. Rich then returned to the city giving this information. The Colonel immediately despatched a second messenger with a white flag, to request another interview with Genaral Doniphan, in order to touch his sympathy and compassion, and if it were possible, for him to use his best endeavors to preserve the lives of the people. On the return of this messenger, we learned that several persons had been killed by some of the soldiers who were under the command of General Lucas. One Mr, Carey had his brains knocked out by the breach of a gun, and he lay bleeding several hours, but his family were not permitted to approach him, nor any one else allowed to administer relief to him whilst he lay upon the ground in the agonies of death. Mr. Carey had just arrived in the country, from the State of Ohio, only a few hours previous to the arrival of the army. He had a family consisting of a wife and several small children. He was buried by Lucius N. Scovil, who is now the senior warden of the Nauvoo Lodge. Another man, of the name of John Tanner, was knocked on the head at the same time, and his scull laid bare the width of a man's hand, and he ley, to all appearance, in the agonies of death for several hours; but by the permission of General Doniphan, his friends brought him out of the camp, and with good nursing he slowly recovered, and is now living. There was another man, whose name is Powell, who was beat on the head with the breach of a gun until his scull was fractured and his brains ran out in two or three places. He is now alive and resides in this countr, but has lost the use of his senses. Several persons of his fumily were also left for dead, but have since recovered, These acts of barbarity wer also committed by the soldiers under the command of General Lucas, previous to having received the Governor's order of extermination.

It was on the evening of the 30th of October, according to the best of my recollection, that the army arrived at Far West, the sun about half an hour high. In a few moments afnerwards, Cornelius Gillum arrived with his army, and formed a junction. This Gillum had been stationed at Hunter's mills for about two months previous to that time—committing depredations upon the inhabitants—capturing men, women and children, and carrying them off as prisoners, lacerating their bodies with hickory withes. The army of 'Gillum,' were painted like Indians, some of them were more conspicuous than were others, designated by red spots, and he, also, was painted in a similar manner, with red spots marked as his face, and styled himself the "DELAWARE CHIEF." & They would whoop and hollow and yell as nearly like Indians as they could, and continued to do so all the night. In the morning early. the Colonel of the Militia sent a messenger into the camp with a white flag, to have adother interview with General Doniphan—on his return, he informed us that the Governor's order had arrived. General Doniphan said that "the order of the Governor was, to exterminate the Mormons by God, but he would be damned if he would observe that order, but General Lucas might do as he pleased." We immediately learned from General Doniphan that the Governor,s order that had arrived was only a copy of the original, and that the original order was in the hands of Major General Clark, who was on his way to Far West, with an additional army of six thousand men. Immediately after this, there came into the city a messenger from Haun's Mill, bringing the intelligence of an awful massacre of the people who were residing in that place, and that a force of two or three hundred detached from the main body of the army, under the superior command of Colonel Ashley, but under the immediate command of Captain Nehemiah Compstock, who the day previous, had promised them peace and protection, but on receiving a copy of the Governor's order "to exterminate or to expell" from the lands of Colonel Ashley, he returned upon them the following day and surprised and massacred the whole population of the town, and then came on to the town of Far West and entered into conjunction with the main body of the army. The messenger informed us that he himself with a few others fled into the thickets, which preserved them from the massacre, and on the following morning they returned and collected the dead bodies of the people aud cast them into a well; and there were upwards of twenty who were dead or mortally wounded, and there are several of the wounded, who are now living in this city. One, of the name of Yocum, lately had his leg amputated, in consequence of wounds he then received. Ha had a ball shot through his head, which entered near his eye and came out at the back part of his head, and another nearly through one of his arms.

The army, during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep and cattle common plunder, and shooting them down for sport. One man shot a cow and took a strip of her skin, the width of his hand, from her head to her tail, and tied it round a tree to slip his halter into to tie his horse to. The city was surrounded with a strong guard, and no man, woman, or child was permitted to go out or come in, under the penalty of death. Many of the citizens were shot in attempting to go out to provide sustenance for themselves and families. There was one field of twelve hundred acres fenced in and mostly covered with corn. It was entirely laid waste by the horses of the army, and the next day after the arrival of the army, towards evening, Colonel Hinkle came up from the camp requesting to see my brother Joseph, Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, stating that the officers of the army wanted a mutual consultation with those men, also stating that Generals Doniphan, Lucas, Wilson and Graham, (however, General Graham is an honorable exception; he did all that was in his power to preserve the lives of the people, contrary to the orders of the Govornor,)—he, Hinkle, assured them that these generals had pledged their sacred honor that they should not be abused or insulted, but should be guarded back in safety in the morning, or so soon as the consultation was over. My brother Joseph replied that he did not know what good he could do in any consultation, as he was only a private individual; however he said he was always willing to do all the good he could, he would obey every law of the land, and then leave the event with God. They immediately started with Colonel Hinkle to go down into the camp. As they were going down about half way to the camp, they met Gen. Lucas with a phalanx of men, with a wing to the right and to the left, and a four pounder in the centre. They supposed he was coming with this strong force to guard them into the camp in safety; but to their surprise, when they came up to General Lucas, he ordered his men to surround them, and Hinkle stopped up to the General and said, "These are the prisoners I agreed to deliver up." General Lucas drew his sword and said, gentleman, you are my prisoners, and about that time the main army were on the march to meet them. They came up in two divisions, and opened to the right and left, and my brother and his friends were marched down through their lines, with a strong guard in front, and the cannon in the rear to the camp, amid the whoopings, hallooings, yellings and shoutings of the army, which was so horrid and terriffic that it frightened the inhabitants of the city. It is impossible to describe the feelings of horror and distress of the people. After being thus betrayed they were placed under a strong guard of thirty men, armed cap-a-pie, which they relieved every two hous. They were compelled to lay on the cold ground that night, and were told in plain language, that they need never to expect their liberties again. So far for their honors pledged.—However, this was as much as could be expected from a mob under the garb of military and executive authority in the State of Missouri. On the next day, the soldiers were permitted to patrol the streets, to abuse and insult the people at their leisure, and enter into houses and pillage them, ravish the women, taking away every gun and military implement: about 12 o'clock on that day Colonel Hinkle came to my house with an armed force opened the door and called me out and delivered me up as a prisoner unto the force. They surrounded me and commanded me to march into the camp. I told them that I could not go; my family were sick, and I was sick myself, and could not leave home. They said that they did not care for that—I must and should go. I asked when they would permit me to return. They made me no answer, but forced me along at the point of the bayonet into the camp, and put me under the same guard with my brother Joseph—and within about half an hour afterwards, Amasa Lyman was put under the same guard. There we were compelled to stay all that night and lie on the ground: but along some time in the same night, Col. Hinkle came to me and told me that he had been pleading my case before the Court Martial, but he was afraid he should not succeed. He said there was a Court Martial then in session, consisting of thirteen or fourteen officers, Circuit Judge A. King, and Mr. Birch, District Attorney: also Sashiel Woods, Presbyterian priest and about 20 other priests of the different religious denominations in that country. He said they were determined to shoot us on the next morning in the public square at Far West. I made no reply. On the next morning about sunrise, General Doniphan ordered his brigade to take up the line of march and leave the camp. He came to us where we were under guard, to shake hands with us, and bid us farewell. His first salutation was, "By God you have been sentenced by the court martial to be shot this morning: but I will be damned if I will have any of the honor of it, or any of the disgrace of it; therefore I have ordered my brigade to take up the line of march and leave the camp, for I consider it to be a cold blooded murder, and I bid you farewell and he went away. This movement of General Doniphan made considerable excitement in the army, and there was considerable whisperings among the officers. We listened very attentively and frequently heard it mentioned by the guard, that the damned Mormons would not be shot this time for the movement of General Doniphan had frustrated the whole plan, and that the officers had called another court martial, and had ordered us to be taken to Jackson county, and there to be executed; and in a few moments two large wagons drove up and we were ordered to get into them, there came up four or five armed men, who drew up and snapped their guns at us, some flashed in the pan, and others only snapped, but none of their guns went off. They were immediately arrested by several officers and their guns taken from them, and the drivers drove off. We requested General Lucas to let us go to our houses.

and get some clothing; in order to do this, we had to be drove up into the city: It was with much difficulty that we could get his permission to go and see our families and get some clothing; but after considerable consultation, we were permitted to go under a strong guard of five or six men to each of us, and were not permitted to speak to any of our families under the pain of death. The guard that went with me ordered my wife to get me some clothes immediately, or I should go off without them. I was obliged to submit to their tyrrannical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not permitted to utter them a word of consolation, and in a moment was hurried away from them at the point of the bayonet. We were hurried back to the wagons and ordered into them, all in about the same space of time. In the mean while our father, and mother, and sisters had forced their way to the wagons to get permission to see us; but were forbidden to speak to us; and they immediately drove for Jackson county. We travelled about twelve miles that evening and encamped for the night. We were permitted to sleep on the ground. the nights were then cold, with considerable snow on the ground, and we suffered extremely from cold.

That night was a commencement of a fit of sickness from which I have not wholly recovered unto this day, in consequence of my exposure to the inclemency of the weather. Our provision was fresh beef roasted in the fire on a stick; the army having no bread in consequence of the want of mills to grind the grain. In the morning at the dawn of day, we were forced on our journey, and were exhibited to the inhabitants along the road. the same as they exhibit a caravan of elephants or camels. We were examined from head to foot, by men women and children, only I believe they did not make us open our mouths to look at our teeth. This treatment was continued incessantly, until we arrived at Independence, in Jackson county. After our arrival at Independence, we were driven all through the town for inspection, and then we were ordered into an old log house, and there kept under guard as usual, until supper, which was served up to us as we sat upon the floor, on billets of wood, and we were compelled to stay in that house all that night and the next day. They continued to exhibit us to the public, by letting the people come in and examine us. and then go away and give place for others, alternately all that day and the next night; but on the morning of the following day we were all permitted to go to the tavern to eat and sleep: but afterward they made us pay our own expenses, for board, lodging, and attendance, and for which they made a most exorbitant charge. We remained in the tavern about two days and two nights, when an officer arrived with authority from General Clark, to take us back to Richmond, Ray county, where the general had arrived with his army to await our arrival there; but on the morning of our start for Richmond, we were informed by General Wilson, that it was expected by the soldiers that we would be hung up by the necks on the road, while on the march to that place, and that it was prevented by a demand made for us by General Clark, who had the command in consequence of seniority, and that it was his prerogative to execute us himself; and he should give us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased. During our stay at Independence, the officers informed us that there were eight or ten horses in that place belonging to the Mormon people, which had been stolen by the soldiers, and that we might have two of them to ride upon, if we would cause them to be sent back to the owners after our arrival at Richmond. We accepted of them, and they were rode to Richmond, and the owners came there and got them. We started in the morning under our new officer, Colonel Price, of Keytsville, Chariton connty, with several other men to guard us over. We arrived there on Friday evening, the 9th of November, and were thrust into an old log house, with a strong guard placed over us. After we had been there for the space of half an hour, there came in a man who was said to be notorious in the penitentiary, bringing in his hands a quantity of chains and padlocks. He said he was commanded by General Clark to put us in chains. Immediately the soldiers rose up and pointing their guns at us, placed their thumb on the cock, and their finger on the trigger; and the state's prison keeper went to work, putting a chain around he leg of each man, and fastening it on with a padlock, until we were all chained together, seven of us.

In a few moments came in General Clark, we requested to know of him what was the cause of all this harsh and cruel treatment.—He refused to give us any information at that time, but said he would in a few days; so we were compelled to continue in that situation, camping on the floor, all chained together, without any chance or means to be made comfortable; having to eat our victuals as they were served up to us, using our fingers and teeth instead of knives and forks. While we were in this situation, a young man of the name of Grant, brother-in-law to my brother Wm Smith, came to see us, and put up at the tavern where General Clark made his quarters, he happened to come in time to see General Clark make choice of his men, to shoot us on monday morning, the 12th day of November, he saw them make choice of their rifles, and load them with two balls in each and after they had prepared their guns, General Clark saluted them by saying, "Gentlemen, you shall have the honor of shooting the Mormon leaders on Monday morning at eight o'clock!" But in consequence of the influence of our friends, the heathen general was intimidated, so that he durst not carry his murderous designs into execution, and sent a messenger immediately to Fort Leavenworth to obtain the military code of laws. After the messenger's return, the general was employed nearly a whole week examining the laws; so Monday passed away without our being shot; however, it seemsd like foolishness to me for so great a man as General Clark pretended to be, should have to search the military law to find out wether preachers of the gospel, who never did military duty, could be subject. However, the general seemed to learn that fact after searching the military code, and came into the old log cabin where we were under guard, and in chains, and told us he had concluded to deliver us over to the civil authorities, as persons guilty of treason, murder, arson, larceny, theft, and stealing. The poor deluded general did not know the difference between theft, larceny, and stealing. Accordingly we were handed over to the pretended civil authorities, and the next morning our chains were taken off, and we were guarded to the court-house, where there was a pretended court in session; Austin A. King being the judge, and Mr. Birch, the district attorney; the two extremely and very honorable gentlemen who sat on the court martial when we were sentenced to be shot. Witnesses called were up and sworn at the point of the bayonet and if they would not swear to the things they were told to do, they were threatened with instant death, and I do know, positively, that the evidence given in by these men whist under duress, was false. This state of things was continued twelve or fourteen days, and after that time we were ordered by the judge, to introduce some rebutting evidence, saying, if we did not do it, we would be thrust into prison. I could hardly understand what the judge meant, for I considered we were in prison already, and could not think of any thing but the persecutions of the days of Nero. knowing that it was a religious persecution, and the court an inquisition: however we gave him the names forty persons who were acquainted with all the persecutions and sufferings of the people. The judge made out a subpœna, and inserted the names of those men and caused it to be placed in the hands of Bogarh, the notorious Methodist minister, and he took fifty armed soldiers and started for Far West. I saw the subpœna given to him and his company, when they started. In the course of a few days they returned with almost all those forty men, whose names were inserted in the subpœna and thrust them into jail; and we were not permitted to bring one of them before the court, but the judge turned upon us with an air of indignation and said, gentlemen you must get your witnesses or you shall be committed to jail immediately, for we are not going to hold the court open on expense much longer, for you any how We felt very much distressed and oppressed at that time. Colonel Wight said, what shall we do? Our witnesses are all thrust into prison, and probably will be, and we have no power to do any thing, of course me must submit to this tyranny and oppression; we cannot help ourselves. Several others made similar expressions in the agony of their souls, but my brother Joseph did not say anything, he being sick at that time with the tooth ache, and ague in the face, in consequence of a severe cold brought on by being exposed to the severity of the weather. However, it was considered best by General Doniphan and Lawyer Reese, that we should try to get some witnesses before the pretended court. Accordingly, I myself gave the names of about twenty other persons; the judge inserted them in a subpœna, and caused it to be placed in the hands of Bogard the Methodist priest. and he again started off with his fifty soldiers to take these men prisoners, as he had done to the forty others. The judge sat and laughad at the good opportunity of getting the names, that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which himself was the chief inquisitor or conspirator. Bogard returned from his second expedition with one prisoner only, whom he also thrust into prison.

The people at Far West had learned the intriguo and had left the State, having been made acquainted with the treatment of the former witnesses. But we, on learning that we could not obtain witnesses, whilst privately consulting with each other what we should do, discovered a Mr. Allen, standing by the window on the outside of the house we beckoned to him as though we would have him come in, he immediately came in. At that time Judge King retorted upon us again, saying gentlemen are you not going to introduce some witnesses; also saying, it was the last day he should hold the court open for us, and if we did not rebut the testimony that had been given against us, he should have to commit us to jail.

I had then got Mr. Allen into the house, and before the court, so called I told the judge we had one witness, if he would be so good as to put him under oath; he seemed unwilling, but after a few minutes consultation, the State's attorney arose and said that he should object to that witness being sworn, and that he should object to that witnes- giving in his evidence at all, stating that this was not a court to try the case, but only a court of investigation on the part of the State. Upon this General Doniphan arose, and said he would be God damned if the witness should not be sworn, and that it was a damned shame that these defendants should be treated in this manner, that they could not be permitted get one witness before the court, while all their witnesses, even forty at a time, have been taken by force of arms, and thrust into the 'bull-pen' in order to prevent them from giving in their testimony. After Doniphan sat down, the judge permitted the witness to be sworn, and enter upon his testimony. But so soon as he began to speak, a man by the name of Cook, who was a brother in law to priest Bogard, the Methodist, and who was a lieutenant, and whose place at that time, was to superintend the guard, stepped in before the pretended court, and took him by the nape of the neck and jammed his head down under the pole or log of wood, that was placed up around the place where the inquisition was sitting, to keep the by-standers from intruding upon the majesty of the inquisitors, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers who were standing by him, and said to them, 'go and shoot him, damn him, shoot him, damn him.'

To be Continued.

Philadelphia, Jan. 8, 1845.

Br. Brannan—

I sit down this morning to address a few lines to you. I just returned home last evening from Easton. At the request of the saints at that place, I paid them a visit, as you will recollect that branch was chiefly built up by me. I have been laboring there the past week. I called the saints together and comforted them in the work of the Lord as much as possible. They are rejoicing in the Gospel of the Son of God., I preached four times and attended three prayer meetings, and baptized one after hearing one discourse on the necessity of obeying the gospel and attending one prayer meeting.—After I left you in New York and came to Pennsylvania, I was requested by brother Bowen to pay them a visit in Chester county, as I had never been there since the establishment of the gospel. I preached twice and baptized one in that place, they are all faithful and striving to keep the commandments of God; I was there but a few days, they wished me stay longer, but according to promise I had to pay the little flock a visit in Easton, they were glad to see me, and I rejoiced with them. You requested me to use my exertions in behalf of the Prophet. You see I have done so, I obtained eight subscribers, all at this place (Easton) and would have got more but some of the brethren are moving away, and when they get settled down they will also send for it. Beloved brother I have not been idle since I left you, but I have been trying to lay the principles of life and salvation before the children of men according to the best of my abilities. I have just had the pleasure of reading brother P. P. Pratt's proclamation, and I rejoice in the order of God. According to promise I expect to be on to see you by Saturday, to hear brother Pratt's council to the brethren, as I wish to learn my duty and stand in my lot wherever it may be best. With sentiments of love and esteem, I subscribe myself your fellow laborer in the gospel of the Son of God.

ALBERT LUTZ,

THE PROPHET.

SATURDAY MORNING, JAN. 18, 1845.

Our future course.

On the publication of our next number, we shall raise the terms of subscription for the Prophet at $2,00 per year, which we are under the necessity of doing in order to pay the expenses of publication. Yet at the same time it will undergo an improvement in subject matter Each number will be embellished with pictorial illustrations of the antiquities of America, and now and then a sketch of scenery from Nauvoo and its suburbs, as soon as it can be procured.—We shall publish in the prophet a pictorial illustration of the Temple, and of Nauvoo itself; also a biographical sketch, and a likeness of the first presidency of the Church, with the Twelve.

Those who have taken the Prophet from its commencement, will receive their numbers up to the expiration of the year without any further remittance; and those who have subscribed since, will receive the amount of their subscription, at $2,00 per annum, and if they wish to continue the whole year from the time they commenced, they will forward another dollar.

☞ We would notify Pres. Young of Nauvoo, that we can forward packages as far as St. Louis by Livingston & Co's Express; and if he will appoint some responsible person in St. Louis to receive and forward them to Nauvoo, and notify us of the same there will be no difficulty hereafter in transporting books and packages with safety.

We would apologize to our readers for the poetry published in our last, having neither sentiment, measure, nor rhyme. It was published because of the disaffection on the part of the author that his composition could not be patronized; and we shall lay down a rule from this time forth. that it is better to offend one man in such matters, than to impose upon a thousand.

To Patrons.

We have many names on our list that have not paid in their subscription, we hope they will not forget us; it requires paper, ink, and labor to publish a paper. They only have to hand it to the Post Master, with their name and residence, and it reaches us without any expense on their part or ours either.

Still later from Nauvoo, Dec. 22.

We learn by private letter, that the prospects in Nauvoo were never better, peace and harmony reigns throughout the city.

The Temple is progressing rapidly, the inside is now filled with joiner shops, and about twenty five good workmen are steadily employed, in getting out stuff for its completion.

There is a great anxiety on the part of many of the citizens of Hancock Co. to sell out and leave the country, so much so that many are willing to sell their property for one half of its real value. Now is the time for our eastern friends who wish to locate themselves in Hancock Co. and that to, advantageously, to make a move, and strike while the iron is hot. This move on the part of the natives derives its origin from the assassination of our Prophet and Patriarch and the vigilence of the Governor to bring them to justice, which causes many of them to feel quite uneasy in their present situation. "Suspicion hauntsthe guilty mind."

In our thirty-third number we published an epistle from elder James to the Saints in Newark, N. J., which we were aware at the time was not dictated by the spirit of God, neither in wisdom nor prudence; and that the Saints in Newark, and our readers in general may not go undeceived with regard to the motives we had in suffering such a document to be inserted in the Prophet, calls upon us in this number to make an explanation. From the time the Prophet first went into existence, there has been quite a disposition on the part of elder James to complain that his composition could not be admitted into its columns. Some men will not learn wisdom only by experience, and that too of the most cutting character. We felt fully assured that the Newark branch would not let such an article pass unnoticed, which we are glad to see they have not. And it is to be hoped the following reply which we here annex will be a warning to all such presumptions hereafter.

We would say in justice to elder Pratt who has been appointed by the High Council of Nauvoo to take the presidency and oversight, not only the churches and the ministry of the elders in the east, but also whatever is published and laid before the world as the doctrine and faith of this church, that prior to the protest being received from the Saints at Newark, he pronounced it uncalled for, and entirely out of order; and that the author deserved just such a rebuke as the Saints have been pleased to give him in the following.

Newark, N. J. Jan. 9, 1845.

Brother Brannan—

Having just read a letter addressed to the Church of Jesus Christ of Latter Day Saints at Newark New Jersey. by Elder. N T. James and published in the Prophet; which we think is calculated to make us appear as faithless members, and almost as mean as those whom Brother Joseph, used to style the Picayune Vermont Yankees, who made silver their idol; and when they were about to part with a twenty five cent piece. would hold so tight to it that an impression. made by their finger and thumb nails would be almost disernable on the piece.

Now we design by your permission through the same medium to make it known to our brethren and sisters, that we are not guilty of that meanness of which we have been accused.

Br. James, says we should never be in want of an elder, if his traveling expences would be replaced again in his pocket. and then without makeing an exception; and regardless of the feelings of any of us here, he says we have not ministered to the elders of our earthly substance.

Now as regards these sayings. I feel called upon in order to sustain the reputation of my brethren and sisters. to state that he has entirely missrepresented the character of our people.

Can Br. James say that he has not been ministered to in time of need? can he say that I have not often, put myself much out of my way to do him and his family a kindness? and can he say that he has ever traveled from New York to Newark, to preach for us and not had his traveling expences paid, with the exception of the last time that he was here, and then I had no opportunity of seeing him. Br. Moorehouse and myself lighted the house where he had appointed to preach in the evening, and we with others waited until within a few minutes of nine o'clock and he did not appear, and we went home without seeing him, and he went to New York the next morning without seeing us, and I suppose paid his own expences.

Now we call upon the Elders who have been with us when we were organized, to say whether we have not on all occasions taken up collections to defray their expences.

I will now say in behalf of the Saints in Newark, that they have done and are yet willing to do as much according to their number and circumstances, as those of any other place. We do not wish to reprove, nor rebuke; neither do we wish to falsify; but we do think that we should be granted the privilege of replying through the same channel in which the accusation has been brought, for we do not feel well pleased in having a story of this kind circulated, as it may have a tendency to deprive us the visits of some of our brethren in the ministry.

Yours in the love of the truth and in behalf of the Church of Jesus Christ of Latter Day Saints at Newark N J.

S. W. ROSS.

Read and reflect.

Keep it before the people, that the Church of Jesus Christ of Latter Day Saints, were inhumanly persecuted, and finally exterminated from the State of Missouri in the fall of the year, 1838, by the exterminating order of that Demon of unrighteousness L. W. Boggs, then governor of the State. Public opinion with all its loud pretentions of justice and humanity, and boast of free and liberal institutions, would have us bury this scene of of their religious frenzy into utter forgetfulness. But no, this must never be. It must be made to haunt their minds until they are found at the stool of repentance. The property of our enterprising merchants sustaining any injury by a foreign enemy, can readily be indemnifyed by the flag of our country. Churches, erected to the honor of the christian religion, by the Catholics in Philadelphia, when laid in ruins by the hands of the Protestant mob, can at once be reinstated again by the executive authority of our Government. This all can be done; Legislative enactments can be found in abundance in any immergency of this kind, the spirit of 76, is soon brought forward, from her place of concealment and retreat, to battle against the bond of oppression, that may have in its tendency the distruction of the domestic peace and happiness of any of those institutions that are sanctioned by public opinion: Yes! keep it before the people, that the Latter Day Saints have sustained that which no other people ever sustained, under the broad banner of the stripes and stars, of this our happy republic. Our property has ben confiscated and no indemnification, our dwelling houses reduced to ashes, our goods, cattle, horses, wagons, and every thing that makes domestic life sweet and happy has been torn from us, and we driven from our homes, with our feeble and aged sires, with our dependant children crying around us for food and rayment, with our sick friends languishing upon the bed of a scorching fever, importuning for repose, and those comforts of life which they had honorably won by the toil of their own hands, driven forth amid the cold and bleaky winds of the northern blast, in search of a good Sameritan from a cold hearted world, but no indemnification can be found for them, no Legislative enactments can be found to reach their case, no spirit of 76, can be brought forward from her lurking place demanding restitution for such public outrage. but on the other hand, would say; let it be hushed to silence, let it pass into forgetfulness, suffer it not to be placed upon the pages of our history, lest our children should rise up in judgment against us, and say if we had lived in the days of our fathers such scenes should have never transpired.

On our first page will be found the testimony of our beloved Patriarch, who has of late sealed the testimony he has so nobly borne to the world, by his blood, concerning the tragedy we have treated upon in the above, we publish it again that it may be kept fresh in the memory of all, thinking perhaps it might touch the heart and feelings of some one that has never been informed in its history. And dear reader, after having read that, remember that the half has not been told.

Prayer Meetings,

Prayer meetings are held regularly every week at the following places.—Monday evening at 42 Clarkson St; Wednesday evening at 31 Goerick street; Thursday evening, 118 Fulton street; and on Friday evening at 111 Lewis street.

Church Government.

In the proclamation published in a late number of the "Prophet," it is stated that "that the apostles of the Church of Latter Day Saints did not receive their authority from the people, and that the people could not take it away."

Some may infer from this that if an individual of them was found in transgression, he could not be dealt with and excommunicated from the society, and so lose his office. But this is not the true meaning of the author, nor is it a true principle.

There is no officer in the Church but what may transgress and lose his office and standing. However, it would not be the people who would take away his authority, but it would be the authorities who hold the keys of the kingdom, and who constitute a tribunal with full power to sit in judgment on his head, (as in case of Sidney Rigdon) The people would also be entitled to sanction the same by their vote, as was the case in the trial of the above named gentleman.

The question may be asked, what a people should do in a branch of the Church where there was not sufficient authority to try an apostle or other officer of the church, should he be guilty of transgression while among them? Must they continue to fellowship the transgressor, and thus partake of the reproach and blame? I answer, no! What then can they do? Let them withdraw fellowship from him by vote of the branch, and then forward the evidence and the particulars of the transgression and their action upon it to the tribunal, which has full jurisdiction in the case, and who will be bound to notice a legal charge, and to judge according to evidence, and the laws of God.

P. P. PRATT.

"Rigdonism!"

Mr. Editor—

I wish to say a few words of the course pursued by us in relation to the thing called "Rigdonism."

I am astonished above measure to see so much time, and space and paper and ink ocupied in seriously opposing a mad man who is killing himself (figuratively speaking) by every means in his power.

Why not let him and his pretenses die in peace? why agitate and keep alive a thing which is ready to expire. I firmly believe the thing called Rigdonism would have been dead and buried and almost forgotten e're this time, but for the exertions of our Elders, who seem to spare no pains to keep it from that oblivion to which it is doomed.

Brethren, you cannot keep it alive much longer, and why labor in vain. As well might you labor to make a branch bud and blossom and bear fruit of itself when it is severd from, and has no connection with the tree.

Have our Elders, and Editors, forgotten the errand on which they were sent, viz. to proclaim glad tidings to the meek? Have they got out of business? or how is it that they have so much time and means to devote to the support, or keeping alive of "Rigdonism."

Our old friend Mr. S. Rigdon seems in his old age to have become a little deranged on some subjects. I judge from the many glaring contradictions and absurdities of his ways and actions. For this he aught to receive our pity and not our contempt or hatred, and much less our serious opposition.

For instance. Suppose I were to leave the peaceable ocupation of a minister of religion, and tell you I was going to fight the battles of the Gentiles, with swords and blood, and then should proceed to ordain, appoint and organize an army, with Kings, Princes, Generals, Quartermasters, Colonels, Captains, Paymasters etc, etc. And all this in time of peace, and without fifty male followers in the world, and neither arms nor money, and with all no enemy in the field, and no body to fight against, nor no just cause of quarrel. Would you not say I was deranged? and would you not rather pity me than to offer serious opposition?

But what would be thought of those who would write, and preach; and publish, extensively, in order to oppose my doings, and notions; and convince the people by serious argument, that I was doing wrong?

Brethren, let that poor old gentlemen alone and his followers too. Waste no more time, and breath, and paper and ink and money to oppose him. Let that strange "ism" expire in peace.—While we pray, and preach, and sing, and teach. and bless, and heal, and comfort the people.

P. P. PRATT.

Family Government.

Husbands in their present state of imperfection ought not to expect, or, require a very strict and perfect obedience on the part of the wife. It will be time enough for man to require perfect obedience from others, when he in turn, learns to yield perfect obedience to his head. (even to Christ.) He must learn to obey, in order to be qualified to command.

When he has learned perfect obedience to Christ he will neither be a tyrant, nor an oppressor; but will love his wife even as Christ loves the church. He will in all things manifest a spirit well calculated to win, and to keep alive the warmest and purest affections of her heart.

From this affection will flow all the obedience on her part which a reasonable man could require.

A wife is an intelligent being, as well as her husband. She is given to man in order to associate and sympathise with him as a kindred spirit in all the joys of life and love.

She is only a source of happiness to the husband in proportion as she is in turn happy. And no intelligent being can possibly be happy under a sence of bondage, or oppression. All beings must feel a degree of freedom in order to enjoy happiness.

The yoke of Christ is easy, and his burthen light. The reason is, because he only rules us in love, and for our good; requiring nothing more of us, than that kind of obedience which would make us happy, because it springs from the fountain of affection in our hearts.

In short, Jesus obeys the Father because he loves him. We obey him because we love him, and a wife should obey her head because she loves him.

Love begets love. For instance, Christ loved the Father because the Father first loved him.—We love Christ because he first loved us. So on the part of a husband towards his wife.—Kindness, Gentleness, Goodness, and a pure affection on his part will be very apt to inspire his wife with the same spirit, and it will be no bondage, but a pleasure to obey her head whom she loves; one in whose wisdom and goodness she has the utmost confidence, because he in turn has a competant head, to whom he yealds a willing obedience.

Thus, Intelligence, Wisdom, Goodness, Love, Peace, Joy, Order, and Government eminate from the fountain of life and existance, and flow out through all the branches of family organization both in heaven and on earth, supplying every link in the great chain of intellectual beings, both human and divine; Still from the exalted throne of the celestial heavens, and him who sits thereon to the least member of Christ's family on the earth we behold a kingdom without a jar or scism; a family of which all the members are happy.

The conduct of the Emperor Ahasuerus to Vashti as recorded in the book of Esther was of the most tyranical kind. None but an unfeeling, unprincipled, and hardened wretch, a barbarous heathen bosom, which was a stranger to that fine and high toned feeling of affection which qualifies a man to be the husband and head of a woman could have been guilty of an act so vile, so inhuman as to put away the wife of his youth on so trifling an occasion as that mentioned in the said book.

Every good and considerate husband would bear the imperfections of his bosom friend, with kindness, longsuffering and forbarance. And would know better than to expect a human being to be without their faults.

Much reproach is heaped upon woman on account of Eve being first in the fault, and also upon man because he harkened to a woman in the first transgression.

But for my part I do not blame mother Eve; I think she was one of the best women that ever lived. And as to Adam he was a fine man. He condescended to take dinner with his wife, in a manner which shows the fullest confidence in her taste, and ability in the domestic arrangements of her house and board. And when it was found to be the forbidden fruit he seemed to bare with her all the consequences of her error, without a murmer, or reproach.

Neither of them were one half as much to blame as are most of us in these days of malice and hatred.

They lived, and sinned, and fell, and was exiled, and finaly died together. And they will rise and reign together. And Adam will bless God, to all eternity that he never forsook his wife mearly because she had a fault.

P. P. PRATT.

Temple Notice.

A Book is now open at the Prophet office: No 7 Spruce st, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 10 till 2 o'clock to receive and record all Tythings for the Temple, which will be promptly and safely forwarded to Nauvoo paid over to the trustees, and duly recorded there to the credit of the proper persons.

The Churches in Philadelphia and vicinity can pay into the hands of Elder Brown who will please forward the same to me, with the names of each person who pays.

The churches in Br. Bensons care can also do the same, by him, and he can forward to me in the same manner.

All money forwarded to me for tything either by those agents or by individuals will be immediately published in the Prophet, as soon as received. I would advise the churches not to send it to Nauvoo by either public or private conveyance where there is any risk at all, as a connection will exist between the New York and Nauvoo office, by which the money will be forwarded or drawn in the west without risk or delay.

P. P. PRATT.

We would notify our subscribers that the Porphet will be mailed from this city hereafter every Thursday evening, that our subscribers near by may obtain their paper on saturday.

Elder Pratt's proclamation will be published again, as soon as convenient, revised and corrected by himself for the accommodation of those that had no oportunity of obtaining it. There were many typographical errors in it, owing to the short time it had to be prepared for the press, and Elder Pratt had no oportunity to read the proof.

Elder P. P. Pratt will address the saints in New York on next Sabbath morning and evening, and in Brooklyn in the afternoon, at the usual hours of service.

All tythings received for the Temple will be announced through the Prophet.

Our agents will be pleased to make returns as soon as convenient, for the prints we published.

Books of Mormon can be had at the Prophet offiice, also the Synopsis of the Bible at forty cents per copy, Elders can now be furnished with a small quantity of them at a reduced price, of four dollars and twenty five cents per doz. We have in our possession all that is in the market, and the last edition undoubtedly that ever will be printed in the church, those wishing to be supplied had better forward immedintely, and their orders will be attended to without delay.

Covennuts and Hymn Book.

We would inform our many applicants for the Doctrine and Covenants, and Hymn Book, that they are not to be had at the Prophet office, but arrangements are in vogue, with the west that will enable us to give a general supply by the coming Shring. When they can be had, notice will be given through the Prophet.

We acknowledge the receipt of three dollars from Br. J. W. Nichols on the Newport R. I. subscription.

MR. EDITOR:

I have just returned from a short visit to Boston and vicinity, and am truly thankful to be able to say in truth, that the work of God is onward in that region.

The saints in Boston are not only increasing in number by additions almost daily, but they are increasing in faith, in confidence, in union, and in an understanding of the kingdom and government of God, and of those duties and principles which are connected with their immediate welfare and future salvation. In short, they are a willing and teachable people; those among them who err in spirit will come to understanding, and those who murmur will learn doctrine.

I lectured there three times on last Sunday, and again on Wednesday evening. On Sunday their commodious hall was filled to overflowing with attentive hearers, who seemed to listen with candor and attention, if I may judge from the free spirit and joy which actuated me while speaking, and from the appearance of the people.

I must say they received the word with joy, and that many of them will obey the Gospel.—Indeed I may say, I never enjoyed myself better in my life than while ministering to, and instructing that people.

I also had a good visit and a good little meeting or two with the saints in Lowell. They appear to be willing in all things to be guided right, and in the straight and narrow path.

I also heard very good accounts from Salem, from Peterborough, from New Bedford, and several other branches of the church in the East; and from all I heard and witnessed, I am convinced that there is a general spirit of union, peace, and joy in the Holy Ghost, and a spirit of light and truth prevailing in the branches generally, which, with proper care on the part of the shepherds, and good teaching and example, will result in much good fruit.

And, considering the troubles and trials to which they have been subjected of late on account of persecution and apostacy, I must say that the work and power of God are clearly manifest in preserving them from every evil influence, and in keeping them in the spirit of union and of peace.

The storm has just subsided, excitement has died away, and a calm of peace and joy seems to brood over them, while a gentle whisper reaches their inmost souls, saying, fear not little flock, the kingdom is yours, be still, and know that I am God, and that all my purposes shall be fulfilled, and none can hinder!

I am firmly impressed with the idea, that Boston, Salem, and various other places in that vicinity, will yet enjoy great blessings, while many ten thousands of the descendants of the pilgrim fathers of New England, will embrace the fulness of the Gospel, and become the sons and daughters of God.

There is a spirit of integrity, honesty, industry, cleanliness, taste, modesty, peace and friendly affection, handed down from early times, and still prevalent among them, which is pleasing to God, and which men and angels must admire; notwithstanding the pride, vanity, selfishness and other evils and corruptions, which seem to be increasing among them, and making fearful inroads into almost every department of society.

These savory principles are acceptable to God as far as they go; and if the fulness of the Gospel si received by them, the Spirit will have free course, and they will continue to be a blessed and delightsome people, and will inherit the promised land forever.

Who knows but they will gradually overcome their incorrect traditions, and narrow and erroneous views, which have been entailed on them ar ages, and receive the fulness of the Gospel to such an extent, that, that portion of the portion of the country can be saved, and stand amid the wreck of states and nations.

The greatest obstacle to this at present seems to be their pride, and their priestcraft.

Fashion, pride and long established customs, as well as tradition, hold a powerful influence over most of them in regard to matters of religion.

They think they must educate and employ a hireling priest, and then go to church and hear him, and stand by his doctrine as a matter of course.

This is decent; it is fashionable, it is customary, it is praiseworthy, it is a work of piety and devotion.

To do differently would be singular, strange, unpopular, and would be considered a disgrace;—in short, it would be out of fashion.

They do not suffer themselves to reason on this subject, but rather take for granted, that what their fathers, mothers, neighors and ministers teach and practice, must, as a matter of course, be pure.

This is a bondage more powerful than legislative enactments, or the chains and bolts and bars of tyrants. It effectually enslaves both the teacher and the taught. The man whom the schools have made a priest, and then gold has employed, is bound to please them, and to be in fashion; and the people are bound to hear and support him. Thus, both the priest and people are held in a voluntary bondage by each other, and their bonds are strong.

The laws of man or the chains of tyrants may be severed in a moment by the sword of the the revolutionist or the patriot; but not so with the fetters of tradition, superstition and priestcraft, fastened upon the human mind by early education, long established custom, and prevailing fashion.

These must be loosened, and the mind set free by slow degrees. It requires the utmost patience, perseverance, long-suffering and diligence on the part of the part of the spiritual soldier' the religious revolutionist. It is a work of years at least, and sometimes of ages. But yet it has been, and must be again accomplished.—It must be accomplished for New England.—Her noble and generous sons and daughters must be delivered from the bondage of error, and be made free by the truth.

O ye saints—ye servants of the Most High! What a labor is yours—what a work is before you! And what manner of persons ought you to be? Verily I say unto you, you ought to be like Jesus Christ, both in example, in word, and in the power and gifts of God.

His meekness, his patience, his goodness and his long-suffering towards the children of men, are examples to us. Why will we be impatient with men because their traditions have blinded them? Why not rather pity and love them, and bear long with them, endeavor to teach them the way in kindness and in love.

But I must forbear any further reflections at present. I have wandered from the subject on which I commenced, viz., the present state of the churches in the East.

I must now hasten to a close by saying, that I highly approve of the course pursued by Elder Wm. Smith, and the prseiding officers in general in this region, in relation to the late difficulties and trials which the church has been called to encounter, and in relation to the apostacies and dissensions with which they had to grapple.

They seem, as far I can learn, to have taken a decided stand against rebellious, wicked, and corrupt men; and by a strict and just administration of the laws and discipline of the church, they have been enabled to cut off from the tree, those branches which were most bitter, and to excommunicate those members which were seeking the destruction of the society in which they were—thus they have preserved the church in union, by the aid of the Spirit of God. The churchseems now in a fair way to prosper and bear fruit, and also to receive new grafts of young and tender branches, which may in due time, grow and flourish and produce the natural fruit.

It now remains for the presiding officers and other elders to labor faithfully, and to set a good example in all things; and a great and good work will be accomplished, and the kingdom of God will grow and flourish. Amen.

PARLEY P. PRATT.

New York, Jan. 11th, 1844.

Receipt of Tything

For the Temple of the Lord at Nauvoo, up to Jan. 15th at the Tything office of the Church of Jesus Christ of Latter Day Saints, in the city of New York, No. 7, Spruce street, commencing Jan, 1st 1845.

Susannah Beere,	$ 3,00
Ezra Bickford,	20,00
Elizabeth Twitchell,	1,50
Sarah Hudson,	10,00
Mary Murry,	6,00
Newell Bullen,	10,00
Thomas L. Roose,	2,00
Silas P. Barnes,	45,00
Edward F. Bird,	10,00
Wm. Mack,	5,00
Wm. Skimmings,	5,00
Mary Hammond,	1,00
Eunice D. Eelsom,	1,00
James H. Smith,	5,00
Hannah Smith,	3,00
Halmagh I. Van Wagenen,	5,00
Mary Van Wagenen,	5,00
Ann Havens,	5,00
Total,	$ 142,50

P. P. PRATT, Receiver and Recorder.

NOTICE.

A Splendid Lithographic Print representing the great and last conference held previous to the death of the Prophet and Patriarch, in the Grove at Nauvoo, on the 6th of April 1844. At which time our beloved Prophet Joseph Smith presided. Is now in press in the city of Boston, and will soon be published. And no expense has been spared to make it a faithful representation of the above conference.

For the Prophet.

The vengence of God like a whirlwind is coming,
To chasten the world by continual strokes:
His chariot wheels on the mountains are humming,
His anger is kindled, his jealousy smokes.

CHORUS.

Yet as truth waxes louder, the Gentiles grow prouder,
Their times are fulfilling, alas! shure enough;
Shout Fathers & Mothers & Sisters & Brothers,
The chariot of Israel, and horseman thereof.

When violence & loodshed had made the earth streaked,
Jehovah just swept them away with his flood;
But now in his anger he'll burn up the wicked,
The Sun shall be darkened, the Moon turn'd to blood.

CHORUS—Yet as truth waxes louder, &c.

With what dreadful splendor, the Lord will abase men,
And vex them with judgments, by day and by night:
For he will raise up like as in Mt. Perazim,
And bring forth his treasures of hail for the fight.

CHORUS—Yet as truth waxes louder, &c.

The nations are drinking the wine cup of fury,
To rush on the battle against almighty God,
And soon the distroyer will go in a hurry,
To scatter distruction at home & abroad.

CHORUS—Yet as truth waxes louder, &c.

Oh Babylon, great Babylon prepare for the slaughter,
Thy recompence doubles in every crime:
Thine awful hereafter like forests around water,
Exhibit its shade on the current of time.

CHORUS—Yet as truth wax der, &c.

The image once seen by old Nebuchadnezzar,
Was Babylon to fall by the stone with surprise;
The words and the hand, on the wall to Balshazzar,
May read to the mother, and harlots likewise,

CHORUS—Yet as truth waxes louder, &c.

Oh Babylon though Lady, of Kingdoms surrender,
For God shall bring justice, and judgment to thee:
Thy cities, and grandeur, thy glory and splendor,
Shall sink like a millstone cast into the sea.

CHORUS—Yet as truth waxes louder, &c.

The signs and the strange work, the promis of ages,
Like day light at morning, begins to appear:
They trouble the great man, and baffle the Sages,
The fig trees are leaving, the Summer is near.

CHORUS—Yet as truth waxes louder, &c.

RELIGIOUS NOTICES

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hour morning, afternoon and evenisg, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

The Church of Jesus Christ of Latter Day Saints in Lowell, hold meetings, in the morning, afternoon and evening at the usual hours at the Classic Hall No 20 Merrimack st.

J W. CROSBY Prest.

The Church of Jesus Christ of Latter Day Saints in New Haven hold their meeting regularly every Sabbath under the Old Masonic Hall, Orange street.

ELDER SELAH LANE Prest.

The Church of Jesus Christ of Latter Day Saints in Newport, R. I. hold meetings regularly every Sabbath at the usual hours in the Town Hall.

Eld. NICHOLAS KING, Prest.

LIST OF AGENTS.

☞ Elder J. T Ball is our General Agent at Boston those wishing to subscribe for the "Prophet," in that City or vicinity will please forward their names to him.

Elder Wm. Van Avery is authorised to act as agent for the Prophet in Franklin, Michigan.

Elder G. P. Underhill is authorised to act as agent for the Prophet at New Rochell,

All travelling Elders are requested to act as agents, to procure subscribers for the Prophet.

Elder Hallet is authorised to act as agent for the Prophet.

Elder David White, of Brondford, Upper Canada, is authorized to act as agent for the Prophet.

Elder C. A. Terry of Brighton, Mich., is authorized to act as agent for the Prophet.

Elder Burton of Royal Oak, Mich., is authorized to act as agent for the Prophet.

Elder Wm. H. Miles is authorised to act as agent for the Prophet.

Elder George P. Dykes is authorized to act as agent for the Prophet, in Nauvoo, Ill.

Elder J. J. Woodbury, has authority to act as a traveling Agent for the Prophet.

Elder Q. S. Sparks, of Hartford, Con. is authorised to act as General Agent for the Prophet.

Elder Jos. Hart of Cambria, N. Y. is authorised to act as agent for the Prophet.

Elder Reamer of Toms River, New Jersey, is authorised to act as agent for the Prophet.

Elder Burr of Burlington, N. J. is authorised to act as agent for the Prophet.

Elder E. Ward Fell will act as general agent for the Prophet.

Elders German and Gwatkins are authorised to act as agents in Halifax and vicinity (Nova Scotia) for the Prophet.

Elder G. B. Wallace is our authorised agent at New Bedford, Mass.

Elder S. J. Raymond is authorised to act as genera agent for Long Island.

Tyrus C. Moore is authorised to act a agent for the Prophet.

Elder J. B. Meynell is authorised to receive subscriptions for the Prophet in England.

Elders E. H. Davis, E. F. Sheets and J. A. Stratton on a mission to the British Isles, will act as general agents for the Prophet; they left in the Europe on the 1st inst., for England.

Elder George J. Adams is authorised to act as agent for the Prophet.

Elder M. F. Bartlet is authorised to act as travelling agent for the Prophet.

Albert & —— Lutz are authorised to act as genera agents for the Prophet.

Elder G. B. Wallace of New Bedford is authorized to act as agent for the Prophet.

Elder Darius Lougee is our agent at Lowell, Mass.

Elder Ira J. Willes is our authorised agent for the Prophet

☞ Elders Wm. A. Moore and Elijah Malin, of Chester County, Pa. are requested to act as agents, for the Prophet.

Elder Wm. J. Appleby, of Recklestown, New Jersey, s requested to act as agent for the Prophet.

Dr. J. Shamp is our agent in Batavia N.Y. and vicinity.

Elder A. Badlam is authorised to act as general agen for the Prophet.

Elders B. W. Elliot and R. J. Coates, are authorised to act as agents for the Prophet.

Elders Alfred Gordon and James Burgess, are authorised to act as agents in Vermont for the Prophet.

Nathaniel V. Jones is our authorised agent for Rochester, N. Y

☞ Mr. Valentine Merrill, Jr., of South Norwalk, (Ct.) is our autherized Agent.

Elder Henry Jennings, of Waynesville, Ohio, is requested to act as Travelling Agent for the Prophet.

☞ Donations in books, natural or artificial curiosities, philosophical apparatuses, &c., will be received by the "Society for the Diffusion of Truth," at the office of the Prophet, and forwarded to the Museum, at Nauvoo. Notices of which will be published, if desired.

☞ Traveling Elders are requested to act as Agents for the "Prophet," and receipt for all monies, and forward the same as soon as convenient.

BOOKS TO BE HAD AT THE PROPHET OFFICE.

Book of Mormon,—Price $1.25.
Voice of Warning, by P. P. Pratt—37 cts.
Evidences of the Book of Mormon by C. Thompson—37 cts.
Joseph Smith on the policy of Government—Price 12 cts.
Synopsys of the Bible—40 cts.
Mormon Almanac—50 cts. por dozen.
Portraits of Joseph the Prophet—1,20 per doz

E. TURNER & CO.
DEALERS IN
W. I. GOODS, GROCERIES,
TEAS & PROVISIONS,
Nos. 396 & 369 Washington St.
Boston.

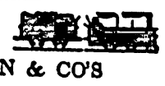
Enos Turner, Josh. T. Pollard.

BOY'S CLOTHING
Cut and made in the most fashionable style by
MRS. A. MCALLISTER,
No. 296 Washington Street,
BOSTON.

Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public.
Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.
BOSTON, Oct 19th, 1844.



WM. A. LIVINGSTON & CO'S
NEW-YORK & PHILADELPHIA,
AND
SOUTHERN & WESTERN
DAILY PAGKAGE EXPRESS.

The Subscribers have made arrangements to forward with the utmost rapidity and at moderate charges, boxes, bundles, packages, specie, bank notes, samples, valuable papers, &c.

TO AND FROM NEW YORK AND PHILADELPHIA,

They beg leave, also, to state, that they forward to the following places south and West of Philadelphia, by the same Exclusive Express Cars that other Express Lines in this city do, with equal speed, and at as low rates, viz.

Baltimore,	Norfolk,	Charleston.
Wheeling,	St Louis,	Washington, D. C.
Portsmouth.	Savannah,	Pittsburgh,
Fredericksburgh, Va.	Petersburg,	Augusta, Ga.
Cincinnatti,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 WALL ST. at quarter to 3 and at half past 4 o'clock P. M.

NEW YORK, Sept. 1844.

W. A. LIVINGSTON & CO.
EXPRESS FORWARDERS.

☞ This Express is run so as to forward through Messrs. HARNDEN & Co's Eastern & European Express; also, through Messrs. LIVINGSTON, WELLS & POMEROY'S Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North South, East and West.

W. A. LIVINGSTON, 43 South Third St. Philadelphia
JOHNSTON LIVINGSTON, 3 Wall St. N. Y.

NEW YORK & HAVRE PACKETS.

NEW LINE—To sail from New York on the 8th 16th, and 24th, and from Havre on the 1st 8th and the 24th every month, as follows, viz.

	From N. York.	From Havre
ARGO. C. Anthony, Jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoll,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:e]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goodi suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety!
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion on chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c., that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and theire proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. &c. Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

S. T. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Casban's Fergusons's and several American makes
Prints—Low Philad and super Madders
M de Laines and Crape M de Laines—new styles
Merinos and Alpatoas; Moicakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Wooden shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation: L Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duff's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimitye—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American oag Cloths.

FIRST PREMIUM.

WHOLESALE AND RETAIL STRAW HAT MANUFACTORY, No 96 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.
Hats cleaned and altered.

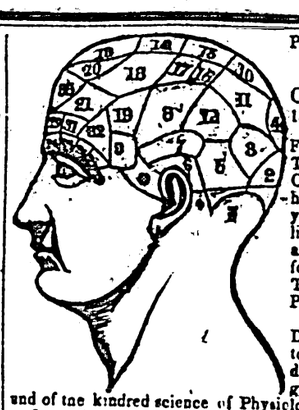
[m25:e] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st cotner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y je—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D. GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance personal. No. 553 Pearl st to [illegible]



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU-ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, anywhere to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCTION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intellectual, and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the germ. Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist can treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming. A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION,

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fataliam, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics. It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL;

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Goon, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick doubte test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m18:c

FARMS FOR SALE—Valuable Farms for sale in the neighborhood of Ganeva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State. Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIAN FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.

OLD ESTABLISHED PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following EGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T. Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S.—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
160 Pine street, New York.

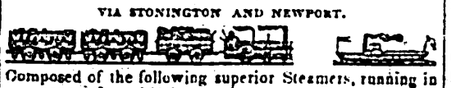
Gives drafts in sums to suit applicants ON THE PROVINCIAL BANK OF IRELAND, PAYABLE AT

Cork,	Bainbridge,
Limerick.	Ballymena,
Clonmel,	Parsontown,
Londonderry,	Downpatick,
Sligo,	Cavan,
Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Randon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.
SPOONER, ATWOOD & Co., Bankers, London.
Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.



Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey,
MOHEGAN, "

daily, Sundays excepted, from Battery Place, pier No. 1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harrden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE. HOUSE, NO 32 ANN STREET, N. Y. WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

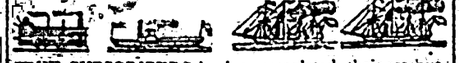
☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

O. C. ALLEN, Importers of Watches and Jewelry,
Wholesale and retail, 68 Wall st, up stairs. je—

TO THE TRAVELLING PUBLIC.



THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packetships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
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Hottinguer,	Columbus,	United States,
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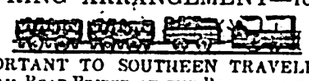

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Leave Wash. at 6 A M.	arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M.	arrive in Rich. Va. at 3½ P.M.
Leave Rich. at 4 P M.	arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M	arrive in Wel. N C at 1½ P.M.
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m18:c]

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Lewis Scott

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S. BRANNAN PUB. Surely the Lord God will do nothing, but he reveaileth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED

VOL. I.—NO. XXXVI. NEW-YORK, SATURDAY MORNING, JAN. 25. 1845. $2 PER AN. SINGLE COPIES 6 CTS

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The Missouri persecution, or, the extermination of the Latter Day Saints, in 1838.

[Concluded.]

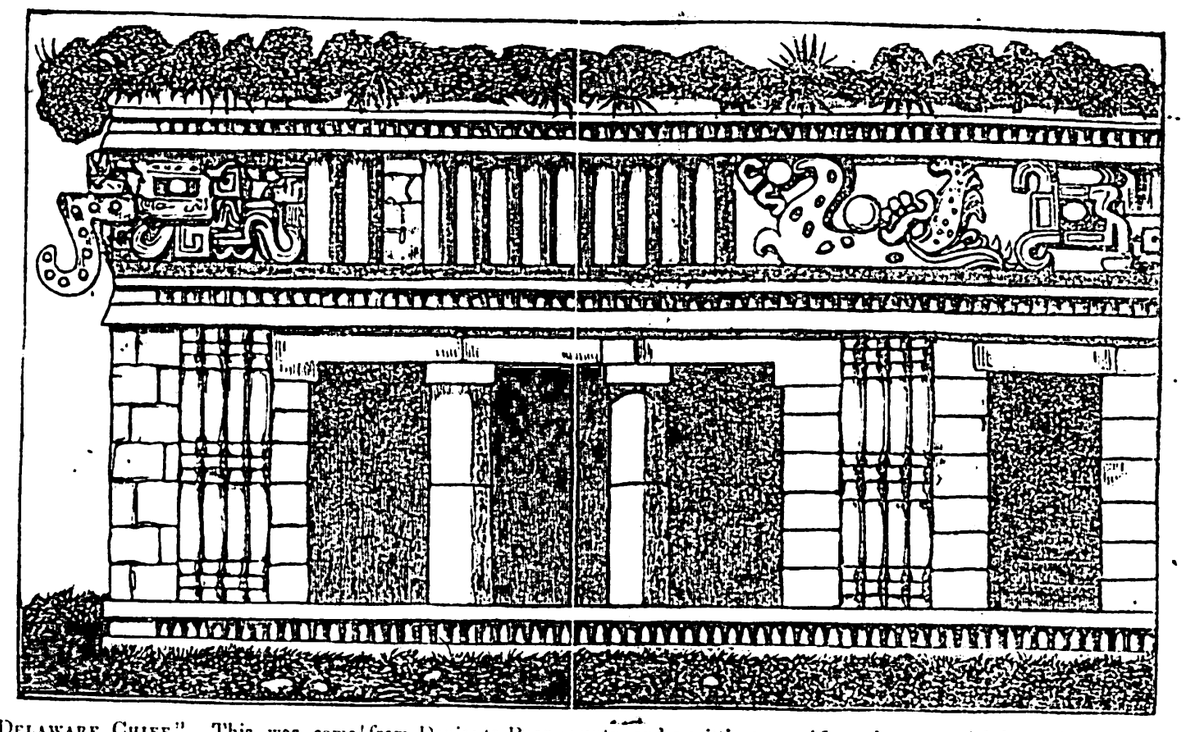
The soldiers ran after the man to shoot him, he fled for his life and with great difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay Co, and there to be thrust into jail. We endeavored to find out for what cause, but all that we could learn was because we were Mormons. The next morning a large wagon drove up to the door, and a blacksmith came into the house with chains and handcuffs, he said his orders were from the judge, to handcuff us and chain us together, he informed us that the judge had made out a mittimus, and sentenced us to jail for treason; he also said that the judge had done this that we might not get bail: he also said the judge stated his intention to keep us in jail until all the Mormons were driven our of the State; he also said that the judge had further stated that if he let us out before the Mormons left the state, that we would not let them leave, and there would be another damned fuss kicked up: I also heard the judge say myself, whilst he was sitting in his pretended court, that there was no law for us, nor the Mormons, in the State of Missouri, that he had sworn to see them exterminated, and to see the Governor's order executed to the very letter, and that he would do so; however, the blacksmith proceeded and put the irons upon us, and we were ordered into the wagon and they drove off for Clay county, and as we journeyed along the road we were exhibited to the inhabitants, and this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay county. There we were thrust into prison again, and locked up—and were held there in close confinement for the space of six months, and our place of lodging was the square side of a hewed white oak log—and our food was any thing but good and decent: poison was administered to us three or four times, the effect it had upon our system, was, that it vomited us almost to death, and then we would lay some two or three days in a torpid, stupid state, not even caring or wishing for life. The poison being administered in too large doses, or it would inevitably have proved fatal, had not the power of Jehovah interposed in our behalf, to save us from their wicked purpose. We were also subjected to the necessity of eating human flesh, for the space of five days, or go without food, except a little coffee, or a little corn bread, the latter I chose in preference to the former. We none of us partook of the flesh except Lyman Wight; we also heard the guard which was placed over us making sport of us, saying that they had fed us upon "Mormon beef." I have described the appearance of this flesh to several experienced physicians, and they decided that it was human flesh. We learned afterwards, by one of the guard, that it was supposed that that act of savage cannibalism, in human flesh, would be considered a popular deed of notoriety; but the people on learning that it would not take tried to keep it secret; but the fact was noised abroad before they took that precaution. While we were incarcerated in prison, we petitioned the Supreme Court of the State of Missouri for habeas corpus twice, but were refused both times by Judge Reynolds, who is now the Governor of that State. We also petitioned one of the county judges for a writ of habeas corpus, which was granted in about two weeks afterwards, but were not permitted to have any trial; we were only taken out of jail and kept out for a few hours and then remanded back again. In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but said he had to do it in the night, and had also to get away in the night, and unknown to any of the citizens, or they would kill him; for they had sworn to kill him if they find him: and as to the rest of us, he dared not let us go, for fear of his own life as well as ours. He said it was damned hard to be confined under such circumstances, for he knew we were innocent men, and he said the people also knew it; and that it was only persecution and treachery, and the scenes of Jackson county acted over again, for fear that we would become too numerous in that upper country. He said that the plan was concocted from the Governor down to the lowest judge, and that that damned Baptist priest, Riley, who was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them and stirring up their religious prejudices against us, for fear they would let us go. Mr. Rigdon, however got bail and made his escape to Illinois. The jailor, Samuel Tillery, Esq, told us also, that the whole plan was concocted by the Governor down to the lowest judge in the upper country, early in the previous spring, and that the plan was more fully carried out at the time that General Atchison went down to Jefferson City, with Generals Wilson, Lucas, and Gillum, the self-styled "DELAWARE CHIEF." This was some time in the month of September, when the mob was collected at De Witt, in Carroll County. He also told us that the Governor was now ashamed enough of the whole transaction and would be glad to set us at liberty if he dared to do it; but, said he, you need not be concerned, for the Governor has laid a plan for your release. He also said that Squire Birch, the State's Attorney, was appointed to be Circuit Judge, on the circuit passing through Davies county, and that he (Birch) was instructed to fix the papers, so that we would be sure to be clear from any incumbrance, in a very short time.

Some time in April, we were taken to Davies county, as they said to have a trial, but when we arrived at that place, instead of finding a court or a jury, we found another Inquisition, and Birch who was the district attorney, the same man who was one of the court martial when we were sentenced to death, was now the circuit judge of that pretended court; and the grand jury that was empannelled, were all at the massacre of Hawn's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder, and all the pretence they made of excuse, was, they had done it because the Governor had ordered them to do it. The same persons who sat as a jury in the day time, and were placed over us as a guard in the night time; they tantalized and boasted over us, of their great achievements at Hawn's Mills, and at other places, telling us how many houses they had burned, and how many sheep, cattle and hogs they had driven off, belonging to the Mormons, and how many rapes they had committed, and what squealing and kicking there was among the damned bitches; saying that they had lashed one woman upon one of the damned Mormon meeting benches, tying her hands and her feet fast, and sixteen of them abused her as much as they had a mind to, and then left her bound and exposed in that distressed condition: These fiends of the lower region boasted of those acts of barbarity, and tantalized our feelings with them for ten days We had heard of these acts of cruelty previous to this time, but we were slow to believe that such acts of barbarity had been perpetrated. The lady who was the subject of their brutality, did not recover her health, to be able to help herself, for more than three months afterwards. This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at their war dances, singing and telling each other of their exploits, in murdering the Mormons, in plundering their houses and carrying off their property; at the end of every song they would bring in the chorus, "God damn God, God damn Jesus Christ, God damn the Presbyterians, God damn the Baptists, God damn the Methodists," reiterating one sect after another in the same manner, until they came to the Mormons, to them it was God damn the God damn Mormons, we have sent them to hell. Then they would slap their hands and shout hosanna, hosanna, glory to God, and fall down on their backs, and kick with their feet a few moments, then they would pretend to have swooned away into a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of their trance, and would shout and again clap their hands and jump up, while one would take a bottle of whiskey and a tumbler, and turn it out full of whiskey, and pour it down each other's necks, crying, 'damn it take it, you must take it,' and if any one refused to drink the whiskey, others would clinch him whilst another poured it down his neck, and what did not go down the inside went down the outside; this is a part of the farce acted out by the grand jury of Davies county, whilst they stood over us as guards, for ten nights successively. And all this too, in the presence of the great Judge Birch, who had previously said in our hearing, that there was no law for the Mormons in the State of Missouri. His brother was then acting as district attorney in that circuit, and if any thing, was a greater cannibal than the judge. After all these ten days of drunkenness, we were informed that we were indicted for treason, murder, arson, larceny, theft and stealing. We asked for a change of venue from that county to Marion county, but they would not grant it; but they gave us a change of venue from Davies to Boon county, and a mittimus was made out by the pretended Judge Birch, without date, name or place. They fitted us out with a two horse wagon, and horses and four men, besides the sheriff, to be our guard—there were five of us. We started from Gallatin the sun about two hours high, P. M., and went as far as Diahman that evening, and staid till morning. There we bought two horses of the guard and paid for one of them with our clothing, which we had with us, and for the other we gave our not. We went down that day as far as Judge Morin's, a distance of some four or five miles. There we staid until the morning, when we started on our journey to Boon county, and travelled on the about twenty miles distance. There we bought a jug of whiskey, with which we treated the company, and while there the sheriff showed us the mittimus, before referred to, without date, or signature, and said that Judge Birch had told him never to carry us to Boon county, and never to show the mittimus; and said he, I shall take a good drink of grog and go to bed, and you may do as you may do as you have a mind to. Three others of the guard drank pretty freely of the whiskey, sweetened with honey, they also went to bed, and were soon asleep, and the other guard went along with us and helped to saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois, and in the course of nine or ten days arrived safely at Quincy, Adams county, where we found our families in a state of poverty, although in good health; they having been driven out of the State previously by the murderous militia, under the exterminating order of the Executive of Missouri; and now, the people of that State, a portion of them, would be glad to make the people of this State believe that my brother Joseph has committed treason, for the purpose of keeping up their murderous and hellish persecution, and they seem to be unrelenting, and thirsting for the blood of innocence, for I do know that my brother Joseph has not committed treason, nor violated one solitary item of law or rule, in the State of Missouri.

But I do know that the Mormon people, en masse, were driven out of that State, after being robbed of all they had, and they barely escaped with their lives, as well as my brother Joseph who barely escaped with his life, his family also were robbed of all the they had, and barely escaped with the skin of their teeth; and all of this in consequence of the exterminating order of Governor Boggs, the same being confirmed by the Legislature of that State. And I do know—so does this court, and every rational man who is aquainted with the circumstances, and every man who shall hereafter become acquainted with the particulars thereof—will know, that Governor Boggs, and Generals Clark, Lucas, Wilson and Gillum, also Austin A. King, have committed treason upon the citizens of Missouri, and did violate the Constitution of the United States, and did exile and expel, at the point of the bayonet, some twelve or fourteen thousand inhabitants from the State, and did murder some three or four hundreds of men, women children in cold blood, and in the most horrid and cruel manner possible, and the whole of it was caused by religious bigotry and persecution, because the Mormons dared to worship Almighty God according to the dictates of their own conscience, and agreeable to his divine will, as revealed in the scriptures of eternal truth, and had turned away from following the vain traditions of their fathers, and would not worship according to the dogmas and commandments of those men who preach for hire and divine for money, and teach for doctrine the precepts of men—expecting that the Constitution of the United States would have protected therein. But notwithstanding the Mormon people had purchased upwards of two hundred thousand dollars worth of land, most of which was entered and paid for at the land office of the United States in the State of Missouri—and although the President of the United States has been made acquainted with these facts and the particulars of our persecutions and oppressions, by petition to him, and to Congress—yet they have not even attempted to restore the Mormons to their rights or given any assurance that we may hereafter expect redress from them. And I do also know, most positively and assuredly, that my brother Joseph Smith, Sen. has not been in the State of Missours, since the Spring of the year 1839. And further this Deponent saith not

HYRUM SMITH.

A POBTION OF THE FACADE OF THE RUINS OF ZAYI, IN YUCATAN.



Incidents of Travel in Yucatan, illustrated by engravings published by the author, John L. Stephens, in 1843.

We give the following short and concise preface of the author as an introduction to the matter we shall lay before our readers.

PREFACE.

In his "Incidents of Travel in Central America, Chiapas, and Yucatan," the author intimated his intention to make a more thorough exploration of the ruins of the latter country. That intention has since been carried into effect, and the following pages are the result. They describe, as the author has reason to believe, the most extensive journey ever made by a stranger in that peninsula, and contain the account of visits to forty-four ruined cities, or places in which remains or vestiges of ancient population were found. The existence of most of these ruins was entirely unknown to the residents of the capital;—but few had ever been visited by white inhabitants;—they were desolate, and overgrown with trees. For a brief space the stillness that reigned around them was broken, and they were again left to solitude and silence. Time and the elements are hastening them to utter destruction. In a few generations, great edifices, covered with sculptered ornaments, already cracked and yawning, must fall, and become mere shapeless mounds It has been the fortune of the author to step between them and the entire destruction to which they are destined; and it is his hope to snatch from oblivion these perishing, but still gigantic memorials of a mysterious people. The descriptions are accompanied by full illustrations from Daguerreotype views and drawings taken on the spot by Mr. Carthewood, and the engravings were executed under his personal superintendance.

Early in the morning we set out for the ruins of Zayi, or Salli. At a short distance from the rancho we saw in an overgrown milpa on our left the ruins of a mound and building, so far destroyed that they are not worth presenting.

After proceeding a mile and a half we saw at some distance before us a great tree-covered mound, which astonished us by its vast dimensions and but for our Indian assistants, would have frightened us by the size of the trees growing upon it. The woods commenced from the roadside. Our guides cut a path, and clearing the branches, overhead, we followed on horseback, dismounting at the foot of the Casa Grande. It was by this name the Indians called the immense pile of white stone buildings, which, buried in the depths of a great forest, added new desolation to the waste by which they were surrounded. We tied our horses and worked our way along the front. The trees were so close that we could take in but a small portion of it at once. If we had encountered these woods at Kabah, where we had such difficulties in procuring Indians, we should have despaired of being able to accomplish any thing; but fortunately so far, where our labors were great we had at hand the means of performing them.

We were at no loss what to do, our great object being now to economize time. Without waiting to explore the rest of the ground, we set the Indians at work, and in a few minutes the stillness of ages was broken by the sharp ringing of the axe and the crash of falling trees. With a strong force of Indians, we were able, in the course of the day, to lay bare the whole of the front.

Dr. Cabot did not arrive on the ground till late in the day, and coming upon it suddenly from the woods, when there were no trees to obstruct the view, and its three great ranges and immense proportion were visible at once, considered it the grandest spectacle he had ever seen in that country.

It has three stories or ranges, and in the centre is a grand staircase thirty-two feet wide, rising to the platform of highest terrace. This staircase, however, is in a ruinous condition, and, in fact, a mere mound, and all that part of the building on the right had fallen, and was so dilapidated that no intelligible drawing could be made of it; so we did not even clear away the trees.

The lowest of the three ranges is two hundred and sixty-five feet in front and one hundred and twenty in depth. It had sixteen doorways, opening into apartments of two chambers each. The whole front wall has fallen; the interiors are filled with fragments and rubbish, and the ground in front was so encumbered with the branches of fallen trees, even after they had been chopped into pieces and beaten down with poles, that at the distance necessary for making a drawing, but a small portion of the interior could be seen. The two ends of this range have each six doorways, and the rear has ten, all opening into apartments but in general they are all in a ruinous condition.

The range of buildings on the second terrace was two hundred and twenty feet in length, and sixty feet in depth, and hnd four doorways on each side of the grand staircase. Those on the left, which are all that remain, have two columns in each doorway, each column being six feet six inches high, roughly made, with square capitals like Doric, but wanting the grandeur pertaining to all known remains of this ancient order. Filling up the spaces between the doorways, are four small columns curiously ornamented, close together, and sunk in the wall. Between the first, second, third and fourth doorways a small staircase leads to the terrace of the third range. The platform of this terrace is thirty feet in front and twenty five in the rear. The building is one hundred and fifty feet long by eighteen feet deep, and has seven doorways opening into as many apartments. The lintels over the doorway are of stone.

The exterior of the third and highest range was plain; that of the two other ranges had been elaborately ornamented; and, in order to give some idea of their character, I present in the above engraving a portion of the facade of the second range.

Among designs common in other places is the figure of a man supporting himself on his hands, with his legs expanded in a curious rather than delicate attitude, of which a small portion appears on the right of the engraving; and again we have the "large and very well constructed buildings of lime and stone" which Bernal Dias saw at Campeachy, "with figures of serpents and idols painted on the walls."

The platforms are wider in front than in the rear; the apartments vary from twenty-three to ten feet, and the north side of the second range has a curious and unaccountable feature. It is called the Casa Cerreda, or closed house, having ten doorways, all of which are blocked up inside with stone and mortar. Like the well at Xcoch, it had a mysterious reputation in the village of Nohcacab, and all believed that it contained hidden treasure Indeed, so strong was this belief, that the alcalde Segundo, who had never visited these ruins, resolved to take advantage of our presence; and according to agreement in the village, came down with crowbars to assist us in breaking into the closed apartments and discovering the precious hoard. The first sight of the closed up doorways gave us a strong desire to make the attempt; but on moving along we found that the Indians had been beforehand with us. In front of several were piles of stones, which they had worked out from the door ways, and under the lintels were holes, through which we were able to crawl inside; and here we found ourselves in apartments finished with walls and ceilings like all the others, but filled up (except so far as they had been emptied by the Indians) with solid masses of mortar and stone. There were ten of these apartments in all, 220 feet long and ten feet deep, which being thus filled up, made the whole building a solid mass; and the strangest feature was that the filling up of the apartments must have been simultaneous with the erection of the buildings, for as the filling in rose above the tops of the doorways, the men who performed it never could have entered to their work through the doors. It must have been done as the walls were built, and the ceiling must have closed over a solid mass. Why this was so constructed it was impossible to say, unless the solid mass was required for the support of the upper terrace and building; and if this was the case, it would seem to have been much easier to erect a solid structure at once, without division into apartments.

To be Continued.

From The Nauvoo Neighbor.

Copy of a Letter from Orson Spencer to A. W. Babbit, Esq.

NAUVOO, Decem. 14, 1844.

HON. SIR:

Your favors of the present month have been duly received—we are ever pleased to hear from you on matters pertaining to our interests as a people or to yours individually. We are happy in the reflection that your vigilent eye will never slumber while the dearest rights and privileges of a noble people are in jeopardy, or it is practicable for you to defend them. We no not what charges will be prefered against us as grounds for the repeal of our charters, or we would delight to expose their impotenc and fallacy. It is remarkable that in our case we are often necessiated to illustrate and defend truths so obvious in their nature and bearing that they would cover an objector with shame and contempt, that should dispute them before any other people. And we are often obliged to prove the validity of covenants and charters that would be beyond all reasonable puestions. If they had been entered into with any other people than the Latter Day Saints—The experiment is however to be made, whether compacts solemnly entered into and charters sacredly given, involving in their validity interest too broad and deep and extensive for human utterance to define, shall be as sacredly observed.

Distant nations are makign careful inquisition to know whether there is sufficient virtue in our general and state governments to preserve their plighted faith inviolable The State of Illinois may repudiate and incur the just disdain of foreigners for a failure to pay some dollars and cents justly due, but superlatively more insignificant is such a disgrace in comparison with that which will accrue from the repeal of the Nauvoo charter. It is indeed true that the Nauvoo charters confer upon us great and valuable privileges and render them perpetual.

In return for these great privileges we have neither been ungreatful or deficient in contributing to the common wealth of the State. We have done more to convert the wild waste of her idle soil into valuable products, and to call into her borders a greater measure of population comprized of the best artizens, mechanics and husbandmen than any other people of the State under cimilar circumstances. We have been continually calling to eastern and southern citizens and industrious foreigners, by our epistolary communications and by a thousand living voices to come and settle in the state of Illinois. We have discouraged nobody with the phantom of oppressive taxation. We have endeavored to persuade emigrants that linching and mobocracy so prevalent in some parts of the West would never be fostered by the authorities of Illinois. We have furnished a specie paying market for the products of farmers living a hundred miles in the interior. In times of draught our mills have ground the wheat of old citizens cuming 80 or 100 miles. Our mechanics have been called for and dispersed abroad in adjoining counties, in order to multiply the conveniences of civilized life. And our laborers have reaped down the harvest fields of hundreds and thousands of acres, that must else have wasted or depreciated in the hands of the old citizens. And we can say in verity that during our short sojourn in this State under the ample canopy of our charter we have contributed more to the growth and temporal prosperity of the State of Illinois and her citizens than to our own—The years we have been here have been to us pregnant with sacrifice. While we have been dispensing abroad our wealth, the old citizens have been gathering it in and treasuring it up.—Our gold and silver and our industry have enhanced the value of lands to a great distance around us, and quickened the energies of the people in industry. Under the sacred assurance of chartered priviliges to be perpetuated we have invested our substance, yea all our living. We have erected many public buildings at an immense expense with mills &c. Our citizens have entered into companies and assosiations and the, wholesom and profitable operations of these companies cannot be closed up short of several years much less can they be carried on without liability to utter desolation and confusion, if the chartered privileges, under the sanction of which they originated shall be taken away.

Many seem to mistake the nature of the charter and consider it a conditional instrument and if these conditions are not complied with, it is there by supposed to be liable to be repealed.—But this is very wide of the truth. The constitution of the State of Illinois or of any other State cannot be abrogated in consequence of being violated or infringed by the legislature of Illinois. The charter of Nauvoo cannot be repealed in consequence of being violated even a thousand times in the grosest manner because a repeal was no part of the penalty conditioned in the instrument on charter. It would be no other than an ex-post facto law that would inflict a penalty, that the transgressor could not posibly be advertised of.

We would consider a repeal of our charter highly oppressive and we believe the like unheard of. If we had infringed the charter in any way or many ways, we refuse not to submit to any penalty prescribed by the laws of the land where properly adjudicated. But we know there is no such penalty as repeal. And now to conclude; unconscious of the least disloyalty to the State of Illinois or of any infractions of her charters, and knowing that we have contributed liberally to the wealth, prosperity and good order of the State; and knowing that a repeal of our charter would be no better than letting loose a horde of wolves and caniverous beasts upon an ungarded flock of sheep and tender lambs, and being assured that the legislature of Illinois also know perfectly that we above all people need the ægis of chartered protection, because we have already been kidnaped, whipped, robbed and one of their own senators stand indicted for the murder of two of our best men.

Therefore they cannot cast us in a den of lions without State arms, laws, and ordinances and be ignorant of the natural concequences of such an act. And the sins be upon their own heads and the head of their abettors if they will do it. 'The Lord is our light, whom shall we fear' therefore let us be as bold and steadfast as Daniel, and peradventure the fury of the lions will be stayed until their fangs rest upon our ungodly enemies.

Should the Legislature repeal our charter, we shall be obliged, in self defence to spread the details of our unparalleled wrongs to the extremities of the nation and the world, and then into the ears of the Lord of sabbaoth. But we do not believe that they will do it. The injustice, cruelty, and barberity of such an act, is too appalling for us to entertain such a thought concerning them—surely before they take such a step, they will wipe away the murdered blood that cleaves to the violated faith of the State. Or will they say to the murderers of the Smith's and their numerous apologists: we the Sovereign State of Illinois have held in our custody the Mormon leaders, while defenceless for you to shoot at, and we have taken away the State arms from the balance of the Mormon fraternaty, and last, but not least of all, we have taken all that is in our power to do; the protection of chartered laws and ordinances, and now what doth binder the distruction of the Mormons, now "this is your hour and the power of darkness" Quickley let the hideous yell of massacre, arson and rapine sound through the peaceful city of Nauvoo, followed with billows of horror, agony and death, in every Mormon abode. What more could a bloody mob ask of a State than they will have done when they take away our charters. O Illinois, art thou such a nero or coligula!! O Brutus is it thou; that friend that gave us the harty welcome and liberal charter!! so changed.

—O blush at the thought! From the very day of such an act, let no chaplain invoke the benignity of the heavens upon you henceforth. Let the day itself be blotted from your State Journal as a day of delirium and insanity, when the broad current of reason, humanity, and justice were stayed in their natural channels. But if thou wilt do the unnatural deed to thy fond and royal child, and still claim the attributes of humanity and justice then rest assured, as the Lord God of Israel sits upon his eternal throne, the gallows prepared for Mordecai shall one day be thy own.

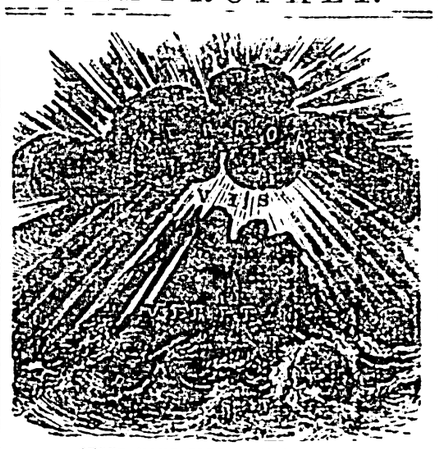
Now Br. Babbit the house of Israel have made you their watchman therefore give the tump a certain sound, fear not them that can kill the body only, but rather fear him that can cast both soul and body into hell. Dear Br. see to it that thy skirts are clear, and we are persuaded better things of you though we thus write.

Therefore let us have a whole unaltered charter—give our best regard to Mr Backenstos, your colleague and our friend, accept my personal respect and believe me truly yours; in all of the city council and of the Twelve.

ORSON SPENCER.

A. W. Babbit Esq.

THE PROPHET.



SUPER HANC PETRAM ÆDIFICABO.

SATURDAY MORNING, JAN. 25, 1845.

It is now understood that the Prophet is 2 dollars per annum, and six cents per copy payable in advance.

We are now drawing to the close of our first volume, and arrangements will soon have to be made for the publication of the second. We have raised the price of the paper, which we would hot have done, providing we could have obtained three thousand subscribers pefore the close of the first volume, but as this is not the case we are under the necessity of pursuing that course which is for the best interest of the cause of God and the salvation of his Prophet, and we feel fully assured, that our patrons who have given the helping hand to sustain it thus far, will not because of the addition of one dollar more per annum withhold their patronage.

We have many names on our books that have taken the paper from the commencement, which we shall be under the necessity of crossing off, providing they do not send in the amount due. We shall wait a sufficient length of time after giving this notice, and then, if we hear nothing further from them, their paper will be discontinued.

Later from Nauvoo.

The Nauvoo Neighbor is again at hand, and contains news of interest and importance, the bulk of which we shall be under the necessity of withholding for the want of room until our cuming number.

It contains a reply to a letter published dy Elder Smith to W. W. Phelps, which is full of interest, and will be published in our next number. Also a letter from Orson Spencer to A. W. Babbit Esq. touching the chartered privileges of Nauvoo, which we publish in this number.

The dedication of the Seventie's Hall, is now gowing on, it commenced on the 26th, ult. and is attended with great interest.

Still later from Nauvoo.

The Trades meeting passed the following resolution unanimously.

Resolved, That, instead of commencing business under any charter of Illinois, we will unite our efforts in all manufacturing and mechanical labors in common co-partnership, or private firm, according to law.

A neat specimen of willow baskets, made in the city of Nauvoo, and worsterd girting by S. Roberts, was presented to the meeting. Manufactering has begun, and may God speed it.

The Neighbor contains a message from the Governor, in relation to the disturbances in Hancock county, to the Senate and House of Representatives of the State of Illinois, with comments from the Editor which we shall publish in the next Prophet.

Illinoi's Legislature.

The bill for the repeal of the Nauvoo charter, has passed to a second reading in the House.—The vote in the Senate on this bill stood 25 to 14.

The Illinois Legislature had better be carefull that they do not throw sand in their own eyes, in repealing the Nauvoo charter, a hint to the wise is sufficient. Don't fool yourselves by thinking we are all asleep down east here, for if you do, you will find your mistake, and that to, too late perhaps.

Who will feel the worst, in 48 the Mormons without a charter or the Democrats without a President.

To the Saints.

We have been informed, and that, from good authority, that there is a disposition on the part of some of the apostates to go in to branches where they are not known and palm themselves off as Latter Day Saints, and deny their Rigdon origin. We give this notice that the Saints may be aware who they receive, for many of them hold licences which they will not deliver up, and some of the more corrupt may make use of them to deceive the churches, as a couple of sharp blades of this city have made an attemd to do in New Jersey.

Restoration of the Jews.

A meeting has been called in the Hanover Rooms, in London, for the purpos of recommending the foundation of a society to promote the restoration of the Jews to Pallestine.

It is proposed to accomplish this object, by inducing the British Government to take the Jews in Pallestine under their special protection, to negotiate with the Porte for the independance of that country under the protection of England.

Thus it is, we can witness the hand of the Mighty God of Jacob, moving on his glorious work of restitution, and fulfilling the words of his annointed, and answering the prayers of his Saints in mighty deed. Let us strugle on, the world will yet be compelled to acknowledge the divine mission of the Prophet Joseph.

The Quincy Wig says, that the story published in relation to the fate of Lyman Whight's company, is all a hoax, as the editor learns from persons directly from the pine region. This is no doubt the truth of the matter.

We lay before our readers this week a specimen of the relics of the antiquity of the Nephites that once inhabited this continent as discovered by Catherwood and Stephens in Yucatan or Central America.

Anti Mormons.

Another anti Mormon meeting has been called in the Montebello Precinct, Hancock Co Ill. to try what further can be don in adding fuel to the fiery persecution heretofore carried on against the Latter Day Saints. But from the tameness of their resolutions to what they have been heretofore, is evident they have fallen a peg lower, and stand in fear of the executive authority of the State. We hope our brethren in the east will take no alarm, at this, for all things are sure to work together for good to them that walk uprightly and keep his commandments, which we are resolved to do.

BY P. P. PRATT.

Reply to the Athenæum.

Being an exposition of the folly and ignorance of men who oppose the truth.

In the Edinburgh Intelligencer of April 7th, there is an article taken from the Athenæum on the subject of the Book of Mormon and the Latter Day Saints. This article fills several columns of fine print, being mostly taken up in extracts from the Book of Mormon, &c.

The writer, after copying the title-page of the book, observes, "Here is a pretended revelation so absurd, so puerile, that it would seem unlikely to impose on the most ignorant and uncivilized, which has found thousands of followers in England—has been adopted by a party sufficiently numerous and wealthy to support a periodical called the Millennial Star—and has so far advanced in organization as to possess synodical conferences, local councils, and a general assembly!

"Can such things be,
And overcome us like a summer cloud,
Without our special wonder?"

We answer, No. For Isaiah the prophet speaks of the Book of Mormon and the work connected with it as being "A marvellous work and a wonder." See Isa 29. To this bear all the newspapers witness!

The writer next introduces several lengthy extracts from the said book,—compares it with Mahomed,—pronounces the whole a base forgery,—and brings in the imposter Matthias, who lately figured at Sing Sing, near New York, and would fain leave the impression that he (Matthias) was connected with the Saints. A more false and wicked insinuation was never penned by man, or instigated by Satan, the father of lies. Matthias had no more to do with the Saints, than he had with the Athenæum.

After many ignorant and unjust remarks, the writer proceeds to find fault with Mormon, for mentioning the compass of Nephi several hundred years before the discovery of the needle's polarity.

The ignoramus seems not to possess the knowledge of the fact that the compass is supposed by many learned men to have been invented in Egypt, and well known to the ancients; and that it is a matter of authentic history that it was used in early times to traverse the deserts of Arabia and Africa [See Mr. Davenport's works on electro magnetism, lately published in the city of New York]

But be this as it may, it has no bearing upon the subject of the compass of Nephi, spoken of in the Book of Mormon: for the book tells us expressly that the Lord prepared the said compass and that it was not invented by man.

It would be presumption indeed to say that the Lord had no knowledge of the needle's polarity until some man discovered it and taught it to him

Who taught the Lord the art of ship building? [See the plan of the ark as given to Noah.] Who taught the Lord to be a tailor? [See the account in Genesis, where the Lord God made coats of skins for our first parents. From whom did the Lord derive his knowledge of architecture? [See his plan of the Tabernacle and also the Temple!!]

From whom did he obtain education, for he wrote with his finger?

Or who taught him the trade of stone cutting, that he might hew out the two tables which Moses broke?

If man originated all these things, and then taught them to the Lord, then perhaps He is indebted to man for his knowledge and skill in preparing the compass of Nephi!

The Athenæum sets it down as a sure mark of forgery that the terms Christ—Jesus—Alpha—Omega, &c., should occur in a work translated from an ancient American record, seeing these are Greek terms. A more ignorant objection than this can scarcely be imagined. What! must a translator enter into the origin of words; or must he use them as they are in common use, without regard to their derivation? Must an English work of the nineteenth century avoid all terms except those which were originally English, all which, though now in English use, have been borrowed from the Greek, Latin, Italian, Spanish, French, German, Hebrew, Egyptian, Chaldeic, Arabic, and a hundred others?

Certainly a translator would find but a barren language indeed. English literature is almost entirely made up of words adopted from other languages. The ancient dialect of the English was barbarian jargon, barely adapted to the use of the unpolished natives in the common concerns of life. It had no literature until the light of science civilization and Christianity, in its progress westward, dawned upon the remote island of Britain—dispelled the darkness, polished the rough manners of the natives, and enriched the language by degrees, by the introduction of an almost numberless variety of words borrowed from the languages of variour nations, who had in turn stood foremost in the ranks of polished life.

Among the terms thus introduced were those of Christ, Jesus, Messiah, Alpha, Omega Jehovah, God, Baptise, Sacrament, Bible, Testament, Confirm, Apostle, Disciple, Prophet, Evangelist, Pastor, Deacon, &c., &c.,—none of which were originally English, although now in common use, both in America and England, as any English works we have. Now in translating the Book of Mormon from the Egyptian into modern English, all these, and a thousand other words and names, must be avoided, or it will be considered all a forgery. In other words, a translation of Egyptian into English must be Egyptian still! and be entirely unintelligible to the millions for whom it is designed. The word compass for instance, must be "Liahona," and the honey bee must be called "Descret."

All the Saints, and all the Methodists who have opposed them, are now set down as fools, because they have not discovered these sure and certain marks of "forgery," viz., that the Book of Mormon mentions the name of Christ in an English translation! Having made this denunciation, this giant in literature congratulates himself and us with the sure expectation that the work is effectually detected and overthrown!

How it is that the Athenæum, the Edinburgh Intelligencer, and a Preston paper, and some others professing a high literary character, should have imposed upon themselves and their readers, and exposed their own ignorance and folly by giving publicity to a piece so fraught with weakness and inconsistency, it is difficult to imagine. But so it is, and this is but another proof that on religious subjects men have lost their reason, and gone mad; the firm and fixed traditions of men having long since taken the place where reason and thought should preside without a rival

After quoting largely from the Book of Mormon, and criticising its language, the Athenæum remarks as follows:

"Enough has been said to show the nature and character of this extraordinary forgery. Had its success been confined to America we might have noticed its history briefly, as a strange example of the aberrations of the human mind; but it is making rapid progress in England, particularly in the manufacturing districts, and is also spreading in Wales Furthermore its converts are not made from the lowest ranks; those sought for by the Mormonite apostles are mechanics and tradesmen who have saved a little money, and who are remarkable for their moral character, but who are exposed to delusion from having, as Archbishop Steele expresses it, 'studied the Bible with an ill balanced mind.' We feel it therefore a duty to expose the origin of the imposture, and give some particulars respecting its authors, which we trust will be of service in preventing the spread of the delusion."

It then proceeds to give the usual catalogue of lies and fables which are connected with the old Spaulding story, and which have been published and replied to, and republished and replied to for several years, both in America and England, till at length they have ceased to be noticed, or to have any effect among friends or enemies. Indeed, most of those who embrace the doctrine of the Saints have read the old Spaulding story and all the other concerns about money digging, before they joined the society. If our enemies wish to oppose us they must bring something besides these old fables, for they have been sufficiently tried, and found unsuccessful.

However, each succeeding edition of these "old wives fables" has something fresh added to it, which the lovers of falsehood suppose will answer their purpose better still.

For instance, the Athenæum has given us an edition with this addition, viz, that Spaulding's Romance "was lent to S. Rigdon." The former editions we believe, only venture a presumption that S. Rigdon might have seen Spaulding's Romance. So that upon the whole, we would recommend this Athenæum edition, as the best calculated to answer the purpose of all who wish to stop the truth, by the circulation of falsehood, of any we have ever seen. There is also another which is well worth the attention of all lovers of slander and falsehood, viz., that the Saints are commanded in the Book of Mormon to have a community of goods. There is no such commandment in the book of Mormon, but only an historical allusion to the fact that they did some times have a community of goods in ancient times; but it is well known, both at home and abroad, that the Latter Day Saints have no community of goods.

The words "total immersion" are also used by this learned critic. We are so unlearned that we hardly understand his meaning, or where total immersion differs from the baptism which is practiced by that sect to which the editor belongs: perhaps they may immerse the thumb, the arm, or the big toe, and then inform their flock that they have been "buried with Christ in baptism." Romans 6th.

We are next informed that the Saints have a book called the Book of Doctrine and Covenants which is kept secret from all but such of the members as can be depended on. This is another ignorant blunder. The book referred to was published to wicked and righteous, as far as it would go, till it was out of print, so that at this time it is impossible to supply even our own elders and Church officers with a copy, until it is reprinted.

He says, "In this work the demand for money meets us every where," and then proceeds to give a few garbled and misquoted extracts, touching our temporal affairs as a colony, and seems to wonder that the Saints should use money in purchasing lands, printing the word of God, building houses, &c., as though a prophet or apostle never mentioned money in the whole Bible. Indeed, we suppose he never read the prophet Isaiah, which says that they shall come with their silver and gold to Zion. Moses and the prophets, and Jesus and his apostles, speak more about money and property than any other subject whatever. But this editor seems to think it strange for God to give a revelation on the subject of money.

We are next informed that in 1831 the Saints commenced a settlement in Missouri; that about two years after, the other inhabitants of the State took up arms against them, and a sanguinary civil war raged for nearly five years, after which the Athenæum says, "TRUE BILLS OF MURDER were found against some of their apostles and leaders, particularly Parley P. Pratt, the editor of the Millennial Star, and that the Saints were EXPELLED FROM THE STATE OF MISSOURI, and have finally settled in the State of Illinois, and founded three towns.

A strange ignorance of the rights of man, as guaranteed by the American institutions, is here betrayed by the writer.

First, he informs us that the other inhabitants of Missouri made war upon the Saints for five years. This is as much as to say they became MURDERERS, ROBBERS, PLUNDERERS, &c., of the Saints, and next informs us that these same murderers, who made war upon the Saints, sat in judgment upon P. P. Pratt and others who defended their wives, children, houses, and homes, in this "war," and found bills against the said patriot for murder!" Next he says, these same Saints were expelled from Missouri. Now as the editor of the Athenæum is a literary character who professes great intelligence, as also is the Edinburgh intelligencer, will they be so kind as to tell us by what law part of the citizens of an American State make war upon other citizens of the same State? Secondly, by what law self defence is construed into murder? Third, by what law the citizens of our State are EXPELLED to another?

Or, to suppose a plain case—suppose the inhabitants of Edinburgh were the owners of the lands and houses of the town and vicinity; that all the estates were theirs by an undisputed title, obtained from the highest authorities of England by fair purchase; suppose these people were all Methodists, and their neighbors were Roman Catholics These Catholics drive the Methodists out of Edinburgh, and finally out of Scotland into England—rob them of millions—take forcible possession of their lands—burn part of their houses, and occupy the remainder—and finally kill some scores of them, and imprison others, on pretence that they had aided in the defence of their firesides, wives, and children; and that this defence should be called murder. Such would be the true state of the case as it transpired in Missouri, and as published in the American papers in all parts of the republic. If the English editors are ignorant of this, they are wilfully so, for almost every paper in America has given details of that horrid persecution, which has called forth the sympathy of all parties, both political and religious. Even public meetings have been held, both in New York and several other large places, in behalf of the sufferings of the persecuted, and exiled Saints.

These meetings were composed of editors, clergymen, statesmen, governors, merchants, lawyers, &c, nearly all of whom were unconnected with our society. The proceedings of these meetings have been extensively published in the political papers.

Besides all this, the whole matter has been two several times before the American Congress, with an overwhelming degree of testimony, and this memorial and its accompanying documents printed at the expense of government, by order of the last session of Congress. Indeed, the said Parley P. Pratt, whom the Athenæum accuses of MURDER, and of an underhanded escape from justice, has, since his escape from prison stood before the Senate and House of Representatives at Washington, and before his Excellency the President of the Federal Government with an application for the whole Missouri affair to be investigated, and the wrongs redressed according to law. These are public facts well known to the world, being not only published in the newspapers but several different authors have published each a history of this persecution. One of these, a work of 216 pages, is now extensively publisheb in England, and may be had at the book stores in Manchester; it is entitled "A History of the late persecution of the Latter Day Saints in Missouri," &c.

Now with all this information before the public, it is downright wickedness, or unpardonable stupidity and ignorance that causes editors in this country to speak of this awful affair in a point of light so unjust, so disgraceful to humanity. No doubt if such men had the power they would burn men to the stake, in order to compel their thoughts to run in the channel which popularity may happen to dictate.

These men have now to learn that they have men to deal with who never yet feared the face of mortal since they were put into possession of the knowledge of the truth; and who will expose their folly and absurdity whenever they attempt to oppose the truth with such foolish imaginations and wicked lies. But to return to our review—This literary hero next observes that we have a town in Illinois which we call Nauvoo, and which we "have the hardihood to assert is derived from the Hebrew."

What does he mean by hardihood in this sententence? If he is so ignorant as to think Nauvoo is not Hebrew we pledge ourselves to prove the fact by quoting the original chapter and verse.

As he has been so kind as to inform us that the Saints in England deposit their stocks in the treasury of the sect, will he inform us who the treasurer is!

We had like to have forgotten to notice the story of Mr Smith being a money-digger. What! a clergyman dig money! "Can such things be

without our special wonder?" Very few of them would dig either money or potatoes. No, indeed, not they. Some poor man must dig all the money and potatoes for them. But Mr. Smith, it would seem, is an honorable exception—a pattern of industry. Would to God that others would follow his example, and dig for a livelihood. The widow, the orphan, and the laboring poor would then have less cause of complaint.

We are next told that 44 persons have emigrated from Preston to our colony in the last three weeks. What! forty-four? We would inform the gentleman that near one thousand persons have emigrated within a few months, and that thousands more will go soon.

Next follows some remarks on the hymns of the Latter Day Saints. These are said to be destitute of grammar, sense, of rhyme; but we would only say that our hymn book is becoming extensively known, and the hymns will speak for themselves. A mere glance at our hymn books will show the above remarks to be entirely unfounded

* NAUVOO,—"They were beautiful—adorned." 225th page of Joseph Samuel C. F. Frey's Hebrew and English Dictionary, published by George Wightman London. 1829.

Norwalk Conference.

Pursuant to public notice, a special Conference of the Church of Jesus Christ of Latter Day Saints was held at Norwalk, Conn, Jan. 1st and 2nd, 1845.

Elder Lane was appointed President, and Elder Appleby of New Jersey, Secretary.

Official members present—2 high priests, 2 elders of the quorum of the Seventies, 3 elders, 1 priest, 1 teacher, 1 deacon. The Norwalk branch consists of 26 members, including officers, (one member having been cut off since last conference,) all in good standing.

Conference opened at two o'clock, P. M., by singing a hymn and prayer by the Secretary.

The President addressed the Conference on the order of the kingdom of God, and what is enjoined upon the saints to assist in rolling on the same—settling difficulties one with another—followed by Elder Appleby on the same—and of travelling elders ordaining elders suddenly, &c. Adjourned.

Met in the evening at 6 o'clock—opened by singing and prayer by the President.

Elder Appleby delivered a discourse from Rev. xiv, 6 7.

Adjourned to meet on the morrow at 11 o'clock, A. M.

Thursday, 2nd inst. Met—opened by singing and prayer by the President, followed by a spirited discourse, directed to the sisters, to form themselves into a sewing society. Also by Elder Appleby on organizing a society to pay so much per week, for the building of the Temple at Nauvoo.

Resolved, that the sisters of this branch organize themselves into a sewing society, to furnish worthy travelling elders with such clothing as they need; and that sister Capstick be the President, sister Hand Vice President of said society; and that the brethren of said branch assist the sisters in their laudable and praise worthy undertaking, by applying one shilling per week in purchasing materials for the sisters to make up into clothing, and that brother Josephs be Secretary of said society.

Resolved, that the sisters of this branch give so much per week, according to the proposition made at last April conference in Nauvoo, by our much lamented and martyred Patriarch, Hyrum Smith, in aiding the completion of the Temple of Joseph's God,

Resolved that we uphold the 'Twelve' by our faith and prayers, as the leaders of this church, and that we recognize them as such—men placed at the head (since the Prophet and Patriarch have been taken away) to conduct the affairs of God's kingdom here below; and we pray God the Eternal Father that they may be kept from all their enemies, and fulfill the work God has given them to do.

Adjourned untill 2 o'clock, P. M.

Two o'clock, P. M. Conference met.

The President addressed the Conference on the subject of prophecy. In the eveniug Elder Appleby delivered a discourse on the first and second resurrection.

Conference adjourned sine die.

SELAH LANE, President.

W. I. APPLEBY, Secretary.

From the Neighbor.

From Springfield.

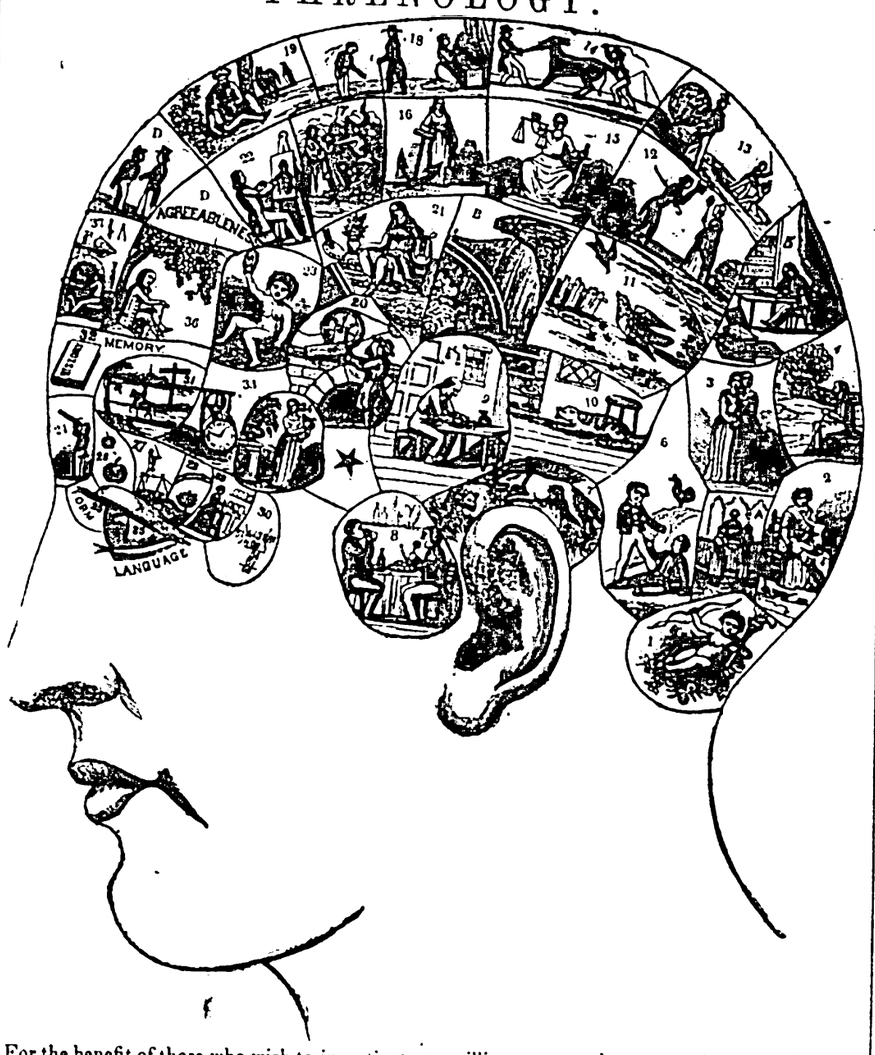
We are informed that several bills, relative to the Charters of Nauvoo, Springfield, Quincy, &c. have been referred to the committee on banking and corporations. About the time these bills were referred to said committee, the Governor delivered to both branches of the Legislature a special message upon the recent affairs of Hancock county.

From a hasty perusal of the message we think it highly creditable, and shall lay it before our readers next week, giving our corrections and views, wherein there is need. Gov. Ford has certainly labored diligently in this long synopsis of difficulties, to give the public a fair statement, and were it not for such canine animals as Davis of Alton, and a few animals of the same carnivorous breed; the Mormon difficulties (as they are frequently called) would be amicably settled, to the satisfaction of all honorable men, and Nauvoo, would enjoy all her constitutional rights, without infringing upon the privileges of any body else. If the members of the Legislature are as honorable as the Governor, the "pound of flesh" nearest to a Mormon's heart will be just as heavy as a pound of meat in any other part of the body of the State.

Extract from the Letter of W. W. Phelps.

I know the Twelve, and they know me. Their names are Brigham Young, the Lion of the Lord; Heber C. Kimball, the herald of grace; Parley P Pratt, the archer of paradise; Orson Hyde, the olive branch of Israel; Willard Richards, the keeper of the rolls; John Taylor, the champion of right; William Smith, the patriarchal Jacob staff; Wilford Woodruff, the banner of the Gospel; George A. Smith, the entablature of truth; Orson Pratt, the gauge of philosophy; John E. Page the sun dial; and Lyman Wight, the wild ram of the mountain. And they are good men; the best the Lord can find; they do the will of God and the Saints know it.

PHRENOLOGY.



For the benefit of those who wish to investigate the science of Phrenology, we publish the chart with the explanation, as they will understand from the numbers. It can be relied upon as the latest improvement, as we obtained it from Professor Fowler himself, who is admitted to be the standard of the Phrenological world.

Analysis of the Faculties.

DOMESTIC PROPENSITIES

1. AMATIVENESS.—Reciprocal attachment, and love of the sexes as such; with adhesiveness, connubial love, and the matrimonial relations. Abuses: licentiousness, obscenity, &c.

2. PHILOPROGENITIVNESS.—Parental love; attachment to one's own offspring; love of children generally, pet animals, &c. Abuses. spoiling children by excessive indulgence; idolizing and pampering them, &c,

3. ADHESIVENESS.—Friendship; sociability; fondness for society; susceptibility of forming attachments. inclination to love, and desire to be loved; propensity to associate together in families and neighborhoods, Abuses: too great fondness for company indiscriminately, grieving excessively at the loss of friends, &c.

4. INHABITIVENESS.—Love of home and country as such; attachment to the place where one has lived; unwillingness to change it; desire to locate, and remain permanently in one habitation; patriotism.

5. CONCENTRATIVENESS.—Unity and continuity of thought and feeling; power of connected and concentrated application to one, and but one thing at a time. Abuses: prolixity; tedious amplification of the feelings and mental operations, and inability to change one's occupation, or divert one's feelings.

SELFISH PROPENSITIES

6. COMBATIVENESS.—Self-protection, defence, resistance, defiance, resentment, spirit of opposition, determination, boldness, resolution, willingness to encounter; it originates the feeling implied in the phrase "let me and mine alone." Abuses: pugnacity, a quick, fiery temper, a contrary, fault-finding, contentious disposition, &c.

7. DESTRUCTIVENESS.—Executiveness, indignation, sternness, harshness, a pain-causing, retaliating, exterminating disposition, hatred and bitterness of feeling. Abuses: rage, revenge, malice premeditated, animosity, wars, cruelty, malignity, murder, &c.

8. ALIMENTIVENESS.—Appetite, hunger, desire for nutrition, gustatory enjoyment. Abuses: gluttony, gormandising, living merely to eat and drink, drunkenness—though this last vice depends much on the temperament, habits, &c. of the individual.

9. ACQUISITIVENESS.—Love of possessing and acquiring property as such, the feeling of mine and thine—of calm and rightful possession; an economical, saving, frugal disposition, which is pained by seeing waste and extravegance,

10. SECRETIVENESS. Policy, management, evasion, cunning, acting under assumed aspects, and disguising one's real sentiments and purposes Abuses: hypocrisy, deceit, lying duplicity, &c.

SELFISH SENTIMENTS.

11. CAUTIOUSNESS.—Provision against want, and danger, solicitude about consequences, fear, care, anxiety, taking precautionary measures fleeing from forseen evils, &c. Abuses; procrastination, irresolution, timidity, cowardice, melancholy, want of promtness and enterprize.

12. APPROBATIVENESS.—Regard for character and reputation, desire for a "good name," and and to be esteemed, love of praise, popularity, fame and notoriety, pride of character, feeling of shame, ambition to distinguish one's self. Abuses: vanity, following the fashions at all hazards, extravagantly decorating the person, making too great display and show, artificial manners, formal politeness, &c.

13. SELF-ESTEEM.—Self-respect, love of freedom, liberty, and independence, self-confidence, self complacency and satisfaction, high sense of honor, love of power, nobleness, dignity, a high-toned manly feeling, which despises meanness and commands respect. Abuses; pride, egotism, swaggering pretensions, haughtiness, an aristocratical, domineering spirit, &c.

14. Firmness.—Decision of character, stability, fixedness of purpose, opinion, &c., perseverance, unwillingness to change. Abuses; obstinacy willfulness, a blind adherence, to present opinions, and in opposition to reason.

MORAL SENTIMENTS.

15. Conscientiousness.—Moral principle, integrity, sense of justice, regard for duty, perception of right, and a feeling of wrong, as such, and that right should be rewarded, and wrong punished, sense of moral accountability, of guilt and incumbency, love of truth, penitence for sin, disposition to reform, gratitude for favors, desire of moral purity and blamelessness of life. Abuses; excessive scrupulousness, self condemnation, making too little allowance for the faults and follies of mankind.

16. Hope.—Anticipation, expectation of future happiness and success, enterprize, cheerfulness, tendency of mind to magnify advantages, and to overlook or underrate difficulties. Abuses; a visionary, chimerical, castle-building disposition, &c

17. Marvelousness.—Faith, belief in special Divine Providence, and reliance upon it for direction, belief in spiritual existences and supernatural manifestations. Abuses; belief in ghosts, witchcraft, &c.

18. Veneration.—Worship of a God, adoration of a Supreme Being, a disposition to observe religious rites and ceremonies, respect for religion and things sacred, regard for antiquity and deference to superiors. Abuses; idolatry, superstition, respect for unworthy objects, &c.

19. Benevolence.—Kindness, sympathy for persons in distress, delight in seeing, and desire to make sentient beings happy, willing to make personal sacrifices to secure this end, generosity, benignity, humanity. Abuses; giving alms to the vicious and undeserving, so great tenderness of feeling as to be overcome by the sight of suffering, &c.

SEMI-INTELLECTUAL SENTIMENTS

20. Constructiveness.—Mechanical skill, dexterity, in using tools, ability to make, manufacture, build, contrive, and construct, skill in repairing articles, slight of hand in turning off all kinds of manual labor. Abuses; waste of time and money in trying experiments, getting out useless patents, trying to invent perpetual motion, &c.

21. Ideality.—Good taste, refinement of feeling and manners, delicacy, sense of propriety, fancy, love of polite literature, belles-lettres, and a chaste and elegant style, that faculty which perceives and admires the beautiful, the rich the sentimental, the perfect, and the fine arts generally which gives impassioned ecstacy and rapture of feeling, elegance and beauty of style, and inspiration to poetry and oratory, softens down the rougher features of man,s nature, and creates a desire for improvement and perfection Abuses; ideal reveries, sickly sentimentalism, extravagant love of romance, poetry, the theatre, &c., that sickly delicacy which is disgusted with the world as it is, and soars to dwell constantly in an ideal world.

22. Imitation.—Power of imitating and copying, of doing what one sees done, mimicry, &c. Abuses; mimicry, copying the faults of others, servile imitation, following patterns to the exclusion of originality, and at the expense of independence, &c.

23. Mirthfulness.—Wit, perception of the absurd and ludicrous, disposition and ability to joke, make fun, ridicule humor, pleasantry, facetiousness, intuitive perception of, and disposition to laugh at that which is improper, ill timed, out of place, unbecoming, &c. Abuses; levity, making sport of serious things, ridiculing truth, laughing at the infirmities of the unfortunate, &c.

INTELLECTUAL FACULTIES.—PERCEPTIVE FACULTIES.

24 Individuality.—Observation of things as independent existences, curiosity to see and examine objects, disposition to regard physical things in their individual, isolated capacity.

25 Form.—Cognizance and recollection of the shape, superfices, configuration and recollection of faces, of the expression of countenance, family resemblances, good eyesight, &c.

26 Size.—Cognizance and recollection of magnitude, bulk, proportion, &c., judgment of the weight of bodies, or their gravity, by observing their size.

27 Weight.—Intuitive perception and application of the principles of gravity, ability to balance one's self, to preserve the centre of gravity, and to judge of the weight of bodies by lifting them, ability to ride a fractious horse, to carry a steady hand, to throw a ball, stone, or arrow straight, &c.

28 Color.—Perception of colors, of their various shades, hues, tints, &c., delight and satisfaction in contemplating their diversified and harmonious applications.

29 Order.—System, physical arrangement, having a place for every thing, and every thing in its place.

30 Calculation.—Intuitive perception of the relations of numbers or figures, ability to reckon figures and cast accounts in the head, numerical computation, having primary reference to the four fundamental rules of Arithmetic, as well as to what is called the Rule of Three.

31 Locality.—Cognizance and recollection of the relative positions of objects, fondness for geography, love of travelling, recollection of the looks of places, roads, natural scenery, &c.

32 Eventuality.—Observation and recollection or action. phænomena. occurrences, what has taken place, and circumstantial and historical facts, desire to witness and institute experiments, thirst for information, and the news of the day, desires to hear and relate anecdotes, and find out what is, and know what has been, and see what will be

33 Time.—Cognizance and recollection of the time when, of duration, of the lapse of time, the succession of events, of dates, keeping the beat in music and dancing, &c.

34 Tune.—Tone, disposition to sing, the musical faculty, sense of melody and musical harmony, ability to learn tunes by note, and to detect agreement or discord by the ear.

35 Language.—Power of communicating one's ideas by means of written or spoken language, memory of words, copia verborum, volubility, veratility of expression, ability to learn spoken languages, and to use such words as precisely express one's meaning

REASONING FACULTIES.

36 Causality.—Power of perceiving and applying the principles of causation, ability to plan, contrive. invent, adapt means to ends, take advantage of circumstances, to create resources, to apply power most advantageously, to discover first principles, and to trace out the connections and relations existing between causes and effects, to reason by drawing conclusions from given premises, to predict the result of given measuses, disposition to investigate, and to seek the why and the wherefore of subjects, a leading element of common sense—the therefore and wherefore faculty.

37 Comparison.—Power of induction and generalization, of classifying phenomena, and perceiving and applying the principles of analogy.; ability to discover the unknown from its resemblance to that which is known, and also error from its incongruity with truth, or from its opposition to facts critical acumen, power of illustrating and explaining one's meaning, of referring to parallel cases, and of using comparisons, similes, figures of speech, &c,

CONDITIONS NECESSARY TO BE CONSIDERED IN JUDGING OF THE VARIOUS POWERS OF THE MIND.

I The size of the brain, other conditions being equal, is found to be the measure of the aggregate amount of the mental power; and the relative size of the several organs of an individual, indicates the proportional strength and energy of his corresponding faculties.

It should, however, be remembered, that the amount of one's mental power, depends even more upon these other conditions, such as his organization, or the vigor of his constitution, the condition of his nutritive organs, the state of his health, his temperament, the amount of excitement under which his various faculties act, his education, habits, diet, &c., than upon the size of his brain alone. Accordingly, in consequence of different degrees of health, rest, fatigue, &c., the manifested quantity or amount of man's mental power will vary twenty, forty, and even eighty per cent., whilst the quality will differ little if any.

II The strength of the system,—Including the brain or what is the same thing, upon the perfection or imperfection of the organization. Probably no phrenological condition is so necessary for the manifestation of mind, as a strong, compact constitution, and energetic physical powers. Even after the violation of the laws of the organization has brought on a disease, a naturally vigorous constitution often retains no small share of its elasticity and energy, and imparts the same qualities in the mental operations; but in proportion as this is defective, weakness and imbecility of mind will ensue.

III The degree of activity.—In judging of the manifestations of the mind, the activity of the brain is a consideration quite as important as its size. Whilst size gives power or momentum of intellect and feeling, activity imparts quickness, intensity, willingness, and even a restless desire to act, which go so far to produce efficiency of mind, with accompanying effort and action.

IV. Upon the excitability.—Sharp, or pointed and prominent organs always accompany a nervous and very excitable temperament, an average sized head, sharp features, pointed bones, sprightliness of mind and body.

The propeling or executive faculties.—One having combativeness, distructiveness, firmness, self-esteem, hope, &c., large or very large, and an active brane, has impetus, enterprize, and efficiency, and drives what he takes hold of these faculties being to the mind what steam is to the engine, or wind to the sail; and in proportion as the above qualities are diminished, will the personal influence of an individual become less.

V Upon the temperaments.—by which phrenologists disignate the degree of energy with which various classes of the corporal organs operate.—With some propriety, they discribe four tempraments.

DEAR BROTHER—

I improve this opportunity to let you know that through the mercy of God I am still alive and in the land of the living. My wife also, I rejoice to say, is better than usual, and I am in hopes will be able to journey west in the Spring.

Since the arrival of elders P. P. Pratt and Benson, the burden of Church affairs will not rest so much on my shoulders, and in the reception of these brethren from the west. I am much rejoiced in having more help, for truly we might say the harvest is great, and the laborers are few. I shall continue to labor in conjunction with Elder Pratt, in the eastern churches until spring. It is well known however, by the saints that I contemplate leaving for the west soon, and I feel highly pleased to leave the Presidency of the Eastern churches in such competent hands, and I hope the saints will do all in their power to sustain them; with the quorum of the twelve as the Presidency over the whole church. I would say that I have read elder Pratt's circular to the churches, and do most cordially approve of its sentiments Since the death of the Prophet and Patriarch, the church has had to undergo almost an entire revolution of things, and those away from Nauvoo have had to guess their way, or get along the best they could, and if errors have been committed, they have been of the head, and not of the heart. But as yet we have committed none as we know of, and we pray God to guide us by that Spirit that leads into all truth, and if there should be any discontented spirits, the brethren will contribute them to the right source. Rigdonism hasbeen through this country, but it is now dead—forsooth, it never lived. It has perished in its birth, and died without usage, and those who have been led by its influence, are now without a name or church. God pity them; they knew no bettor.

The Church of Christ is well united, glory to God, and bids fair to prosper with good management. God help us now, and the Gospel ship will ride safely through the storm. The winds and waves have now subsided, and she anchors in the haven of rest. Be faithful, brethren, and you will reap your reward.

I will not say more at this time, you know my feelings; it is that Zion may prosper and be built up, and the cause of truth spread throughout the whole world, and the pure in heart be blessed; and God have mercy on my enemies, and those who persecute and despitefully use us. God loves the honest in heart, and those who will stand to their posts and prove true unto death, but the traitor and hypocrite God will judge. Integrity is half the battle; let the saints put their trust in God, and put away sin, evil speaking, and every evil work, and be true to their friends and trust, & the battle is won, the victory ours. Which may God grant for his Son's sake.

My respects to all my friends; I have not forgotten them. Amen.

WILLIAM SMITH.

HYMN.

TRANSPOSED BY ELDER WM. SMITH.

The faithless world promiscuous flows,
Enrapt in fancy's vision;
Allured by signs, beguiled by show,
In empty dreams, and securely know
There is a brighter heaven.

Fine gold will change, and diamonds fade,
Swift wings to wealth are given,
All varying time our forms invade,
The seasons roll, life sinks in shade,
There's nothing lasts but heaven.

Empires decay, and nations die,
Our hopes to winds are driven,
The vernal blooms in ruin lie,
Death reigns o'er earth and air and sky,
There's nothing true but heaven.

Creations mighty fabric all
Will be to atoms riven,
The sky consume the planets fall,
Convulsion's wreck this earthly ball,
There's nothing firm but heaven.

This world is poor from shore to shore,
And like a baseless vision,
Their lofty domes and brilliant ore,
Their gems and crowns are vain and poor.,
There's nothing rich but heaven.

A stranger lonely here I roam,
From place to place I'm driven.
My friends are gone and I'm in gloom—
This earth is all a dreary tomb,
I have no home but heaven.

The clouds disperse, the light appears,
My sins are all forgiven.
Triumphant grace has quelled my fears.
Roll on ye sun, fly swifter years,
I'm on the way to heaven.

Adieu to all, my friends adieu,
Let life's dull chain be riven.
The charms of Christ have caught my views.
The worlds of light I will pursue,
To live with him in heaven.

We understand that Elder Wm. Smith will have occasion to visit some of the branches of the Church, preparatory to his leaving for the West in the Spring. We hope he will be received wherever he may go as a member of the quorum of the Twelve, holding the same power and authorities in all business and duties pertaining to his office and apostleship, as any other individual in the same calling.

P. P. PRATT.
S. BRANNAN.

New York, Jan. 18th.

Receipt of Tithing

For the Temple of the Lord, for the week, ending Jan. 22d, at the Tithing office of the Church of Jesus Christ of Latter Day Saints, in the city of New York, No. 7, Spruce street.

George Norville $2 00

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 10 till 2 o'clock, to receive and record all Tithings for the Temple, which will be promptly and safely forwarded to Nauvoo, paid over to the trustees, and duly recorded there to the credit of the proper persons.

The Churches in Philadelphia and vicinity can pay into the hands of Elder Brown who will please forward the same to me, with the names of each person who pays.

The churches in Br. Benson's care can also do the same by him, and he can forward to me in the same manner.

All money forwarded to me for tithing either by those agents or by individuals will be immediatly published in the Prophet, as received. I would advise the churches not to send it to Nauvoo by either public or private conveyance where there is any risk at all, as a connection will exist betwen the New York and Nauvoo offices, by which the money will be forwarded or drawn in the west without risk or delay.

P. P. PRATT.

NEW YORK & HAVRE PACKETS.

10 LINE—To sail from New York on the 8th 16th, 24th, and from Havre on the 1st 8th and the 24th every month, as follows, viz.

		From N York.	From Havre
ARGO. C. Anthony, Jr.,		March 8	April 24
		July 8	Aug 24
		Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,		March 16	May 1
		July 16	Sept. 1
		Nov. 16	Jan. 1
BURGUNDY, D. Lipes,		March 24	May 8
		July 24	Sept. 8
		Nov. 24	Jan 8
EMERALD, Howe,		April 8	May 24
		Aug. 8	Sept 24
		Dec. 8	Jan. 24
RHONE, J. A Wotton,		April 16	June 1
		Aug. 16	Oct. 1
		Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,		April 24	June 8
		Aug. 24	Oct. 8
		Dec. 24	Feb. 8
ALBANY, Watson,		May 8	June 24
		Sept. 8	Oct. 24
		Jan. 8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,		May 16	July 1
		Sept. 16	Nov. 1
		Jan. 16	Narch 1
LOUIS PHILLIPPE, J Castell,		May 24	July 8
		Sept. 24	Nov. 8
		Jan. 24	March 8
DUCHESS D'ORLEANS A. Richardson,		June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	March 24
SULLY, W C. Thompson,		June 16	August 1
		Oct. 16	Dec. 1
		Feb. 16	April 1
IOWA, W. W. Pell,		June 24	Aug. 1
		Oct. 24	Dec. 9
		Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

m125:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No 49 Wall st.—Directors: Messrs John Brouwer, Samuel S. Doughty, Wm. G. Ward, John F Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

Insurance taken at the lowest rates.

CHEAP Cloth Store—Nois & Morris have in store received from auction and other sources, a large assortment of goods suitable for gentlemen's wear consisting in part of,—West of England, French and American wool black, blue, brown, invisible green, mixed cloths

Wool black, blue and fancy cassimeres in great variety!
Satinets, all colors
Scarlet and cadet mixed cloth; buff cassimere
Black and blue beaver and pilot cloths
Silk and tabby velvets; giraffe cloths
Velveteens; silk and Verona serges
Merinos and Cashmere vestings
Brown Hollands, bindings and cords
Bombazine lustrings, goat's hair camblets
Twilled flannels, plaid linings, together with a complete assortment of trimmings for sale in quantities to suit purchasers at the lowest market prices, at their store No. 142 Chatham street, opposite the Chatham Theatre.

LIGHTNING RODS.—The public is respectfully informed, that Quimby's Lightning Conductors for the protection of buildings against lightning, can be obtained on application to him, at his office 151 Fulton street. All orders from the city or country, will be promptly attended to. The price is reduced in conformity with the times.

He believes that a single ordinary lightning rod is inadequate, under certain circumstances, to protect even small buildings. He was led to this opinion one chrefully studying the laws and operations of the electric fluid, in connection with personally examining its practical results, as exhibited in houses, barns, churches, &c, that had been damaged by lightning, although furnished with lightning rods.

To buildings not more than 25 feet long, he always affixes two rods; to large buildings, a grater number. The number of rods necessary to insure protection, and their proper position, depend on the size and form of the building the location of the chimneys, the position and height of neighboring object &c. & Buildings are differently situated and very differently exposed; and the rods require to vary in their application according to circumstances.

ST. JONES & CO, 12 Pine and 15 Nassau st, are now offering the following very desirable goods in lots to suit purchasers, viz —

Cloth and cassimeres, of different styles and shades
Beavers and pilots, low priced to very superior
Vestings—London styles
Silecias—Gaskan's Fergusons's and several American makes
Prints—Low Philad and super Madders
M de Lainee and Crape M de Laines—new styles
Merinos and Alpacas; Moiceakine and Cords
Velvet and velveteens; red paddings—3 4 and 6-4
Kentucky jeans, of all the different colors
Roll'd jaconetts and col'd cambrics
Apron and furniture checks
Wooden shawls—all sizes and qualities
Silk and cotton pocket Hdkfs—linen and imitation L Hdkfs—Blankets: Chelmsford, Whitney Mills, Rose, Radical, Duffil's, Bath and cradle—Quilts and counterpanes; Cambrics of different widths—Jaconetts, do do; cambrick and furniture dimity—Fancy check stripe and plain muslins—Petticoats, robes and skirts—English and American ong Cloths.

FIRST PREMIUM.

WHOLE ALE AND RETAIL STRAW HAT MANUFACTORY, No 94 BOWERY.

THE SUBSCRIBER begs leave to announce to the ladies of New York that he has on hand as large an assortment of Straw Goods as ever has been offered in the city, comprising a choice selection of Neapolitan Tuscan, and all kinds of Straw Hats.

Braids of all kinds for sale by the piece.

Hats cleaned and altered.

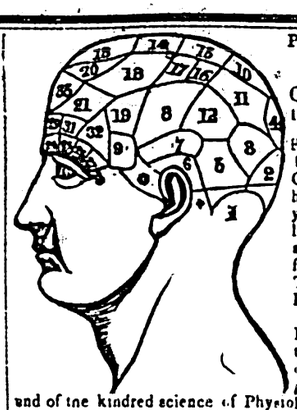
[m25:c] THOS. YOUNG.

FIREMEN'S INSURANCE COMPANY, No 47 Wall st corner of Hanover st, insure against loss or damage by fire at premiums reduced, commensurate to the increased facilities for the extinguishment of fires.

JACOB DRAKE, President.
Niel Gray, Sec'y. jc—

THE CHEAPEST COFFIN WARE-ROOM IN THE WORLD.

T. D GILLESPIE furnishes all articles required at funerals, and has privelege to inter in all the grave yards and cemeteries in the city or country, his charges will be very moderate and attendance punctual, No. 532 Pearl street jc—c.



PHRENOLOGICAL WORKS FOR SALE BY O. S. FOWLER, 131 NASSAU ST., NY.

FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL, Devoted exclusively to the exposition and defence of Phrenology and its bearing, and the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, any where to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCTION AND SELF-IMPROVENENT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—pp 270, and a genealogical table with blank paper, for recording family likenesses

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful

NATURAL RELIGION;

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathematics It is as much governed by fixed principles and immutable laws Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL;

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations, including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P GOOD, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren, Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S R WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m15:c

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Geneva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIAN FORTES, PIANO FORTES—J ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. jc—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce st. 2nd floor.

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 25	" 25
Stbob'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND { The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, { Messrs. Spooner, Atwood & Co. bankers, London. P W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.
100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq.
In Toronto, U C Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg, leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool

JOSEPH McMURRAY,
160 Pine street, New York.

Gives drafts in sums to suit applicants ON THE PROVINCIAL BANK OF IRELAND.

PAYABLE AT

Cork,	Bainbridge,
Limerick,	Ballymena,
Clonmel,	Parsontown,
Londonderry,	Downpatick,
Sligo,	Cavan,
Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Bandon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.

SPOONER, ATWOOD & Co, Bankers, London.
Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey,
MOHEGAN, "

daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml Devesy, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE. HOUSE, NO 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

New-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, for the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—jc—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft, 120 State street, Boston.
B W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H. Cook, Buffalo, N Y.
H. Fitzhugh & Co., Oswego, N. Y.

m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHERN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M	Arrive in Philadelphia at 3 P M.
Leave Phila at 4 P.M	arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M.	arrive in Washington at 5 A.M.
Leave Wash. at 6 A M.	arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M.	arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M.	arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M	arrive in Wel. N.C. at 1½ P.M.
Leave Weldon at 2 A.M.	arrive in Wil., N.C. at 2 P.M.
Leave Wil, at 2 P M.	arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C, in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the same day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P M
Leave Balt. at 4 P.M. arrive in Washington at 6 P M
Leave Wash. at 6 A M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m15] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO, VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

PROPRIETORS AND AGENTS.

BRONSON & CROCKER, } OSWEGO
DOOLITTLE, MILLS, & CO.
FARWELL & HARRINGTON, UTICA.
ROSSITER & RHEPPERD; TROY.
W. S. ROSSITER, 23 Coenties Slip, N. Y.

WESTERN AGENTS.

PEASE & ALLEN, Cleveland, Ohio,
CHA'S HOWARD & Co. Toledo, O & Detroit, Mich.
THERON PARDEY, Chicago, Ill.
HUTCHINSON, WHEELER, & Co. Southport, Wisc'n.

m18:c]

WILSON'S REAL ESTATE AND LOAN OFFICE.

for the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and

jc—c. 1 Nassau street, N Y.

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. B Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.]

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: of which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality the Body, and Intelligence and Affection by P P. P . T. Price 25 cents each or 12 dollars per hundred. To had at the Prophet office.

TESTAMENT THE TWELVE PATRIARCHS, the Sons of Ja is most respectfully dedicated to my well-beloved Brot , John Albison, Patriarch in the Church of Latter Day Saints As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

THE "BIBLE OF NATURE," 2v. 1200 pages, price $1,25

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EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

being a divinely inspired record, written by the FORE-FATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

GENTILES WHO INHABIT AMERICA

BY CHAS. THOMPSON,
Minister of the Gospel.

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S. BRANNAN PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED

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Incidents of Travel in Yucatan, illustrated by engravings published by the author, John L. Stephens, in 1843.

We give the following short and concise preface of the author as an introduction to the matter we shall lay before our readers.

PREFACE.

In his "Incidents of Travel in Central America, Chiapas, and Yucatan," the author intimated his intention to make a more thorough exploration of the ruins of the latter country. That intention has since been carried into effect, and the following pages are the result. They describe, as the author has reason to believe, the most extensive journey ever made by a stranger in that peninsula, and contain the account of visits to forty-four ruined cities, or places in which remains or vestiges of ancient population were found. The existence of most of these ruins was entirely unknown to the residents of the capital;—but few had ever been visited by white inhabitants;—they were desolate, and overgrown with trees. For a brief space the stillness that reigned around them was broken, and they were again left to solitude and silence. Time and the elements are hastening them to utter desruction. In a few generations, great edifices, covered with sculptered ornaments, already cracked and yawning, must fall, and become mere shapeless mounds. It has been the fortune of the author to step between them and the entire destruction to which they are destined; and it is his hope to snatch from oblivion these perishing, but still gigantic memorials of a mysterious people. The descriptions are accompanied by full illustrations from Daguerreotype views and drawings taken on the spot by Mr. Carthewood, and the engravings were executed under his personal superintendance.

We arrived at the rancho in good season. Mr. Cartherwood had finished his drawing, and Bernaldo was ready with his dinner. We had nothing to detain us, ordered carriers forthwith for our luggage, and at half past two we were in the saddle again in search of ruined cities.

The reader has some idea of the caminos reales of this country, and they were all like English turnpikes compared with that upon which we entered on leaving this rancho. In fact, it was a mere path through the woods, the branches of the trees being trimmed away to a height barely sufficient to admit of an Indian passing under with a load of maize on his back. We were advised that it would be very difficult to get through on horseback, and were obliged to keep bending the body to avoid the branches, and at times we were brought to a stand by some overhanging arm of a tree, and obliged to dismount.

At the distance of two leagues we reached the rancho of Sannactê, the Indians of which were the wildest people in appearance we had yet seen. As we rode through, the women ran away and hid themselves, and the men crouched on the ground bareheaded, with long black hair hanging over their eyes, gazing at us in stupid astonishment. The same scarcity of water still continued The rancho was entirely destitute; it had no pozo or well of any kind, either ancient or modern, and the inhabitants procured their whole supply from the village of Sabachshe, two leagues, or six miles distant! This supply, too, was brought on the backs of the Indians, daily; but again in this arid and destitute region. was still another evidence of ancient population—another desolate and ruined city.

Beyond the outskirts of the rancho was a large clearing for a milpa, within which, naked and exposed to full view, were two ancient buildings.—The milpa was enclosed by a fence, and was overgrown with taje We tied our horses to the stems of the taje, and leaving them eating the flowers, followed a path which led between the two buildings. The above engraving No. 1. represents the one on the left. It stands on a terrace, still strong and substantial, and fortunately, clear of trees, though many were growing on the top. It has five apartments; the facade above the cornice is fallen, and between the doorways are fragments of small columns set in the wall. On the other side of the milpa was another edifice, holding aloft a high wall, like that we had seen at Zayi, extraordinary in its appearance and incomprehensible in its uses and purposes. From the tact and facility we had now acquired, a short time sufficed for our examination of this place, and, with one more added to our list of ruined cities, we mounted and resumed our journey.

At half past five we reached the rancho of Sabachshe, lying on the camino reale from Ticul Bolonchen, and inhabited entirely by Indians.—The casa reale stood on an elevation in an open place; it was thatched with palm leaves, had mud walls, and an arbor before it, and a table and benches within. Altogether, it was better in appearance and furniture than the others we had encountered, which, as we afterwards learned, was owing to the circumstance that, besides its regular uses, it was intended for the residence of the mistress on her annual visits to the rancho. But much more interesting and important was the fact, that this rancho was distinguished by a well, the sight of which was more grateful to us than that of the best hotel to the traveller in a civilized country. We were scratched with thorns and smarting with garrapata bites, and looked forward to the refreshment of a bath. Very soon our horses had the benefit of it, the bath being in that country, where the currycomb and brush are unknown, the only external refreshment these animals ever get. The well was built by the present owner, and formerly the inhabitants were dependant entirely upon the well of Tabi, six miles distant! Besides its real value, it presented a curious and lively spectacle. A group of Indian women was around it. It had no rope or fixtures of any kind for raising water, but across the mouth was a round beam laid upon two posts, over which the women were letting down and hoisting up little bark buckets. Every woman brought with her and carried her own bucket and rope, the latter coiled up and laid on the top of her head, with the end hanging down behind, and the coil forming a sort of head dress.

Near the well was the hut of the alcalde, enclosed by a rude fence, and within were dogs, hogs, turkeys, and fowls, which all barked, grunted, gobbled, and cackled together as we entered. The yard was shaded by orange trees loaded with ripe and unusually large fruit. Under one of them was a row of twenty or thirty wild boars' tusks and jaws, trophies of the chase, and memorials attesting the usefulness of the barking dogs. The noise brought the alcalde to the door, a heavy and infirm old man. apparently rich, and suffering from the high living indicated by his hogs and poultry; but he received us with meekness

No. 1.

RANCHO OF SENNACTE.

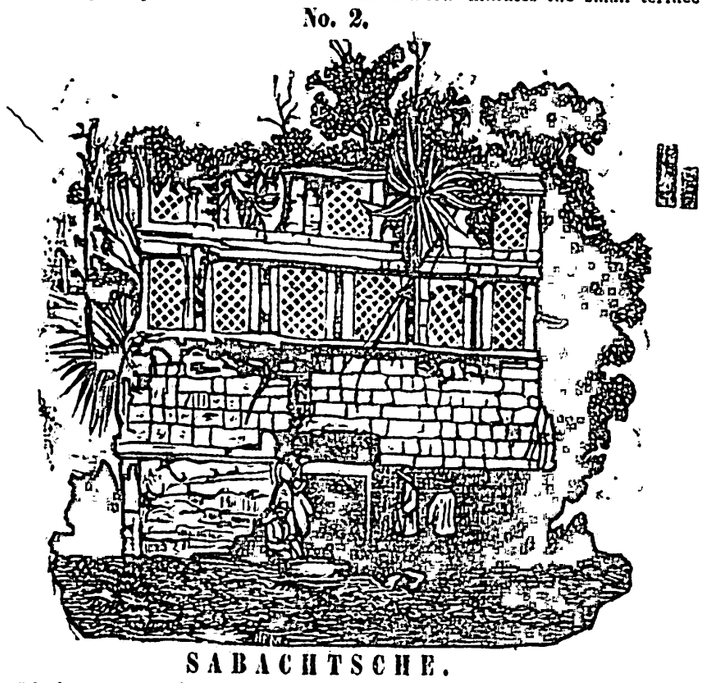
and humility. We negotiated forthwith for the purchase of some oranges, and bought thirty for a medio, stipulating that they should all be the largest and best on the trees; after which, supporting himself on his cane, he hobbled to the casa reale, had it swept out, and assigned Indians to attend upon us. If he wanted alacrity himself, he infused it into his people, and made up for all deficiencies by unqualified personal deference and respect. It was a fine evening, and we spread our supper table under the arbor. The old alcalde remained with us, and a group of Indians sat on the steps, not like the proud and independant race of Schawill, but acknowledging themselves criados, or servants, bound to obey the orders of their mistress. La senora was, in their eyes, a minature print of Queen Victoria, but skill in the use of figures may arrive at the value of at least this part of her posessions. There were fifty-five labradores, or laboring men, under an obligation to plant and harvest ten micates of maize for her benefit. Each micate produces ten cargas, or loads, making in all five hundred and fifty, which, at three reales per cargo, gives as the revenue this lady comes regularly to collect, about two hundred dollars per annum; but this gives more power than lands or money to any amount in our country could give: and the labradores being all free and independent electors, fifty five votes could always be calculated upon in an emergency for the side of principle and la senora.

Having made our arrangements for the next day, we went into the hut and shut the door.—Some time afterward the old alcalde sent in to ask permission to go home, as he was very sleepy, which we graciously granted, and by his direction three or four Indians swung their little hammocks under the arbor, to be at hand in case we should need any thing. During the night we found it extremely cold, and, with the little covering we had brought, could hardly keep ourselves comfortable.

Early in the morning we found a large gathering round the house to escort us to the ruins. In the suburbs of the rancho we turned off to the left, and passed among the huts of the Indians, almost smothered by weeds and having at the doors rude boxes of earth set up on posts, for vegetables to grow in out of the reach of the hogs.

Crossing the fence of the last hut we entered a thick growth of trees. As if instinctively, every Indian drew his machete, and in a few minutes they cut a path to the foot of a small building, not rich in ornament, but tasteful, having some shades of difference from any we had seen overgrown by trees, and beautifully picturesque. On one corner of the roof a vulture had built her nest, and, scared at our approach, hovered over our heads looking down upon us as if amazed.—We gave directions, all the Indians fell to work, and in a few minutes the small terrace in front

No. 2.



SABACHTSCHE.

was cleared. I had not expected so many Indians, and not knowing what occasion I might have for their services, told them that I did not need so great a number, and should only pay those whom I had engaged. All stopped, and when the purport of my words was explained to them, said that made no difference; they immediately set to work again, and the machete fell with a rapidity unparalled in our experience. In half an hour space, enough was cleared for Mr. Cartherwood to set up his camera lucida. The same alertness was shown in preparing a place for him to stand in, and a half a dozen stood ready to hold an umbrella for his protection against the sun.

The above engraving No. 2. represents the front of the building. Its design is tasteful and even elegant, and when perfect it must have presented a fine appearance. It has a single doorway, opening into a chamber twenty five feet long by ten wide. Above the door is a portion of plain masonry, and over this a cornice supporting twelve pillasters, having between them the diamond ornament, then a massive cornice, with pillasters and diamond work, surmounted by another cornice. making in all four cornices; an arrangement which we had not previously met with in our travels.

While Mr Cartherwood was making his drawing, the Indians stood around under the shade of the trees looking at him quietly and respectfully, and making observations to each other. They were a fine looking race. Some of them, one tall old man particularly, had noble Roman faces, and they seemed to have more respectability of appearance and character than was consistent with the condition of men not wearing pantaloons.—All at once an enormous iguana, or lizard, doubled the corner of the building, ran along the front, and plunged into a crevice over the door, burying his whole body, but leaving the long tail out. Among these unsophisticated people this reptile is a table delicacy, and here was a supper provided for some of them. Machetes flew out, and cutting down a sapling with a crotch in it, they rested it against the wall, and standing in the crotch, pulled upon the tail; but the animal held on with his feet as if to a part of the building.—All the Indians, one after another, had a pull at the tail, but could not make him budge. At length two of them contrived to get hold together, and, while pulling with all their strength, the tail came off by the roots, a foot and a half long in their hands. The animal was now more out of their reach than before, his whole body being hidden in the wall; but he could not escape. The Indians picked away the mortar with their machetes, and enlarged the hole until they got his hind legs clear, when, griping the body above the hind legs, they pulled till the long body seemed parting like the tail, and at length dragged him out. They secured him by a gripe under the fore part of the body, cracked his spine, and broke the bones of his fore legs so that he could not run, and then put him away in the shade. This refined cruelty was to avoid the necessity of killing him immediately, for if killed, in that hot climate he would soon be unfit for food; but mutilated and mangled as he was, he could be kept alive till night.

To be continued.

Nauvoo, Ill., Dec. 25, e844.

REMEMBERED BROTHER WILLIAM SMITH:

Up to the reception of your excellent letter to me, (dated at Bordentown, N. J., Nov.,16, 1844. which you had the goodness to communicate through the columns of the 'Prophet,') since we have been members together in the church of Jesus Christ of Latter Day Saints, I think it may be said, we have been one in faith, one in love, and one in friendship, and like the often used key, we have grown brighter and brighter, as we have performed the great service of opening and shutting the 'lock' on religious understanding. As Jeremiah said, so say I; 'The heritage of the Lord is like a lion in the forest; yea, the heritage of the Lord is like a speckled bird;" every body is afraid, and every body is picking at us. It is a great thing to be a messenger of salvation, and so I will begin to answer your questions.

You ask, 'why is it that the saints of the last times can have no rest?' and I answer, because the world loves darkness rather than light, and their deeds are evil. 'Popularity' now and ever, since the serpent was cursed to crawl upon his belly through the loss of his feet, is, has been, and will be the best of religion in use. Talk about holiness, morality, temperance, humanity, brotherly kindness and charity among the refined polite nations of the world; why ever since Cain built a city for the ungodly to revel in, and for the polygamy of a Lamech, for the droving of a Jabul, for the music saloon of a Jabul, and for the brass and iron foundry, and begus machine of a Tubal Cain, the majority of mankind, have made money their faith, popularity their works, and persecution their sincerest devotion of moral greatness.

They that live godly in Christ Jesus, shall suffer persecution, says Paul,; and so it is—and it always comes first from him that professes godliness, Cain was a sectarian and could not admit revelation and hear God say, 'well Abel, I have accepted thine offering;' and so he killed his brother because the devil slily whispered in his ear: it is blasphemy to talk with God.

Now the next generation could discover the wickedness of Cain, and the holiness of Abel, but the same evil spirit whispered that was in a day when revelation was necessary, but there is no need of it now, and it is done away. We have followed the rules and regulations of these good men, and O! if we had lived in their days, they should not have been killed! but as for this fellow he is 'unpopular,' he blasphemes our God, he ought to die; but we being compassionate and charitable, and feeling a warm desire for the great cause of religion, will advise him to quit his folly, or delusion; and if he don't, we will punish him a little by stripes, sword, dungeon, or banishment, and then if he does not stop, we will stop him!

O Lord God Almighty, when the prison doors of Tophet, hell, and the horrible pit are unlocked. and the entrance into outer darkness opened, to bring the damned before the bar of the Judge of all the earth for the final judgment, I think some few christians in company with their father Cain, and cousins of 'popular priesthood, from that day down to the judgment trumpet, will 'grin horribly a ghastly smile'—YES, we killed the prophets and we persecuted the saints, because they were not popular. Then your question will be answered.

As to the 'crime, time, and plan, &c, of finding the Nephite record,' its revelation is the very thing that produces an earthquake to this generation. It explains the bible, it opens the vision of the prophets, it unravels the mystery who first settled this country, and it shows the old paths wherein if a man walk he shall live. It copes with the boasted knowledge of the world, it glitters through the combined fog of ages, shows that God who eat of a calf with Abraham, will eat and drink again on the earth with his saints, when the wolf and the lamb, and the lion and the ox, will be as friendly as the saints and seraphs, in the full fruition of bliss, it cuts the gordian knot of priestcraft, and reveals the priesthood of the Son of God, which is 'without beginning of days or end of years;' whereby it shows that prophets were ordained in eternity, when the 'morning stars sung together, and all the sons of God shouted for joy:' and it speaks from the dead, whereby the living can hear from their friends, who have fought the good fight of faith, and passed from life unto death, and from death unto life! and Stevens with his incidents of travels in Central America; and others who are opening the bowels of the earth, and rolling 'ruins' into being; and ten thousand elders of Israel, filled with the Holy Ghost, declaring the everlasting gospel with irresistable power and economy, that surpasses understanding; the great persecutions and murders which are dealt out without measure to its believers; and the distress of nations and the signs that Jesus Christ said should be, like the sound of many waters, or of a great thunder, declare that it is eternal truth! and that your brother Joseph Smith was one of the Lord's annointed! That he now sits with God in the heavens, and laughs at the calamities that will speedily wrap the world in wo! and that he will mock when their fear seizes the last hope of a crude existence!

Joseph Smith was a Captain General and this world will be introduced to him as such, when the epitaph of its great men's greatness will be written within and without on the gates of the lower prisons, and entrance into outer darkness; 'we were. and are not, and yet are!'

But I must not go to preaching to an apostle as I know you are, lest I enter into the rich treasure of knowledge too, and cause you to exclaim, cast not thy precious jewels to strangers, lest greediness and covetousness seize them, and they like the avaricious steward with his goose that laid a golden egg a day, kill her in order to obtain the whole litter at once, and so destroy the fountain.

Mormonism is the wonder of this world, and the great levelling machine of creeds, constitutions, kingdoms, countries, divisions, nations, notorietics, and novelties, and praise it, talk about it, lie about it, exalt it, degrade it, blow at it, sneer at it, fear it, love it hate it, persecute it, or laugh at it, still it is Mormonism, true as heaven, powerful as Jesus, eternal as element, going on conquering and to conquer!

Have the mightiest men on earth reared monuments of grandeur, of glory, of devotion, of splendor, of fame of utility, or of admiration?—Joseph Smith has exceeded all their wisdom and greatness. He has brought back the past and rolled up the future, whereby the past, present and future, exhibit their images like the skies over the ocean.

Mormonism! O Mormonism! Nimrod, Homer, Pharaoh, Cadmus, Alexander, Nebuchadnezzar, Holofornes, Herod, Bonaparte, and an immense retinue of other dignitaries, who have burst into being with pomp and glory, and made a trembling world wonder at their cruelty and cunning [illegible] and the approvals of heaven, of all your greatness?

"A heap of dust alone remains of thee,
'Tis all thou art and all the proud shall be."

while Mormonism, from an Abel, though dead, yet speaketh; from an Elijah though translated in a fiery chariot to Heaven, yet returns in glory with Moses, and blesses Jesus at the transfiguration on the mount! O Mormonism! Thy father is God, thy mother is the Queen of heaven. and so thy whole history, from eternity to eternity, is the laws, ordinance and truth of the 'Gods'—embracing the simple plan of salvation, sanctification, death, resurrection, glorification and exaltation of man, from infancy to age, from age to eternity, from simplicity to sublimity, from faith, repentance, baptism, reception of the Holy Ghost by the laying on of hands, to washing, anointing, holy conversation, baptism for the dead, to the presence of angels, the general assembly of the church of the first born, to the unspeakable glory of seeing God and the Lamb, to spirits of just men made perfect, and to be ordained unto eternal life!

And again, we exclaim, O Mormonism! No wonder that Lucifer son of the morning, the next heir to Jesus Christ, our eldest brother, should fight so hard against his brethren, he lost the glory, honor, power, and dominion of a God, and the knowledge, spirit, authority, and keys of the priesthood of the Son of God!

Christ kept his first estate and Lucifer lost his by offering to save men in their sins on the honor of a God, or on his father's honor—Christ hated sin and loved righteousness, therefore he was anointed with holy oil in heaven, and crowned in the midst of brothers and sisters, while his mother stood with approving virtue, and smiled upon a Son that kept the faith as the heir of all things! In fact the Jews thought so much of this coronation of Gods and Goddesses—Kings and Queens of heaven, that they broke over all restraints and actually began to worship the 'Queen of heaven, according to Jeremiah.

Well, now, Brother William, when the house of Israel begins to come into the glorious mysteries of the kingdom, and find that Jesus Christ, whose goings forth, as the prophets said, have been from of old, from eternity, and that eternity, agreeably to the records found in the catacombs of Egypt, has been going on in this system (not this world) almost two thousand five hundred and fifty five millions of years; and to know at the same time, that deists, geologists and others are trying to prove that matter must have existed hundreds of thousands of years; it almost tempts the flesh to fly to God, or muster faith like Enoch to be translated and see and know as we are seen and known!

O Mormonism! no wonder the earth groans with the blood of thy martyrs! But there is one sweet consolation—death hath power on a saint but once! the righteous rise triumphant over death, hell and the grave! The wicked, thanks be to God, have to go through the agonies of the grim monster twice! and the 'second death' will be long enough, excruciating enough and woful enough to satisfy the 'uttermost farthing' for murdering the Lord's anointed! and the punishment still is eternal.

But I must begin to talk ubout Nauvoo, for I think I have said enough to prove the 'mystery,' whether the perishing philosophy of the age credit it or not, so you may set me down as a living monument of Mormonism, and with the Twelve,

there will then be thirteen united saints, bearing this testimony to the world that God, man, and Mormonism are not only material, but eternal and therefore, like Jesus, when martyred they come to life again.

I shall not describe the locallities of Nauvoo now, because I shall not have room, but as to the facilities, tranquilities and virtues of the city, they are not equalled on the globe. The saints, since Sidney the great 'Anti-Christ of the last days and and his sons of 'Sceva' have left Nauvoo together with some other Simon Maguses or foolish virgins and wicked men who had crept in to revel on the bliss of Jehovah have gone away, peace, union and harmony prevail.

I speak advisedly when I say Nauvoo is the best place in the world. No vice is meant to be tolerated, no grog shops allowed, nor would we have any trouble if it were not for our lenity in suffering the world, as I shall call them, to come in and trade and enjoy our society as they say, which thing has made the only trouble of late.—These pretended friends, too frequently like old Balaam's girls when let in among the youug men of Israel, find admirers, and break the ordinances of the city, and then 'Phineas' javelin' touches the heart:

The Temple is up as high as the caps of the pilasters, and it looks majestic, and especially to me, when I know that the tithing, 'the mites of the poor,' thus speaks of the glory of God. All the description that is necessary to give you now is, that this splendid model of Mormon grandeur exhibits thirty hewn stone pilasters which cost about $3,000 apiece. The base is a crescent new moon; the capitols nearly fifty feet high, the sun with a human face in bold relief about two and a half feet broad, ornamented with rays of light and waves surmounted by two hands holding two trumpets. It is always too much trouble to describe an unfinished building. The inside work is now going forward as fast as possible. When the whole structure is completed it will have cost some five or six hundred thousand dollars; and as Captain Brown of Tobasco, near the ruins of Palenque, said, 'it will look the nearest like the splendid remains of antiquity in Central America of any thing he had seen, though not so large.'

The Temple is erected from white limestone wrought in a superior style, is 128 by 83 feet square, near 65 feet high, two stories in the clear and two half stories in the recesses over the arches, four tiers of windows, two gothic and two round. The two great stories will each have two pulpits, one at each end, to accomodate the Melchisedek and Aaronic priesthoods, graded into four rising seats, the first for the president of the elders and his two counsellors, the second for the president of the high priesthood and his two counsellors, the third for the Melchisedek president and his two counsellors, and the fourth for the president over the whole church (the first president) and his two counsellors. This highest seat is where the scribes and pharisees used to crowd into 'Moses' seat'. The Aaronic pulpit at the other end the same.

The fount in the basement story is for the baptism of the living, for health, for the remission of sin, and for the salvation of the dead, as was the case in Solomon's temple and all temples that God commands to be built. You know I am no Gentile, and of course do not believe that a monastery, cathedral, chapel or meeting house erected by the notions and calculations of men, has any more sanction from God, than any common house in Babylon.

The steeple of our Temple will be high enough to answer for a tower—between 100 to 200 feet high. But I have said enough about the Temple, when finished it will show more wealth, more art, more science, more revelation, more splendor, and more God, than all the rest of the world, and that will make it a Mormon Temple:—'God and Liberty,' patterned somewhat after the order of our fore-fathers, which were after the order of eternity.

The other public buildings in Nauvoo, besides the Temple, are the Seventies' Hall, the Masonic Hall, and Concert Hall; all spacious, and well calculated for their designated purposes.

There is no licensed grocery to sell or give away liquors of any kind in the city; drunkards are scarce. Probable number of inhabitents, 14,000: nine-tenths Mormons.

Now for the welfare of your relatives. I have seen your mother and she cried for joy over your letter. Though in her 69th year, her heart was big with hope for her 'darling son; William:'—and she blessed you in the name of the Lord.

The rest, I think, enjoy very good health, and especially Emma, who amid her great affliction, has given birth to a son; and like David of old, may he yet be a terror to evil doers; one that will light his candle in the same great fire where his father's was lit, and search the world by the light of it, till the last stain of his fatner's blood, is made white by righteousness.

The record of your father's family presents the following summary of life and death:

Joseph Smith Sen., born in Topefield, Mass., July 12, 1772. Died in Nauvoo, Ill., Sept. 14, 1840, aged 68. His grey hairs were brought down to the grave by being driven from the State of Missouri in the dead of winter by Gov. Boggs and his murderous banditti.

Lucy Smith, (Mack) born in Gilsum, N. H. July 8, 1776, now in her 69th year; mourns the loss of a husband and five sons, the most of whom fell by the tender mercies of a Christian Republic, bestowed by the Herods of the land in civilized exile and murder.

Joseph Smith and Lucy Mack, married in Tunbridge, Vt. June 24, 1796.

Alvin Smith, born in Tunbridge, Vt., Feb. 11, 1798, Died in Palmyra, N. Y., Nov. 19, 1829, aged nearly 32.

Hyrum Smith born in Tunbridge, Vt., Feb. 9, 1800, was murdered in Carthage jail on the 27th of June, 1844, (by a mob,) aged 44. Thus fell a martyr, against whom not even one crime had ever been known.

Sophronia Smith, born in Tunbridge, Vt. May 10, 1803. aged 41.

Joseph Smith Jr., born in Sharon, Vt. Dec. 23, 1805. Murdered in Carthage jail on the 27th of June, 1844, by a mob,) on account of his religion, as pretty much all holy men had been before him, —aged 29. Thus fell a martyr, to gratify the cupidity of a priestly thirst for innocent blood; and shows the weakness of our government to protect her citizens. This first prophet of the last dispensation; whose godly works, whose virtuous deeds, and whose innocent blood will entitle him to a fame, a name, a glory, an honor, power and dominion with God, when his persecutors and murderers will mutter, groan, gnash their teeth and sigh among the damned, where 'their worm dieth not, and the fire is not quenched.'

Samuel Harrison Smith. born in Tunbridge, Vt., March 13, 1808. Died July 30, 1844, aged 36. The righteous are removed from the evils to come.

Ephraim Smith, born in Royalton, Vt., March 13, 1810. Died March 24, 1810, aged 11 days.

William Smith, born in Royalton, Vt., March 13, 1811; aged (soon) 34; the only male (living) of the family, and one of the 'Twelve.' Lord while I write 'the fire burns for the mighty of Israel, to come up like a lion from the swelling of Jordan.'

Katherine Smith, born in Lebanon, N. H. July 28, 1813, aged 31.

Don Carlos Smith, born in Norwich, Vt., March 25, 1825. Died August 7, 1841, aged 26. His untiring vigilance for his parents and the persecutions of Missouri brought him to the grave, just as he was stepping upon the threshold of life and usefulness.

Lucy Smith, born in Palmyra, N Y. July 15, 1821: aged 23.

So here you have your history—without painting. The females all married, all Mormons and live in the vicinity.

How think ye this little sketch will fit the refinement of christendom? I believe the next generation will say, O if we had only lived with these good men, we would not have murdered them! Do you think that this benevolent world, with all their priests, piety, pulpits and philanthropy, will call to mind that through their exertion or silence, one mother, born four days after our independence was declared, and four daughters-in-law, weep over the tombs of their mob- murdered husbands, while their innocent blood stains, the land, the law, the liberty and the religion of the whole nation?

Our pseudo-President says in his last message: 'The great moral spectacle has been exhibited of a nation, approximating in numbers to 20,000,000 of people having performed the high and important duty of electing their chief magistrate for the term of four years, without the commission of any acts of violence, or a manifestation of a spirit of insubordination to the laws.'

Now what say the people about the 'riots in Philadelphia,' the murder at Carthage of one of the candidates for that high office, and shooting a man dead in Tennessee for carrying a poke stalk? Were there 'any acts of violence' in all these manifestations of murder? Wo unto the hypocrite!

Governor Edwards of Missouri, in his message to the Legislature, after regretting mob law or disobedience in other States, says, 'but in our State, the great majority of the people are sober and discreet, mild and prudent, industrious and frugal, honest and virtuous, and above all, the lovers of good order and peace in society.'

Such mock virtue, such hypocritical eulogy is enough to merit an earthquake! Great God!! 15,000 people exiled, robbed, mobbed and murdered by executive uuthority, and now the people are all lovers of good order and peace society? This out Herods Herod! and out Boggs Boggs! O wrath of God! where are thou?

But I must begin to draw to a close, or my letter will be long enough for a pamphlet. I cannot leave the subject, however, till I bring in the 'Twelve.' They were known from before the foundation of the world, and are thus noticed in the prophecy of Zenos, in the Book of Mormon, I mean in that masterly parable of the 'olive trees' all men, acquainted with revelation and the Spirit of God. have agreed that the 'servant' spoken of in that parable was Joseph Smith, and when the Lord commanded him 'to go to and call other servants,' and they did go to it with their mights,'—as the whole has been backed up by revelations in the Book of Doctrine and Covenants, it would require more than mortal to prove that allusion to the 'servants' meant any body but the 'Twelve.'

I know the Twelve, and they know me.—Their names are Brigham Young, the lion of the Lord; Heber C. Kimball, the herald of grace; Parley P. Pratt, the archer of paradise; Orson Hyde, the olive branch of Israel; Willard Richards, the keeper of the rolls; John Taylor, the champion of right; William Smith the patriarchal Jacob staff; Wilford Woodruff, the banner of the gospel; George A. Smith, the eutablature of truth; Orson Pratt, the gauge of philosophy; John E. Page, the sun dial; and Lyman Wight, the wild ram of the mountain. And they are good men; the best the Lord can find; they do the will of God, and the saints know it.

As to Sidney Rigdon and his clique of dissatisfied beings—there was to be 'another beast,' and unclean spirits, like frogs, were to come out of the mouth of the dragon, beast and false prophet, and time will reveal all about him—and eternity will settle it. The seed by the way side, among thorns and stony places, belongs to the wicked one, and he will have it. Let the dead bury their dead.

So now, dear brother, while I respect you and the Twelve, and all their kin, as my own blood relations, shall we as the legal heirs of salvation, enlightened by the voice of God; by revelation upon revelation; by the gift of the Holy Ghost: bringing all things to our remembrance; shall we, who have witnessed the power of God in the spread of the everlasting gospel; in the manifestation of the gift of tongues: the miraculous healing of the sick by the laying on the hands of the elders; shall we who have spent so many sweet hours under the droppings of the prophet's golden fountain; who have been deligted at his heavenly knowledge, combatting the errors of generations; teaching senators wisdom; judges justice; priests piety, and mankind mercy; shall we, who have beheld prophecies fulfilled knowing that the very bowels of the earth have hove up her 'stony ruins,' to establish the validity of the Book of Mormon beyond a doubt; shall we, who have heard the echo of glad tidings from the islands of the sea, and from all quarters of the earth; shall we, who now gaze upon the blood-stained priries of the West; where bleach the bones of the prophets, patriarchs, elders, men, women and children, who all gave up the ghost in full faith; shall we, who have tasted of the good word of God, and seen the mysteries of the world to come; shall we turn to the beggarly elements of the world, to work our passage back to popularity and hell for a 'mess of pottage,' like Hinkle, Bennett, Law, Rigdon and Co? No! Eternally no!—While water runs and grass grows, while eternity goes and eternity comes, we will go on, knowing that it is written in heaven, published on earth, and muttered in hell, that Mormonism is ETERNAL TRUTH, and God Almighty is the author of it?

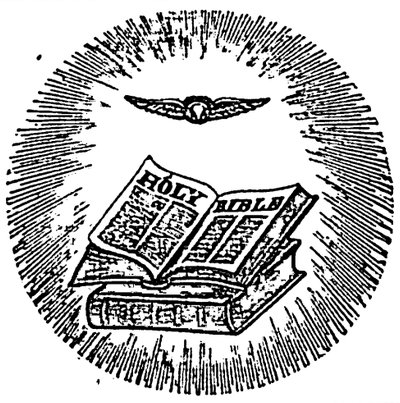
All the friends and saints greet you and your wife and family, with prayer and love.

As ever,

W. W. PHELPS.

To Elder Wm. Smith.

THE PROPHET.



SATURDAY MORNING, FEB. 1, 1845.

All business letters for the Prophet must be addressed to the Editor, No 7 Spruce street New York.

To our Patrons.

As there appears to be some little dissatisfaction existing in the minds of some of our subscribers, that have subscribed since the Prophet went into existance, that we should raise the price of subscription, and not give them the full compliment at one dollar per annum, we embrace this opportunity to inform all who have subscribed, that they will receive the full amount of the subscription they have paid in, at the rate of one dollar per anuum. But all new subscriptions from this time forth, must be two dollars in advance, and those who have subscribed for six months must not expect that we are under obligations to let them have the remaining part of the year for the same price for we cannot live by it.

The Escape.

In this number we commence the publication of the escape of Elder P. P. Pratt, from Missouri, which no doubt will be found to be interesting to many of our readers, especially those who are unacquainted with that unhallowed persecution.

On our first page will be found a sketch from Stephen's Antiquities of America, and an interesting letter from W W Phelps, in reply to one writen by Elder Wm. Smith, and published in the Prophet some six or eight weeks ago.

Elder Woodruff, and his company arrived in Liverpool, on the 3d inst, 25 days out.

West Harwich, Mass.

From Elder Hallett who is now laboring in West Harwich, Mass. we learn of the onward progress of the work of God in that place, although having had much opposition to encounter from the religious part of community he has been successful in planting the standard of truth, and since his last communication, four have been baptized into the Kingdom, and the prospect is still good for a greater increase.

The following extract we copy from the New York Tribune, and strange to say, it made its appearance without redicule or one sarcastic remark.

Joe Smith.—An account of the death of the Mormon Prophet has been lately published by a man named Daniels, who gives this remarkable account: When the life of the Prophet was being taken, "a light, so strong, so bright, blazed between him and the corpse, that he and the four men who shot him were struck with terror and consternation. The muskets fell from their hands, and they stood like marble, not having power to move a single limb." "This light was something like a flash of lightning, and was so much brighter than the day, that after it had passed, it left a slight darkness like a twilight."

Elder Albert Lutz has been appointed on a special mission to Long Island, there to labor in the ministry, and take charge of the affairs of the churches according to his office.

We are informed by letter from our correspondent at Rutland, N. Y. (Elder E. Carpenter,) that a conference was held on the 23rd, of November last, at Black River, and the charges of slander and other unchristian conduct was prefered against Elder Daniels, and sustained, and by the voice of the council he was excommunicated from the church. The above proceedings is according to the rules and regulations of the Church of Jesus Christ of Latter Day Saints, and should put an end to all controversy, unless an appeal is made to the High Council by the defendant, but until that is done, and a decision given by the High Council, he must stand disconnected with the church, and can only enter by the door.

MARRIED.

In New Bedford by Elder G. B. Wallace Mr. Clark D. Fisher to Miss Louisa Manchester, daughter of deacon Gilbert Manchester both of New Bedford.

By the same, Mr. David Cadworth of Fall River, Mass. to Mrs. Susan M. Clark of New Bedford, She that was Miss Susan M. Cooney.

Liverpool, Eng. Jan, 3d, 1845.

Elder S. Brannan.

Dear Sir,—Pleas inform our friends through the Prophet, that we have all arrived safe in Liverpool, this evening, making twenty five days sail from New York. We experienced some severe gales and rough weather. We was five days in the Irish Channel beating against easterly winds, which had blown from that quarter for six weeks, so we were informed; but we all got along quite as well as could be expected.—We landed on the Liverpool dock about one hour since. The Steamer leaves for Boston early in the morning, therefore I hasten to drop a few lines. We have not seen Elder Hadlock or any of the Saints yet, but expect to in the morning.

As ever, with respect,

W. WOODRUFF.

To the Saints in Connecticut.

Elder M. Sirrine is hereby authorised to act as an agent for this office, in the State of Connecticut, in collecting and forwarding tithing to me. And I will be responsable for all that may be paid to him, for that purpose, which he will pleas forward from time to time by express. Direct to me, to the Prophet office.

P. P. PRATT.

Elder Sirrine is also informed that he is at liberty to attach the small brauch of the church, of which he speaks, situated near the line of Connecticut, in Mass. to his jurisdiction, and much care; and to the conference in Hartford, for the time being if it is his judgment, and their wish so to do.

Notice to the Saints in Boston and vicinity.

Elder Benson, the presiding Elder of that district of country is hereby appointed as an agent to collect tithing for this office; and to forward the same to me by express; direct to me at the Prophet office from time to time. For all money paid to him in that line I will be responsable.

P. P. PRATT.

Notice to the Saints in Philadelphia and vicinity.

Elder P. Brown is hereby appointed as an agent to collect tithing for this office, and to forward the same to me at the Prophet office, from time to time. For all money paid to him in that line I will be responsible.

P. P. PRATT.

N. B. All money for tithing deposited in this office will be immediately drawn by the office in Nauvoo, without risk or delay.

P. P. PRATT.

NOTICE.

All the Saints that gave money into my hand at Peterborough, Lowell, New Bedforb New York and other places for the Temple, shall have their names and receipts when presented faithfuly recorded in the Book of the Law of the Lord, as soon as I can get to Nauvoo in the Spring.

WM. SMITH.

N. B. The Saints will understand that a book is now open at the Prophet office by Elder P. P. Pratt, so that all the eastern churches under his presidency can forward their tithing and have their names recorded. This you will see Brethren is a new arrangement authorized by the authorities at Nauvoo, this however will not prevent those who have paid their tithing to send their receipts to Nauvoo for recording or forwarding to Elder Pratt their Temple donations by responsible persons.

WM. SMITH.

For the Prophet.

Imprisonment and escape of P. P. Pratt, during the persecution in Missouri, in 1838.

Mr. Editor.

In a late number of the Prophet, you published the testimony of our late Patriarch and much lamented martyr, Hyrum Smith, in relation to the extermination of the Saints from the State of Missouri, in the year 1838 and 9.

It will be borne in mind that I was a fellow prisoner with him and his brother Joseph, and that I was tried by the same court, or inquisition, that he describes; and was a personal witness of most of the scenes related by him. And I hereby bear witness that he gives a clear and correct statement of the facts so far as I have any knowledge or recollection: and I firmly believe the whole of his testimony may be relied on, and handed down to posterity as one of the most clear, impartial, and intelligent histories of those times; although the hundredth part is not told, and probably never will be by the tongue and pen of mortal.

At the end of this extraordinary mock trial or inquisition, which lasted near two weeks, I was unchained and loosened from him and his brother and the others, and was seperated from them, and conducted to a gloomy, dark, cold, and filthy dungeon in Richmond, Ray Co., Missouri, where I was doomed to spend the Winter and Spring, and await a further trial; while they shared a similar fate in a place called Liberty in Clay County.

When I first entered the dungeon, there were some twenty sorrow-worn and wretched men, mostly heads of families, who had just been torn from the bosom of their families, and thrust into prison.

It was not only crowded to suffocation, without a chair, stool, bench, bed, furniture, or window light, but just then completely filled with smoke by a fire which was lighted in a stove, without a pipe or any conductor for the smoke to pass out, except at the crevices between the timbers, where the wintry storm was passing in.

As my guard conducted me to the door of this miserable cell, and it grated on its huge hinges, and opened like the pit yawning to receive me; a volume of thick smoke issued forth and seemed to forbid my entrance, but urged in my rear by bayonets and loaded pistols, in the hands of savage beings, I endeavored to enter, but was forced to retreat again outside of the door to breathe for a moment the free air. At this instant several pistols were cocked and presented at my head and breast with terrible threats and oaths of instant death if I did not go in again. But I told them to fire as soon as they pleased, for I must breathe a moment or die in the attempt; after standing for a few moments, I again entered the prison, and threw myself down upon my face to the floor to avoid the smoke. Here I remained for some time, partly in a state of insensibility; my heart died within me, and a sickness came over me from which I did not wholly recover for several days. I arose, however, as soon as I was able, and began to speak to, and recognize my fellow prisoners, most of whom were my neighbors and acquaintances. The door was now locked, bolted, and barred, and several guards placed before it. The fire died away, and the smoke gradually cleared from the dungeon, but the floor formed a hard and cold winter lodging.

In a few days all those in our prison, except five, were released on bail, and themselves and bail banished from the State, with the rest of the Society, thus compelling them to forfeit their bail bonds; which amounted in all to many thousand dollars.

The five who remained were Morris Phelps, Darwin Chase, Norman Shearer, Luman Gibbs, and myself; two of these were soon dismissed, being boys scarcely out of their 'teens. But another was soon added by the name of King Follett.

This made our final number four. One of these, viz, Luman Gibbs, denied the faith and turned a traitor to the others, becoming their most inveterate enemy; this was in order to save his life and gain his liberty. However, he was nominally kept in prison as a spy upon us, and lest it should be said that it was wholly a religious persecution. But he was treated very well, and went out to dine with the sheriff or others, or to spend a day with his wife when it pleased him to do so.

Our food was of the most unwholesome kind, and scant at that; consisting of bones and remnants of meat, coarse corn bread, and some times a little coffee. We generally partook of it in a standing position, using our fingers in the stead of knife, fork, or plate; a tin cup serving us for coffee.

We were guarded very strictly both night and day, by from two to three guards with loaded pistols. These consisted of the most unprincipled and profligate villains that could be found in the country. They would swear, drink, gamble, sing the most obscene and disgusting songs, boast of shooting the Mormons, robbing and plundering them, and committing rapes, etc. They would also insult every female slave, or black woman, who might happen to come within hearing, and then boast of their criminal associations with them.

The blasphemy, the noisy grumbling, the blackguard chit chat, doleful lullaby, and vulgar songs of these guards grating daily upon our ears, seemed like the howls and wailings of the damned, or like wandering spirits and demons hovering around to torment us.

And what greatly added to our affliction,—as if to complete our hell, the old apostate Gibbs became very quarrelsome and noisy, not only to us, but with his wife, who sometimes came into prison to spend a few days with him. He was a hard faced ill formed man of about fifty years of age; full of jealousy, extremely selfish, very weak minded, and withal a little love cracked. And I may say that he seemed not to possess one redeeming quality.

His wife was about the same age, and withal, a coarse, tall, masculine looking woman; and one of whom he had no reason to complain, or be jealous. True, she did not love him as no female could possibly do that; but then no one else would love her, nor was she disposed to court their affections. However, he was jealous of her, and therefore abused her; and this kept a constant and noisy strife and wrangling between them whenever she was present; whole nights were spent in this manner, during which, no one in or about the prison slept.

After a quarrel of some two or three days and nights between them, he would attempt to gain her love; and a conversation like the following would ensue:

Luman, drawing down his face, and drawling his words with a loud and doleful tone, commenced as follows;—

"Now Phila, wont you love me one hour?—Come, here's my watch, and here is all the money I've got,"—then turning to us he would exclaim, "Boys, I'll tell you all about it. The fact is she never did love me; she only married me out of pity, we being members of the Baptist Church together. Come now Phila wont you love me? O that I had been born a rich man! I would give you a dollar a minute to love me."

Phila would then laugh, and call him a silly old fool. He would then turn away in a rage and exclaim, "Go 'long away, you old b—h you, nobody wants your love, no how."

On one occasion they had quarreled and kept us awake all night; and just at break of day we heard a noise like a scuffle and slamming against the wall, and next followed a woman's voice, half in a laugh, and half exultation, "te-he-he-heh, Luman, what's the matter?—what's the matter Luman?" Then a pause: and then a man's voice in a grum, sorry, and rather a whining tone is heard at a distance from the bed, exclaiming, "now I snum Phila that's tu bad."

The truth of the matter was, she had braced her back against the wall, and with both feet placed against his body, had kicked him out of bed and landed him upon the opposite side of the room.

Such scenes as these, and all the folly of the guards, served to complete the misery of imprisonment, and also to render our sufferings complete.

We tried to keep them quiet, but tried in vain. Neither threats nor persuasion, coaxing or reasoning, had any influence over them.

This old rascal was a peculiar favorite of the Sheriff and guards, and other citizens of Richmond. He was considered by them as the only honest, good, deserving man in the prison. They often expressed pity for him, and wished he was at liberty.

He, in turn, watched our movements closely, and was ready to betray us on the least show on our part of any meditated plan of escape.

Under these painful circumstances we spent a long and dreary winter. Our whole community, who were not in prison, were forced out of the State, with the loss of homes and property, and in some instances, even of life.

They fled by thousands to Illinois. My wife visited me a few times in my prison, but at length the time had expired that the State authorities had set for every Mormon to be gone, and my wife and family, and a few others who remained behind, were obliged to fly, or be extermined; as bands of armed men were roaming amid the deserted settlements, robbing, plundering and destroying property, and threatening all who remained.

My fellow prisoners who had been seperated from me and sent to the prison at Liberty, had also effected their escape, and had fled to Illinois to join their families. In short, all were gone, except King Follett, Morris Phelps, and myself, and the old apostate, who was left to torment us.—Alone, in a State which was wholly governed by an open banditti of murderers and robbers, we seemed abandoned to our fate, and doomed to suffer that full weight of vengeance and fury which seemed in reserve for an entire people! but that people were now beyond their reach, all the fury of the storm seemed now to beat upon our heads. We were daily threatened with extermination, without the form of a trial, and were repeatedly told that we never should escape alive from the State.

Our Guards were doubly vigilant; and our Sheriff took every possible precaution, while Luman the apostate was also in constant watchfulness, and busy in forming up plans of escape, and then accusing us and pretending to reveal wonderful things to our keepers in regard to our plans, which in fact only existed in his lying brain; this increased the severity of our confinement and seemed to preclude every possibility of escape.

To be tried without friends or witnesses; or even with them; by a set of Gadianton robbers and murderers, who could drive out and murder women and children, was to be condemned and executed, to tarry there and drag out a miserable life, while our wives and children wandered abroad in a strange land, without the comfort or protection of husbands and fathers, was worse than to die ten thousand deaths

Under these circumstances, and half way between hope and despair, I had spent some days in fasting and prayer, during which one deep and all absorbing inquiry—one only thought seemed to hold possession of my mind. It seemed to me that if there was a God in heaven who ever spake to man on the earth, I would know from him the yea or nay of this one question. It was not how long shall I suffer; it was not when, or by what means I should be delivered; but it was simply this. Shall I ever, at any time—however distant it may be, or whatever I may suffer first—shall I ever be free again in this life, and enjoy the society of my dear wife and children, and walk abroad at liberty, dwell in society, and preach the gospel as I have done in bye gone years?

Let me be sure of this, and I care not what I suffer. To circumnavigate the globe; to traverse the deserts of Arabia; to wander amid the wild scenes of the Rocky Mountains to accomplish so desirable an object, would seem like a mere trifle if it only could be sure at last.

After some days of prayer and fasting and seeking the Lord on the subject, I had retired to bed in my lonely dungeon at an early hour, and while the other prisoners and the guard were chatting and whiling away the gloomy hours in the upper apartment of the prison, I lay in silence, seeking and expecting an answer to my prayer, when suddenly I seemed carried away in the spirit, and no longer sensible to outward objects with which I was surrounded; a heaven of peace and calmness pervaded my bosom, a personage from the world of spirits stood before me, with a smile of compassion in every look, and pity mingled with the tenderest love and compassion in every expression of the countenance; a soft hand seemed placed within my own, and a glowing cheek was laid in tenderness and warmth upon mine.—A well known voice saluted me, which I readily recognized as that of the wife of my youth, who had been dead for some yeers. I was made to realize that she was dead, but that her spirit was sent to commune with, and to comfort me, and to answer my question.

Knowing this, I said to her in a most earnest and enquiring tone; Shall I ever be at liberty again in this life and enjoy the society of my family and the Saints, and preach the gospel as I have done?

She answered deffinately and unhesitatingly—"YES!"

I then recollected that I had agreed to be satisfied with the knowledge of that one fact; but now I wanted more. Said I, can you tell me how or by what means or when I shall escape? She replied, "That thing is not made known to me as yet." I instantly felt that I had gone beyond my agreement and my faith in asking this last question; and that I must be contented at present with the answer to the first.

Her gentle spirit then saluted me and withdrew, and I came to myself. The doleful noise of the guards, and the wrangling and angry words of the old apostate again grated on my ear; but heaven and hope was in my soul.

Next morning I related the whole circumstances of my vision to my two fellow prisoners, who rejoiced exceedingly. This may seem to some like an idle dream, or a romance of the imagination; but to me it is, and always will be a reality; both as it regards what I then experienced, and the fulfilment afterwards. Dear reader, if you think it an idle dream, come to me now and try to persuade me that I am not at liberty, and that it has never been fulfilled. Recollect too, that I related it to two witnesses, some months before its fulfillment; and while, to all natural appearance, there was no prospect, or even probability of its being fulfilled.

In order to show some pretence of respect for some of the forms of law, Judge Austin A. King, granted a change of venue, by means of which we were finally to be removed one hundred miles down the country, and confined in the prison at Columbia, in Boon county, to await a final trial. A long and dreary Winter and Spring had now passed away, and the time drew near for our removal. We looked forward to the change with some degree of hope and expectation: as it could not be for the worse, and might perhaps be for the better. At any rate, the journey would give us a chance to leave our dark and loathsome dungeon and look upon the light of day, the beauties of nature; and to breathe the untainted air.

The morning of the departure at length arrived, Mr. Brown the sheriff entered our prison with a fierce look, and biding us hold out our hands, coupled us together in pairs, by irons locked on our rists, and marched us out, and amid a throng of people, placed us in a carriage and accompanied with four other guards on horseback with loaded pistols drove away, and thus we bade farwell to Richmond.

It was a pleasant morning in early Summer. when all the freshness and beauty of Spring, was blended in rich profusion with the productions peculiar to the season as it advanced towards maturity. The leaves on the trees were full grown and the forest presented a freshness of beauty and lovliness which reminded me of Paradise.

The plains were covered with a coat of green and the wild flowers of the Prairie blooming in all their variety sent forth a perfume which mingled with every zephyre; and wafted sweet odors on every breeze. And to prisoners who had breathed only a tainted air; the very ground tself sent forth a sweetness which was plainly perceptable to the senses.

We enjoyed our ride through that delightful country, as no man ever will, who has never known bondage. The day at length closed, and we were taken into a house, and stretched on our backs on the floor, and all fastened together both with wrist and ankle irons in such a manner that we could not turn, nor change our position. The doors and windows were then made fast, and the guards stood sentinel by turns until morning. This was our rest after a hard days ride.

The next day proved extremely rainy, with heavy thunder; but still we travelled. In the course of the day we came to a sream which was swollen by the rains to that degree that we had to swim over it and stem a swift current. This hindered us for some hours in crossing over, with horses, wagons, luggage, &c, As all of us were engaged in this business, our chains were broken off for the time being.

When we had crossed over, and put on our clothes, and replaced our baggage, saddles, arms, &c, ready for a start, it was night, and we were very weary and hungry, having had no refreshments during the day. The rain was also pouring in torrents and the night setting in extremely dark, and four miles of wild country, partly covered with forest and underwood, still lay between us and the nearest house.

Through the hurry of the moment, or for some other reason, they neglected to replace our irons, and our limbs were free. The carriage drove through a thick forest during the extreme darkness, and was several times on the eve of upsetting; this caused us to assume a position for saving ourselves by springing to our feet, ready to jump out in case of the carriage upsetting.—The sheriff and guards, seeing this, rode close on each side, and cocking their pistols, swore they would shoot us dead upon the spot if we attempted to leave the carriage, and that if it upset they would shoot us any how, for fear we might attempt to escape. The fact is, their intention was to shoot us on the way if they could get the least pretext, either real or prerended—this we learned both by their words and actions; but they found no opportunity.

After two more days of rain and hail and travel we arrived in Columbia, where we were immediately thrust into a gloomy dungeon filled with darkness, filth and cobwebs, and left to sleep upon the floor; we had travelled hard, through rain and fatigue for several days, and on the last day had rode till sundown without refreshment. We were extremely hungry and weary, but received no refreshment not even a drink of water till late in the evening, when our new keeper Mr. John Scott visited us with some butter milk and bread, but we were now too much exhausted and too low spirited to eat. We thanked him for his kindness and sunk down exhausted on the floor, where we rested as well as we could till morning.

We saw no more of Sheriff Brown and his guards who conducted us, and will now dismiss them without further notice, except to observe, that both him and his guards insulted every black woman they met during the whole journey, and frequently turned aside with them in the woods and fields, and afterwards on returning to the company would boast of that which ought to crimson with shame the face of the most abandoned villain.

After spending one night in our new dungeon we were called on by the sheriff to come up into a more comfortable apartment and were treated with some degree of humanity.

We were now no longer troubled with guards, and even our old apostate, Luman, behaved much better.

We had been in our new situation something like a month, when we were visited by some friends from Illinois, by which we learned the fate of our families and friends.

The wife of Mr. Phelps rode 160 miles on horseback accompanied by her brother, a young man by the name of Clark. They arrived in Columbia and made us a visit in prison about the first of July. My brother, Orson Pratt, also arrived on horseback about the same time.

From these friends we had a good visit for some days, they being permitted to stay in the prison with us. They also brought a letter from Mrs. Pratt, by which I learned that she made her escape from Far West, Missouri, to Quincy, Illinois, (distance, 200 miles,) with her children and some of her goods by the aid of Mr. David Rogers, one of our friends with whom we had been acquainted in New York. This gentleman removed her in a two horse wagon. During the journey they were much exposed to hardships and trouble, &c., having to camp by the way in company with other women and children who were in a like condition.

On crossing a swollen stream, Mrs. P. had left the Carriage to cross on a foot bridge leaving the children to ride through it. She had just crossed over and turned to look back to see whether the carriage came through in safety, when as the horses rose the bank and came out with the carriage and driver she, saw a little girl's bonnet floating down the current, and on examination her daughter Mary Ann, a girl of six years old, was missing from the carriage; the next moment she saw her floating down the swift current. She gave the alarm to Mr. Rogers the driver, who instantly dropped the reins and sprang after her into the stream. At that instant, the horses being high spirited and restive, started to run, and would probably have dashed themselves and the carriage, goods and children, to pieces, but for the timely interference of a large prong of a tree, which caught the carriage with such a strong hold that all were brought up standing.

In the mean time Mr. Rogers succeeded in rescuing the child and bringing her safe to shore.—She had, as she stated, pitched head foremost out of the carriage into the water, and one of the wheels passed over her lap and crushed her fast into the mud in the bottom of the stream, but as it rolled over she caught the spokes with her hands, and by this means the same weight that crushed her down brought her to the surface and saved her life.

On examination the mark of the wheel was distinctly seen on both her thighs, which were seriously injured and nearly broken.

After a wearisome journey, and various toils and dangers, they at length arrived at Quincy, where Mrs. P. rented a small house, and with the sale of a few books, and the use of her two cows, which some of the brethren had brought from Missouri for her. She was making shift to live from day to day, and still had some faint hopes of seeing her husband again, in a land of liberty: although at the present there was little ground to hope, and she was some times nearly in despair.

Such was the news brought us by the arrival of our friends in the prison at Columbia, on the first of July, 1839, after eight months of dreary confinement.

Previous to their arrival, the Lord had shown me in a vision of the night, the manner and means of escape, and like Pharaoh's dream, the thing had been doubled to me, that is, had been shown to me on two occasions, in the same manner.

Mrs. Phelps had the same thing shown to her in a vision previous to her arrival. And my brother, Orson Pratt, also came to us, with a firm impression that we were about to be delivered, and he even predicted that we should go to Illinois about the same time that he himself would return.

As we sat pondering upon these things, and comparing our visions and the manifestations of the Spirit on this subject, my brother O. P. opened the Book of Mormon, and the first sentence that caught his eye was the words of Ammon to King Lamoni: 'Behold my brother, and my brethren are in prison in the land of Middoni, and I go to deliver them.'

This was indeed a similar instance to ours.—Ammon, on that occasion had an own brother in prison, and also brethren in the ministry, and did deliver them. Our case was exactly similar, not in Middoni, but in Missouri. And what was still more strange, in a book of 600 pages, this was the only sentence which would have fitted our case.

Some may call us superstitious for noticing so small a matter as a providential encouragement; but I am humble enough to own the truth, by saying, that this small circumstance cheered our hearts and increased our faith & hope of speedy deliverance, and themoreso when Morris Phelps, who was then slow to believe, opened the New Testament to see what Providence or accident might direct his attention to, for still further confirmation of our hopes. To this movement I objected, saying, do not tempt the Lord; if you will not take courage and be satisfied from what we have already witnessed, you would still be in doubt though one should rise from the dead; but he still persisted. Said he, let me open the book this once, and see if I don't meet with a sentence well calculated for our encouragement.

He accordingly opened; and the sentence read as follows:—Why is it that ye are so fearful? and how is it that ye have no faith.'

Reader if you feel disposed to make light of our simplicity in this matter. you have only to be torn from a lovely wife and children, while they are disinherited and driven to a strange land, and then be confined for 8 months among the most unprincipled savages, and no hope of deliverance, exceptby an immediate interposition of Providence; then you can appreciate such things, and easily excuse us.

We now began in earnest to make arrangements for our escape; but if there had been no strong bolts and bars to overcome, still there was one serious obstacle which a miracle alone could immediately remove, it was this;—I was then very sick, and scarcely able to stand on my feet or to go up and down from the upper room, where we were in the day time, to the dungeon where we slept.

It was near the 2nd of July, and as our friends could only make an excuse for staying to spend the great national holiday with us on the fourth, and then must take leave, or excite the suspicions and ill will of the people; and as that day had been a lucky one for our fathers, and our nation, we had determined on that time as the proper one to bid farewell to bondage, and gain our liberty. In short, we determined to make that notable day a jubilee to us, or perish in the attempt.

We therefore prayed earnestly to the Lord, that if he had determined to favor our plan, he would heal, and strengthen me, and give us all courage to act well our part.

I was instantly healed, and from that moment begun to feel as strong and fearless as a lion.

Our plan was this:—my brother Orson Pratt was to wait on the judge and attorney, and obtain various papers and arrangements for summoning witnesses from Illinois to attend our trial, which had just been adjourned for some months to come. He was also to procure an order from the court to take affidavits in Illinois, in case the witnesses were afraid to come (to the State from whence they had been banished) in order to testify in our behalf.

These active preparations on our part to defend our case, together with engaging a lawyer or two and paying a part of their fee before hand, served as a sufficient blindfold to cover our real intentions. This done, and the papers all prepared, in the hands af my brother, he and Mrs. Phelps and her brother were to stay with us till the fourth, and after celebrating the day with a dinner in the prison, (which we obtained leave to do,) he and the young man, Mr. Clark, were to take leave with their horses, and also the horse and saddle on which Mrs. Phelps had rode,; on pretence of taking him home with them to Illinois, while she staid with her husband a few weeks in the prison. In the mean time engaging her board in the family of the keeper, who occupied part of the building in connection with the prison. This measure on the part of Mrs. Phelps, served the double purpose of lulling them into security as to any fears of our intention on our part to escape, and also of furnishing a third horse, as there were three of us.

These three horses were to be stationed in a thicket of forest about half a mile from the prison, and there the two friends were to await in readiness for us to mount, should we be so fortunate as to reach the thicket alive. Sundown, on the evening of the fourth, was the moment agreed upon, and if we did not then appear, they were to give us up for lost, and make the best of their way to Illinois and inform our families and friends that we had gone to paradise in the attempt to come to them.

The reason for appointing this hour was this:—our door would be opened at sundown, for to hand in our supper, and we must then make the attempt, as our only chance; as it was customary to lock us up in the lower dungeon as soon as the shades of evening began to appear.

This plan all matured, and the arrangements completed with the court and lawyers—the fourth of July dawned upon us with hope and expectation. And while the town and nation were alive with the bustle of preparation, for the celebration of the American jubilee; and while guns were firing and music sounding without, our prison presented a scene of scarcely less life and cheerfulness. We were also busy in preparing to do proper honors to the day.

We had prevailed on the keepers to furnish us with a long pole, on which to suspend a flag; and also with some red strips of cloth. We then tore a shirt in pieces and took the body of it for the ground work of a flag, forming with the red strips of cloth an American eagle, and the word 'Liberty' in large letters.

This rude flag of red and white was suspended on the pole from the prison window, directly in front of the public square and court house, and composed one of the greatest attractions through the day. Hundreds of the people from the country, as well as villagers who were there to the celebration, would come up and stare at the flag, and reading the motto, would go swearing or laughing away; exclaiming, "Liberty, liberty!—what have the Mormons to do with celebrating liberty in a damned old prison?"

In the mean time active preparations were in progress for our public dinner, and what with the contributions of our friends who were to partake with us, and a portion served from the public table of the citizens of the town, (who by the by though in favor of Mormon expulsion, were a hundred per cent better than the mob of the upper country, where we were first confined,) we had a plentiful supply, and as we considered it was to be a day of release to us, as well as already sacred to the memory of departed liberty; we partake of our feast with much cheer; and with a thankful, as well as social feeling, which I think has been seldom if ever surpassed.

O ye Sons of Columbia? at home and abroad on the land, on the sea, think back to the fourth of July, 1839.—Call to mind your feast in honor of national freedom, and ask yourselves the question, whether in all your pomp and show of joy, and social glee, you felt any thing compared with our feelings, or the interest excited during that feast. Eight months and four days we had been deprived of the sweets of that Liberty which a whole nation was then engaged in celebrating. And in the language of the Scotish Chief.

"Now was the day, and now the hour,"
To trample on a Tyrants power:
To burst at once the prison gloom,
Or find a martyred Hero's tomb.

The dinner over, Our two brothers took a final leave of us and our prison, loaded with love, respects, compliments, and messages to our families and friends in Illinois, and all of them together with the good byes and farewells were herd, and witnessed by the keepers family, and served the purpose for which it was intended, viz., to lull them into security, and to remove all possible ground of suspician as to our intentions.

After riding out of the town, and a mile or two into the forrest, on the road towards Illinois, they turned off into the thick leaved wilderness, and made their way in secret as best they could to the thicket agreed upon, within about a half of a mile of the prison, where with horses saddled and bridle-reins in hand, they awaited in anxious suspense the slow progress of the setting sun.

To be continued.

MESSAGE.

From the Governor, in relation to the Disturbances in Hancock County.

TO THE HONORABLE, THE SENATE,

AND HOUSE OF REPRESENTATIVES:

As many versions of the disturbances during the last summer and fall, in Hancock county, have gone abroad to the world, I have thought it proper to state in a solemn and authentic form, every thing connected with those transactions which has come to my knowledge; and upon which I rely as the truth.

On the seventeenth day of June last, a committee of a meeting of the citizens of carthage, presented themselves to me, with a request that the militia might be ordered out to assist in executing process in the city of Nauvoo. From the affidavits presented at the same time, I judged that an occasion had risen of considerable difficulty and perplexity; and from their statements, I could be of no other opinion than that great excitement existed in the minds of the people. I therefore determined to visit, in person, that section of country, and examine for myself the truth and nature of the complaints; and being on the ground I would be better enabled to judge of what ought to be done, under the actual circumstances existing. Therefore, no order for the militia was made: and I arrived at Carthage on the morning of the twenty-first day of the same month.

Upon my arrival I found an armed force assembled, and hourly increasing, under the summons and direction of the constables of the county, to serve as posse comitatus to assist in the execution of process. The General of that Brigade, had also called for the militia, en masse, of the counties of McDonough and Scuyler, for similar purpos. Another assemblage to a considerable number, had made at Warsaw, under the commands of Col. Levi Williams.

The first thing which I did on my arrival, was to place all the militia then assembled or which were expecte to assemble, under military commands of their proper officers.

I next dispatched a message to Nauvoo, informing the Mayor and Common Council of the nature of the complaint made against them; and requested that persons might be sent to me, to lay their side of the question before me. A committee was accodingly sent, who made such acknowledgements, that I had no difficulty in concluding that the following facts were perfectly true.

It appears that a certain portion of the citizens of Nauvoo become dissatisfied with the conduct of some of the leading men of the place; and established a newspaper press, as the organ of their peculiar views. Those persons were ex-communicated from the church called, 'The Latter Day Saints,' but more familiarly known as the Mormon Church: and their printing press and materials were distroyed, by order of the Common Council.

It appears that previous to the distruction of the press, a very curious trial was had before the Common Council, which resulted in a judgment of that body, that the press was a public nuisance and ought to be abated. It does not appear that any person was tried, or that any of the owners of the property had notice of the proceedings or were permitted to defend in any particular. The proceedings was in ex-parte proceeding in rem against the property. No Jury was called or sworn, and most of the witnesses were permitted to give their evidence, without being under oath. It appears further, that there existed no general ordinance of the city, defining such a press to be a nuisance; and further, that the Common Council possessed legislative authority, only; and could under no pretence, set in judgement as a court.

[Correction.—No person were examined without being sworn by the City Council, as the records will show. The City Council did not act in the capacity of a court, but in their legislative prerogative, declaring, according to the 7th section of the charter of Springfield, which had been made a part of that of Nauvoo, that the Nauvoo Expositor, (press and type) was a public nuisence: calling up witnesses and authority for the like proceeding in other cities.

The Editor of the Expositor was a member of the Council, but did not appear in his place to advocate for the proprietors for reasons which remain to be told.]

The press, however, was declared to be a nuisence: and the Mayor was ordered to see it abated as such; and if necessary, to call to his assistance a portion of the Nauvoo Legion. The Mayor made his warrent to the Marshal of the city, who, aided by a portion of the Legion, executed his warrent, by distroying the press and scattering the type and other materials of the office.

The owners of the droperty proceeded to Carthago and took out warrents from before a justice of the peace, against the Mayor and members of the Council and others engaged in the outrage, for a riot. Some of these were arrested, but were immediately taken before the municipal court of the city by writ of habeas corpus and discharged. It appears that the city charter confers upon that court power to issue writs of habeas corpus in all cases of imprisonment arrising under the ordinances of the city; a provision manifestly relating to such imprisonment as might be the concequence of the city ordinances. But the Common Council passed an ordinance confering upon the conrt, jurisdiction to issue the writ in all cases of arrest and imprisonment in the city, whatsoever authority the same might be made; thus drawing to that court, jurisdiction to discharge from every kind of imprisonment, whether made by State or federal authority; and making it impossible to execute the laws there, unless permitted by the municipal court.

[As to the right of the writ of habeas corpus, or the abuse of that power, the constitution and higher courts can determin the whole matter, without anything like impossibility, or improbability; because the City Council, other authority, and citizens, of Nauvoo, hold themselves amenable to these safe guards of delegated powers.

The whole proceedings of the Mayor, the Common Council, and the Municipal Court, were irregular and illegal, and not to be endured in a free country; though perhaps some apology might be made for the court, as it has been repeatedly assured by some of the best lawyers in the State, who had been candidates for office, before that people, that it had full and competent power to issue writs of habeas corpus in all cases whatever. The Common Council violated the law in assuming the exercise of judicial power; in proceeding expart without notice to the owners of the property; in proceeding against the property in rem; in not calling a jury; in not swearing all the witnesses; in not giving the owners of the property accused of being a nuicence, in consequence of being belious, an opportunity of giving the truth in evidence; and in fact by not proceeding by civil suit or indictment, as in other cases of libel. The Mayor violated the law in ordering this erroneous and absurd judgment of the Common Council to be executed. And the municipal court erred in discharging them from arrest.

[We are not willing to receive the foregoing as final judgment, because the charter of Nauvoo, gave the constable who made the arrest, an appeal to the Circuit Court of Hahcock county—in all cases, rather than an appeal to arms.

The Governor omitted to notice that all the defendants claimed in the writ (alluded to,) were tried before D. H. Wells, Esq., a country magistrate, and not a Mormon, and were all acquited.]

As this proceeding touched the liberty of the press, which is justly dear to any republican people, it was well calculated to raise a great flame of excitement. And it may well be questioned, whether years of misrepresentation by the most profligate newspaper could have engendered such a feeling as was produced by the destruction of this one press.

There were other causes, to heighten the excitement. These people had undertaken to invocate upon the established systems of religion.—Their legal right to do so, no one will question.—But all history bears testimony that invocations upon religion have always been attended by a temper of hostility in the public mind; which sometimes, has produced the most desolate wars; always, more or lass of persecution. Even the innocent Quakers, the unoffendiug Shakers and the quiet and orderly Methodists, in their origin, and untill the world got used to them, had enough of persecution to encounter. But if either of these sects had congregated together in one city, where the world could never get to know them; could never ascertain, by personal acquaintance, the truth or falsity of the many reports which are always circulated to the prejudice of such innovators: and moreover, if they had armed themselves: and organized into a military legion as the citizens of Nauvoo, and had been guilty of the high handed proceedings carried on against the heriticial press, the public animosity, and their persecutions, must have been greatly increased, in rancor and severity.

[The idea of this paragraph, is very erronious. Strangers visit Nauvoo constantly to learn the truth as taught by the church of Jesus Christ of Latter Day Saints: and the elders are on every continent of the globe, teaching the inhabitance the principals, doctrines, and glories of Mormonism; and the "Legion," organised by the State only showed its republicanism, in defiance of freedom, when "utter extermination" rushed upon the people like savages. "Military Saints" seem to have grown into us, on account of Military Mobs: no odds whether the monster was concealed in a printing press, a colored mob at Carthage jail, or a Wolf Hunt.]

In addition to these causes of excitement, there were a great many reports in circulation, and generaly believed by the people; or at least, they pretended to believe them. I mention these reports and rumors, not because I had any evidence of their truth, but because they had a serious influence in swellinging the public excitement.

To be Continued.

NEW YORK & HAVRE PACKETS.

LINE—To sail from New York on the 8th 16th, 24th, and from Havre on the 1st 8th and the 24th every month, follows, viz.

		From N. York.	From Havre.
ARGO. C. Anthony, jr.,	March	8	April 24
	July	8	Aug. 24
	Nov.	8	Dec. 24
RANCOIS 1st, Ainsworth,	March	16	May 1
	July	16	Sept. 1
	Nov.	16	Jan. 1
BURGUNDY, D. Lines,	March	24	May 8
	July	24	Sept. 8
	Nov.	24	Jan. 8
EMERALD, Howe,	April	8	May 24
	Aug.	8	Sept. 24
	Dec.	8	Jan. 24
RHONE, J. A. Wotton,	April	16	June 1
	Aug.	16	Oct. 1
	Dec.	16	Feb. 1
VILLE DE LYON, C. Stoddard,	April	24	June 8
	Aug.	24	Oct. 8
	Dec.	24	Feb. 8
ALBANY, Watson,	May	8	June 24
	Sept.	8	Oct. 24
	Jan.	8	Feb. 24
SYLVE DE GRASSE, L. Weiderholdt,	May	16	July 1
	Sept.	16	Nov. 1
	Jan.	16	March 1
LOUIS PHILLIPPE, J. Castofi,	May	24	July 8
	Sept.	24	Nov. 8
	Jan.	24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June	8	July 24
	Oct.	8	Nov. 24
	Feb.	8	March 24
SULLY, W. C. Thompson,	June	16	August 1
	Oct.	16	Dec. 1
	Feb.	16	April 1
IOWA, W. W. Pell,	June	24	Aug. 1
	Oct.	24	Dec. 8
	Feb.	24	April 8

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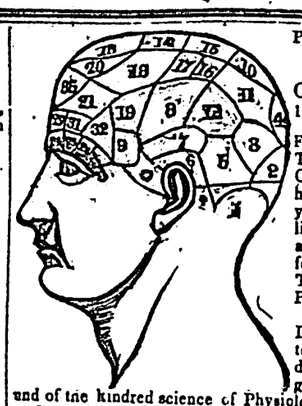

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United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy,	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen,	Sept. 1	Jan. 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
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New-York, May 19, 1844. [m18:c.

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Leave Fred'kg at 11 A M. arrive in Rich, Va. at 3½ P.M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M. arrive in Wel. N.C. at 1½ P.M.
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Address to the People of the United States.
Gospel Light, No. 2.

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L. Leacock

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S. BRANNAN PUB. — Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. — S. BRANNAN, ED

VOL. I.—NO. XXXVIII. — NEW-YORK, SATURDAY MORNING, FEB. 8. 1845. — $2 PER AN. SINGLE COPIES 6 CTS

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Incidents of Travel in Yucatan, illustrated by engravings published by the author, John L. Stephens, in 1843.

We give the following short and concise preface of the author as an introduction to the matter we shall lay before our readers.

PREFACE.

In his "Incidents of Travel in Central America, Chiapas, and Yucatan," the author intimated his intention to make a more thorough exploration of the ruins of the latter country. That intention has since been carried into effect, and the following pages are the result. They describe, as the author has reason to believe, the most extensive journey ever made by a stranger in that peninsula, and contain the account of visits to forty-four ruined cities, or places in which remains or vestiges of ancient population were found. The existence of most of these ruins was entirely unknown to the residents of the capital;—but few had ever been visited by white inhabitants;—they were desolate, and overgrown with trees. For a brief space the stillness that reigned around them was broken, and they were again left to solitude and silence. Time and the elements are hastening them to utter desruction. In a few generations, great edifices, covered with sculptered ornaments, already cracked and yawning, must fall, and become mere shapeless mounds. It has been the fortune of the author to step between them and the entire destruction to which they are destined; and it is his hope to snatch from oblivion these perishing, but still gigantic memorials of a mysterious people. The descriptions are accompanied by full illustrations from Daguerreotype views and drawings taken on the spot by Mr. Carthewood, and the engravings were executed under his personal superintendance.

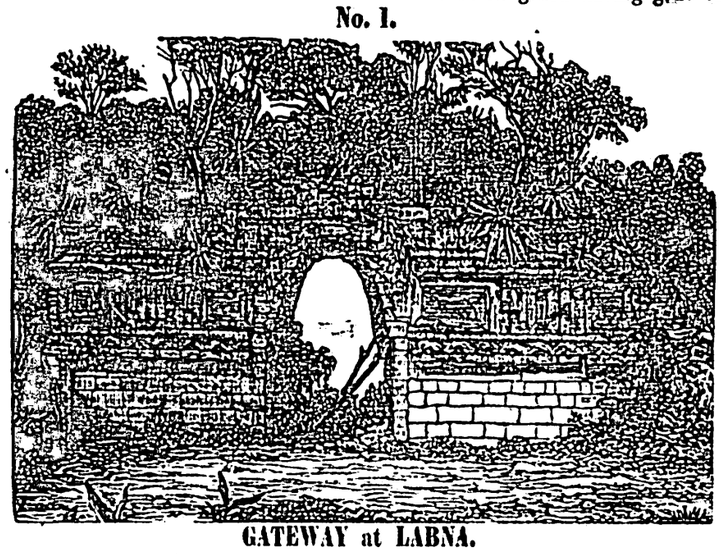
The next morning we set out for the ruins of Labna. Our road lay southeast, among hills, and was more picturesque than any we had seen in the country. At the distance of a mile and a half we reached a field of ruins, which, after all we had seen, created in us new feelings of astonishment. It was one of the circumstances attending our exploration of ruins in this country, that until we arrived on the ground we had no idea of what we were to meet with. The accounts of the Indians were never to be relied on. When they gave us reason to expect much we found but little, and on the other hand, when we expected little a great field presented itself. Of this place even our friend the cura Carillo had never heard Our first intelligence of ruins in this region was from the brother of the padrecito at Nohcacab, who however, had never seen them himself.—Since our arrival in the country we had not met with any thing that excited us more strongly, and now we had mingled feelings of pain and pleasure; of pain, that they had not been discovered before the sentence of irretrievable ruin had gone forth against them; at the same time it was matter of deep congratulation that, before the doom was accomplished, we were permitted to see these decaying, but still proud memorials of a mysterious people. In a few years, even these will be gone; and as it has been denied that such things ever were doubts may again arise whether they have indeed existed. So strong was this impression that we determined to fortify in every possible way our proofs. If any thing could have added to the interest of discovering such a new field of research, it was the satisfaction of having at our command such an effective force of Indians. No time was lost, and they began work with a spirit corresponding to their numbers. Many of them had hachas or small axes, and the crash of falling trees was like the stirring noise of felling in one of our own forests.

A pyramidal mound presented itself, holding aloft the most curious and extraordinary structure we had seen in the county. It put us on the alert the moment we saw it. We passed an entire day before it, and, in looking back upon our journey among ruined cities, no subject of greater interest presents itself to my mind. The mound is forty five feet high. The steps had fallen; trees were growing out of the place where they stood, and we reached the top by clinging to the branches; when these were cleared away, it was extremely difficult to ascend and descend. The maguey plants cut down in making the clearing appear fallen on the steps.

A narrow platform forms the top of the mound. The building faces the south, and when entire measured forty three feet in front and twenty in depth. It had three doorways, of which one, with eight feet of the whole structure, has fallen, is now in ruins. The centre doorway opens into two chambers, each twenty feet long and six feet wide.

Above the cornice of the building rises a gigantic perpendicular wall to the height of thirty feet, once ornamented from top to bottom, and from one side to the other, with collossal figures and other designs in stucco, now broken and in fragments, but still presenting a curious and extraordinary appearance, such as the art of no other people produced. Along the top, standing out on the wall, was a row of death's heads; underneath were two lines of human figures in alto relievo (of which scattered arms and legs alone remain) the grouping of which, so far as it could be made out, showed considerable proficiency in that most difficult department of the art of design. Over the centre doorway, constituting the principal ornament of the wall, was a colossal figure seated, of which only a large tippet and girdle, and some other detached portions, have been preserved. Conspicuous over the head of this principal figure, is a large ball, with a human figure standing up beside it, touching it with his hands, and another below it with one knee on the ground, and one hand thrown up as if in the effort to support the ball, or in the apprehension of its falling upon him.

No. 1.



GATEWAY at LABNA.

square, the buildings of which had been lately whitewashed and plastered, in which art these people are very expert, one, a horseman was so struck with the splendor of their appearance in the sun, that he came back at full speed to Cortez, to tell him that the walls of the houses were of silver."

Our best view was obtained in the afternoon, when the edifice was in shade, but so broken, and confused were the ornaments that a distinct representation could not be made even with the Daguerreotype, and the only way to make out all the details was near approach by means of a ladder; we had all the woods to make one of, but it was difficult for the Indians to make one of the length required; and when made it would have been to heavy and cumbersome to manage on the narrow platform in the front. Besides, the wall was tottering and ready to fall. One portion was already gone in a perpendicular line from top to bottom, and the reader will see in the engraving that on a line with the right of the centre doorway the wall is cracked, and above is gaping, and stands apart more than a foot all the way to the top. In a few years it must fall. Its doom is sealed. Human power cannot save it; but in its ruins it gave a grand idea of the scenes of barbaric magnificence which this country must have presented when all her cities were entire. The figures and ornaments on this wall were painted; the remains of bright colors are still visible, defying the action of the elements. If a solitary traveller from the Old World could by some strange accident have visited this aboriginal city when it was yet perfect, his account would have seemed more fanciful than any in Eastern story, and been considered a subject for the Arabian Nights' Entertainments.

No. 2.

INTERIOR of GATEWAY at LABNA

At the distance of a few hundred feet from this structure, in sight at the same time as we approached it, is an arched gateway, remarkable for its beauty of proportions and grace of ornament.—The above engraving, No. 1, represents this gateway. On the right, running off at an angle of thirty degrees, is a long building much fallen, which could not be comprehended in the view.—On the left it forms an angle with another building, and on the return of the wall there is a doorway, not shown in the engraving, of good proportions, and more richly ornamented than any other portion of the structure. The effect of the whole combination was curious and striking, and, familiar as were with ruins, the first view, with the great wall towering in front, created an impression that is not easily described.

The gate way is ten feet wide, passing through which we entered a thick forest, growing so close upon the building that we were enable to make out even its shape; but on clearing away the trees, we discovered that this had been the principal front, and that these trees were growing in what had once been the area or court yard. The doors of the apartments on both sides of the gateway, each twelve feet by eight, opened upon this area. Over each doorway was a square recess, in which were the remains of a rich ornament in stucco, with marks of paint still visible, apparently intended to represent the face of the sun surrounded by its rays, probably once objects of adoration and worship, but now wilfully destroyed. Engraving No. 2, represents this front. The buildings around the area formed a great irregular pile, measuring in all two hundred feet in length. The plan was different from that of any we had seen, but having so many subjects to present, I have not had it engraved.

To be continued.

In all our labors in that country we never studied so diligently to make out from the fragments the combinations and significance of these figures and ornaments. Standing in the same position and looking at them altogether, we could not agree.

Mr. Catherwood made two drawings at different hours and under a different position of the sun, and Dr. Cabot and myself worked upon it the whole day with the Daguerreotype. With the full blaze of a vertical sun upon it, the white stone glared with an intensitiy dazzling and painful to the eyes, and almost realizing the description of Bernal Dias in the expedition to Mexico, of the arrival of the Spaniards at Cempoal.—"Our advanced guard having gone to the great

MESSAGE.

From the Governor, in relation to the Disturbances in Hancock County.

To the Honorable, the Senate,

and House of Representatives.

Continued.

It was asserted that Joseph Smith, the founder and head of the Mormon church, had caused himself to be crowned and annointed King of the Mormons; that he had imbodied a band of his followers, called Danites, who were sworn to obey him as God, and to do his commands, murder and treason not excepted; that he had instituted an order in the church, whereby those who composed it were pretended to be sealed up to eternal life, against all crimes, save the shedding of innocent blood or consenting thereto. That this order was instructed, that no blood was innocent blood, except that of the members of the church, and that these two orders were made the ministers of vengence, and the instruments of an intolerable tyranny which he has established over his people, and which he was about to extend over the neighboring country. The people affected to believe, that with this power in the hands of an unscrupulous leader, there was no safety for the lives or property of any one who should oppose him. They affected likewise, to believe, that Smith inculcated the legality of perjury, or any other crime, in defence, or to advance the interests of the true believers; and that himself had set them the example by swearing to a false accusation against a certain person for the crime of murder. It was likewise asserted to be a fundamental article of the Mormon faith, that God had given the world and all it contained, to them as his saints; that they secretly believed in their right to all the goodly lands, farms, and property, in the country; that at presant, they were kept out of their rightful inheritance by force; that consequently, there was no moral offence in anticipating God's good time to put them in possession by stealing if opportunity offered; that in fact, the whole church was a community of murderers, thieves, robbers, and out laws; that Joseph Smith had established a bogus factory in Nauvoo, for the manufacture of counterfeit money; and that he maintained about his person, a tribe of swindlers, blacklegs, and counterfeiters, to make it, and put it into circulation.

[It is a good thing that apostates and hot-headed men, cannot endict the word of God—or it would be tried and banished, or annihilated. All the prophets who suffered martyrdom; Jesus Christ, and even Joseph and Hyrum Smith, were taken up for treason, because they undertook to live and practise the precepts of religion according to the bible.]

It was also believed, that Joseph Smith had announced a revelation from heaven, sanctioning polygamy, by some kind of spiritual-wife system, which I never could understand; but at any rate, whereby a man was allowed one wife in persuance of the laws of the country, and an indefinite number of others, to be enjoyed in some mystical and spiritual mode: and that he himself, and many of his followers, had practised upon the precepts of this revelation, by seducing a large number of women.

['To relieve the Governor's mind, on this subject, we will just say that the meaning of spiritual wife is, to be married for eternity, instead of natural lifetime; and should a man or woman die after they have been married, they have a legal right to get married again: and would they do it for eternity, especialy a man, he must have spiritual wives.]

It was also asserted, that Joseph Smith was in alliance with the Indians of the Western Territories; and had obtained over them such a control, that in case of a war, he would command their assistance, to murder his enemies.

Under the whole, if one half of these reports had been true; the Mormon community must have been the most intolerable collection of rogues ever assembled: or, if one half of them were false, they were the most maligned and abused.

Fortunately for the purpose of those who were active in creating excitement, there were some truths which gave countenance to some of these accusations. I apprehend that it was sufficiently proved in a proceeding at Carthage, whilst I was there, that Joseph Smith had sent a band of his followers to Missouri to kidnap two men who were witnesses against a member of his church, then in jail, and about to be tried on a charge of larceny. It was also a notorious fact, that he had assailed and severly beaten an officer of the county, for an alleged non-performance of his duty, at a time when that officer was just recovering from a severe illness. It is a fact also, that he stood endicted for the crime of perjury, as was alleged, in swearing to an acusation for murder. It is a fact also, that his municiple court, of which he was chief justice, by writ of habeas corpus had frequently discharged individuals accused of high crimes and offences against the laws of the State: and on the occasion had discharged an individual accused of swindling the Government of the United States, and who had been arrested by process of the federal courts. Thereby giving countenance to the report, that he obstructed the administration of justice; and had set up a government in Nauvoo, independant of the laws and government of the State.—This idea was further corroborated in the minds of the people, by the fact that the people of Nauvoo had petitioned the last session of Congress for a territorial government, to be established at Nauvoo, and to be independant of the State government. It was a fact also, that some larcenies and robberies had been commited, and that Mormons had been convicted of the crimes: and that other larcenies had been committed by persons unknown, but suspected to be Mormons. Justice, however, requires me here to say' that I have investigated the charges of permiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in the community, than in any other of the same number of inhabitance; and perhaps if the city of Nauvoo were compared with St Louis, or any other Western city, the proportion would not be so great. I think it very probable, however, that the Mormons sometimes erred in protecting members of their community from prosecution and punishment, who were accused of offences, under a belief that the accusation against them, was a persecution of their enemies on account of their religion.

[As to Joseph Smith's attempt at kidnapping. The story is wrong end foremost. A certain man in Iowa and Col. Levi Williams, kidnapped two men and took them to Missouri, and Joseph Smith, and more than twenty others, tried to get the Iowa man into Nauvoo to explain himself, and they eventualy got him, and old Williams was indicted—that is all on that head.

As to assaulting a sick man, if his excellency looks in the Auditor's office, he will find the whys and wharefores.

Joseph Smith was never examined in any criminal court as a witness. The story was got up by apostates. The accusation of discharging a swindler from the United States, is entirely incorrect. The Municiple court did not discharge, but dismisssed the prisoner, under a rule and recommendation, that he should be taken before Judge Pope, who, we have since learned—discharged him.

Petitioning Congress (we think,) for a teritorial government, or any project, is as likely to be constitutional, as many of the acts of Illinois.—The fact is the Mormons, as a people have not committed one crime: and take them individually, they are more loyal, and less criminal, than any other people.]

I have reason to believe too, that the report of an alliance with the Indians, was a groundless calumny. For, on a late occasion when fifteen or 20 Potawatamie Indians passed Nauvoo in their canoes on their way to their hunting grounds in Iowa territory, it was once asserted that as many as two hundred Indians had come to the assistance of the Mormons, and were ready to scalp and murder their enemies; and this ridiculous story was greedily swallowed by an excited people.

Another cause of excitement, was a report, industriously circulated and generally believed, that Hyrum Smith and another of the Mormon leaders had offered a reward for the destruction of the 'Warsaw Signal,' a newspaper published in the county, and the organ of the opposition to the Mormons. It was also asserted that the Mormons, scattered through the settlements of the county, had threatened all persons who turned out to assist the constables, with the destruction of their property and the murder of their families, in the absence of their fathers, brothers, and husbands.

But the great cause of popular fury was, that the Mormons at several preceding elections had cast their vote as an unit, thereby making the fact apparent that no one could aspire to the honors or offices of the country, within the sphere of their influence, without their approbation and votes. it appears to be one of the principles by which they insist upon being governed as a community to act as a unit in all mattes of government and religion. They express themselves to be fearful that if division should be encouraged in politics, it would soon extend to their religion, and rend their church with schism and divide it into sects.

This seems to me to be an unfortunate view of the subject, and more unfortunate in practice, as I am well satisfied that it must be the fruitful source of excitement, violence, and mobocracy, whilst it is persisted in It is indeed unfortunate for their peace, that they do not divide in elections according to their individual preferences or political principles, like other people.

['The great cause of popular fury,' is Mormon unity. This must be truth, and if preaching union is a crime, when religion is connected with it, it will be best to alter the constitution and take away the 'liberty of conscience,' and the right of suffrage; for according to the Governor's views it will bring 'violence and mobocracy!']

This one principle and practice of theirs, has arrayed against them in deadly hostility, all aspirants for office who are not sure of their support, and all who have been unsuccessful in elections, with all their friends and influence.

These also were the active men in blowing up the fury of the people, in hopes that a popular movement might be set on foot which would result in the expulsion or extermination of the Mormon voters. For this purpose public meetings had been called, inflammatory speeches had been made, exaggerated reports had been extensively circulated, committees had been appointed, and rode night and day to spread the reports and solicit the aid of the neighboring counties. And at a public meeting at Warsaw, resolutions were passed to expel or exterminate the Mormon population.—This was not however, a movement which was unanimously concurred in. The county contained a goodly number of inhabitants in favor of peace, or who at least desired to be neutral in such a contest. These were stigmatized with the name of 'Jack Mormon,' and there were of the more furious exciters of the people, who openly expressed their intention to involve them in the common expulsion or extermination.

A system of excitement and agitation was artfully planned, and executed with tact. It was planned and executed very much upon the principle that was adopted by the Jacobins in revolutionary France. It consisted in spreading reports of a most ruinous character. As examples:—On the morning before my arrival at Carthage, I was

awakened at an early hour, by the frightful report which was asserted, with confidence and apparent consternation, that the Mormons had already commenced the work of burning, destruction and murder, and that every man capable of bearing arms, was instantly wanted at Carthage, for the protection of the country. We lost no time in, starting, but when we arrived at Carthage we could hear no more concerning this story. Again, during the few days that the militia were encamped at Carthage, frequent applications were made to me, to send a force here and a force there, and a force all about the country to prevent murders, robbers, and larcenies, which it was said, were threatened by the Mormons. No such forces were sent, nor were such offences committed at that time, exept the stealing of some provisions; and there was never the least proof that this was done by a Mormon. Again, on my late visit to Hancock county I was informed by some of their violent enemies, that the larcenies of the Mormons had become unusually numerous and insufferable. They indeed admitted that but little had been done in this way in their immediate vicinity.—But they had insisted that sixteen horses had been stolen by the Mormons in one night near Lima in the county of Adams. I called at the same town of Lima, and upon enquiry, was told that no horses had been stolen in that neighborhood, but that sixteen horses had been stolen in one night in Hancock county. This last informant being told of the Hancock story, again changed the venue to another district settlement in the northern edge of Adams.

[This is a fair statement, and with the exception, of a legal trespass, in winding up the existence of a mob press, the Mormons, as a community, are as innocent of any other crimes charged to them, as the sixteen horse power story.]

As my object in visiting Hancock was expressly to assist in the execution of the laws, and not to violate them, or to witness or permit their violation; as I was convinced that the Mormon leaders had committed a crime in the destruction of the execution of the process, I determined to exert the whole force of the State, if necessary to bring them to justice. But seeing the great excitement in the public mind, and the manifest tendency of this excitement to run into mobocracy, I was of opinion that before I acted, I ought to obtain a pledge from the officers and men to suppport me in strictly legal measures, and to protect the prisoners in case they surrendered. For I was determined, if possible, that the forms of law should not be made the cat's paw of a mob, to seduce these people to a quiet surrender, as the convenient victims of popular fury. I, therefore, called together the whole force then assembled at Carthage, and made them an address, explaining to them what I could and what I could not legally do; and also adducing to them various reasons why they as well as the Mormons, should submit to the laws; and why, if they had resolved upon revolutionary proceedings, their purposes should be abandoned. The assembled troops seemed much pleased with the address, and upon its conclusion the officers and men unanimously voted with acclamation to sustain me in a strictly legal course, and that the prisoners should be protected from violence. Upon the arrival of additional forces from Warsaw, McDonough and Schuyler, similar addresses were made, with the same result.

It seemed to me that these votes fully authorized me to promise the accused Mormons the protection of the law in case they surrendered. They were accordingly duly informed that if they surrendered they would be protected, and if they did not, the whole force of the State would be called out, if necessary, to compel their submission. A force of ten men was despatched with the constable to make the arrests and to guard the prisoners to Hend Quarters.

In the meantime, Joseph Smith, as Lieutenant General of the Nauvoo Legion, had declared martial law in the city; the Legion was assembled and ordered under arms; the members of it residing in the country, were ordered into the town. The Mormon settlement obeyed the summons of their leader, and marched to his assistance. Nauvoo, was one great military camp, strictly guarded and watched, and no ingress or egress was allowed except upon the strictest examination. In one instance which came to my knowledge, a citizen of McDonough, who happened to be in the city, was denied the privilege of returning, until he made oath that he did not belong to the party at Carthage; that he would return home without calling at Carthage; and that he would give no information of the movements of the Mormons.

———Mob-party at Carthage.

('Martial law and one great military camp,' truly, but called out to defend the city against the aggressions of the 'Mobocracy' the Governor so much dreaded as well as the Mormons. But really was there any more Martial Law at Nauvoo than at Carthege?)

However, upon the arrival of the constable and guard, the Mayor and Common Council at once signified their willingness to proceed to Carthage next morning at eight o'clock. Martial law had previously been abolished. The hour of eight o'clock came, and the accused failed to make their appearance. The constable made no effort to arrest any of them, nor would he or the guard delay their departure one minute beyond the time, to see whether an arrest could probably be made. Upon their return he reported, that they had been informed that the accused had fled and could not be found.

I immediately proposed to a council of officers, to march into Nauvoo with the small force then under my command, but the officers were of opinion that it was too small, and many of them insisted upon a further call of the Militia. Upon reflection I was of opinion that the officers were right in the estimate of our force, and the project of immediate action was abandoned. I was soon informed, however, of the conduct of the constable and guard, and then I was perfectly satisfied that a most base fraud had been attempted; that in fact it was feared that the Mormons would submit, and thereby entitle themselves to the protection of the law. It was very apparent that many of the bustling active spirits, were afraid that there would be no occasion for calling out an overwhelming militia force for marching into Nauvoo, for probable mutiny while there and for the extermination of the Mormon race. It appeared that the constable and the escort were fully in the secret, and acted well their part to promote the conspiracy.

Seeing this to be the state of the case, I delayed any further call of the militia, to give the accused another opportunity to surrender; for indeed I was most anxious to avoid a general call for the militia at that critical season of the year. The whole spring season preceding had been unusually wet. No ploughing of corn had been done, and but very little planting. The season had just changed to be suitable for ploughing. The crops which had been planted, were universally suffering; and the loss of two weeks, or even of one, at that time, was likely to produce a general famine all over the country. The wheat harvest was also approaching, and if we got into a war, there was no forseeing when it would end, or when the militia could safely be discharged. In addition to these considerations, all the great mills in that section of the country had been swept away or disabled by the high waters, leaving the inhabitants almost without meal or flour, and making it impossible then to procure provisions by impressment or otherwise, for the sustenance of any considerable force. I was totally without funds belonging to the State, with which to purchase at more distant markets, and there was no manner of certainty that such purchases could have been made on the credit of the State, considering the embarassed condition of the treasury. I was also desirous of avoiding the armament, and of a war, the duration and expense of which, could not be forseen, if they could be honorably avoided.

In the meantime I made a requisition upon the officers of the Nauvoo Legion, for the State arms in their possession. It appears that there is no evidence in the Quarter Master General's Office, of the number and description of the arms with which the Legion had been furnished. On this subject I applied to Gen. Wilson Law, for information. He had lately been the Major General of the Legion. He had seceded from the Mormon party, was one of the owners of the proscribed press,—had left the city, as he said, in fear of his life; and was one of the party asking for justice against its constituted authorities. He was interested to exaggerate the number of arms, rather than to place it at too low an estimate. From his information I learned that the Legion had received three pieces of cannon and two hundred and fifty stand of small arms and their accoutrements. Of these the three pieces of cannon and two hundred and twenty stand of small arms were surrendered. These arms were demanded because the Legion was illegally used in the destruction of the press and in enforcing martial law in the city, in open resistance to legal process, and the posse commitatus.

(A moments reflection and the charter would inform his Excellency that it remains to be proved whether State arms or any arms were used to enforce the ordinances, or martial law,—no process was ever resisted; but the municipal court, which his Excellency had the candor to acknowledge in the case of the Missouri Sheriff Reynolds, as legal, performed the same act to a county constable, and we should like to know which opinion of his Excellency is entitled to the most weight.)

I demanded the surrender also on account of the great prejudice and excitement which the possession of these arms by the Mormons, had already kindled in the minds of the people. A large portion of the people, by pure misrepresentation, had been made to believe that the Legion had received of the State as many as thirty pieces of artillery, and five or six thousand stand of small arms, which in all probability would soon be wielded for the conquest of the country, and for their subjection to Mormon domination. I was of opinion that the removal of these arms would tend much to allay this excitement and prejudice; and in point of fact, although wearing a severe aspect, would be an act of real kindness to the Mormons themselves.

[To be Continued.]

From the Neighbor.

Stealing.

A man by the name of John Brannon, came to Nauvoo, and said "he was a Mormon." His brotherly love turned out, that he stole from a Latter Day Saint, a watch, a pair of pantaloons, mittens, &c. and decamped. The person he robbed, followed after him; regained his property and sent him to Carthage jail.

Now if the surrounding country will take up their thieves; we will take up ours, and thus rid the country of all thieves. Mormons, mobocrats, or mixed. Fair play is the jewel. We know of no Mormon thieves, but if there are any who have slipt into our midst we are rerdy and willing to turn the Carthage Screw upon them. Will the grumblers apply the screws to theirs?

Seventies' Library.

Among the improvements going forward in this city, none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences, every where: so that the Seventies' while travelling over the face of the globe, as the Lord's 'Regular Soldiers,' can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that has been gracing the world for almost six thousand years.

Ten years ago but one seventy, and now "fourteen seventies" and the foundation for the best library in the world! It looks like old times, when they had "Kirjath Sapher," the city books.—Neighbor.

Vermont.

The following is an extract of a letter written by Elder James Burgess, Athens, Windham Co. Vt.

"We left Nauvoo on the 4th of May last (and according to commandment, started,) without purse or scrip, and journeyed mostly among unbelievers; and by this means were enabled to put down considerable prejudice, which we found existing in the minds of the people.

We attended a conference in Chicago, held several meetings, and one was baptized. We also attended a conference near Lockport, N. Y. during which eight were baptized. At the aforesaid conference we met with Elder H. Stratton who gave us a reference to Mr. T. Parklmost, in Vermont, at whose house we arrived about the last of July, who received us very kindly, and administered to our necessities. He had an interesting family; has been a subscriber to our papers for several years; they understood considerable well our doctrines, and since then three of his household have been baptized. We traveled most of the way from Nauvoo on foot, and held meetings as often as we possibly could.—The Lord was with us, and opened the hearts of the people to administer to our wants.

After we arrived hear we soon began to lift up our voices amongst the Green Mountains, calling upon the inhabitance to repent and return to God, and many felt disposed to investigate, in particularly the people of the town of Athens, They opened the meeting house, and treated us with the greatest cencerity, and their motto was Liberty of concience, and the right of worshiping God according to the dictates of the same, I wish I could say that all were of this class; but alas it is not so! for there are a few of the Methodist faith, who think we ought to be but down, and we are a disgrace to the town &c. and have begun to cry delusion, false prophet, deceivers &c. and amongst the number is Rev. H. Eastman who is making himself very notorious in preaching against the Saints, but something must be done, for their craft is in danger, the truth you know will overcome error, and all the opinions and creeds of men must fall to the ground, and when I tell you that H. Eastman is a hireling, so you will not wonder at hearing that he opposed the work of God, for you are acquainted with the fact, that Mormonism cuts at the root of all priestcraft, and spirit of wickedness in high places.

We have baptized seven in this place and a number more are investigating very closely.—We have visited the Saints in Woodstown, Royalton, Walpole, Gilson &c. and they enjoy themselves well, and are increasing both in number and in power.

THE PROPHET.

SATURDAY MORNING, FEB. 8, 1845.

Erratta.

In the letter of W. W. Phelps, published in our last, the age of Joseph Smith, reading twenty nine, should read thirty nine.

We shall discontinue all papers that were subscribed for when the paper was first published after this number, that have not paid in their subscriptions. If we had the means it would give us pleasure to publish and circulate the Prophet to the world gratis, knowing the good that would result from it. But, as we can only sustain the paper by a system of the strictest enconomy, we cannot do as we would, therefore do as we can.

The Message of Gov. Ford of Ill.

Owing to the press of other matter, we shall not be able to publish the message in full in this number. The matter enclosed in brackets, is the comments of the Nauvoo Neighbor, from which we copy, but neglected to give credit,

Elder Appleby

Has returned from his mission to Conn., where he has been laboring for the last two months with uncommon success. A general interest is manifested throughout the State.

Trial of Elder John Hardy.

(Presiding Elder of the Boston branch.)

Is the title of a small pomphlet, that has just come under our observation, and careful perusal; and in justice to Elder Smith, who appears to be the object of its unhallowed persecution, we cannot in conscience suffer it to pass unnoticed. It is put forth with a false coloring, and evidently with a base design to deceive, more especialy those who have not the oportunity of hearing both sides of the question. And from what we can learn, he is sending these pamphlets to all the branches of the church within his knowledge.

Now it is a fact well known, (and acknowledged by his own pamphlet.) That the charge of slander was sustained against him by a vote of 95 against 25 in the negative. And can it be possible that the large majority, who voted for his excommunication were so corrupt that after having heard the evidence on both sides, would cast their vote against an innocent man, and one to, that, but a few weeks previous, was held in high esteam by the whole church.

The object of this filthy sheet the contents of which, originated from his own foul and corrupt heart, cloaked under a pretended garbe of innocence and virtue, is to poison the minds of the honest in heart, but that man who has a testimony of the truth of the work of God for himself, has nought to fear.

Michigan.

From Elder Van Every of Franklin, Mich. we are informed of the prosperity of the work of God in that State. We extract the following: "Elder Wait and Goodenough have been on a mission to Ingham Co., and during their stay baptized three, and expect to return soon, when others will be ready to go forward, which causes our hearts to rejoice."

Nauvoo.

We copy the following extract from a letter received by J. W. Crosby from W. W. Phelps of of Nauvoo:

"Much harmony and good feeling prevailes in Nauvoo, the weather has been very favourable so far, and should it continue for six weeks longer, the stones for the remainder of the last story of the Temple, will have been completed.

We have had glorious times at the dedication of the Seventies Hall. Two Seventies a day continued the services for seven days. A new hymn which will hereafter appear in our paper, will show you how much the spirit of God dwelt in the hearts of the Lords Seventies, while that Hall was sanctified."

Clinton, Conn.

We learn from Elder Pell, of Clinton of the glorious triumph of the gospel in that region of country during the past season; an unusual degree of interest is generally manifested in behalf of the cause of God, while many have believed and obeyed the word. May God speed him.

Russell, Mass.

From Elder Shirtliff in Russell, we receive cheering intelligence of the love, union, and prosperity existing in that branch of the church, and likewise the same in the Westfield branch.

From Nauvoo.

The Trades meeting has appointed a com. to confer with the owners of the land near the rite of the dam, and to make arrangements for lands for the errection of buildings for machinery, and for stone for the dam.

One thousand one hundred and fifty dollars in shares of fifty dollars has already been subscribed to put the work into opperation, which will be done as soon as the weather proves favourable.

The citizens of Nauvoo have held a public meeting and deprecated the proceedings of the Anti Mormon meetings that have been held in the surrounding country.

Up to January 8th, the Mississippi was navigable as far up as Warsaw 20 miles below Nauvoo.

The weather has been unusually warm and pleasant.

A library has been established in Nauvoo, called the "Seventies Library."

Tahita.

"All the missionaries, with one or two exceptions, have left Tahita, finding that they could do but little, if any good, by remaining" Those that were left behind, without doubt, were "Latter Day Saints."

Jews in Pallestine.

From the "Jewish Intelligencer" we learn that of late, the influx of the Jews to the Holy Land, has been very great There is no more room in Jerusalem for them, they have already spread over a part of the Turkish quarters. Many new commers have settled at Jaffa and other places along the coast.

Death Blow to Mormonism!

The Nauvoo Charters have been repealed unconditionally, by vote of 76 to 36 in the negative —N. Y. Sun.

Here is another false prophet, predicting the death of mormonism. Is it possible that this greeny thinks that the salvation of mormonism depends upon a mortal charter given under the plighted faith of the State of Illinois? If he does the word of God by the mouth of his prophet, is sure of a fulfilment on his head, viz: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid—Isaiah 29; 14. If his understanding is not hid, it has certainly retreated into some dark corner of his sanctum sanctorum, where it cannot receive the cheering rays of his dark and benighted "SUN," that is obscured by the blacker clouds of superstition and ignorance.

Nauvoo.

The following extract we copy from a letter written by Elder Kimball, of Nauvoo to Elder Wm. Smith of Bordentown N. J. which may be found of interest to our readers.

"As regards matters here, all goes well. There never was more union in the church than at the present time. The different quorums are organizing and feel well. There are fifteen quorums of the Seventies. They have finished their Hall and have meetings in it more or less every day.

As to the Temple, the Architect considers that all the stone will be cut and finished within six weeks. We have about 25 to 30 carpenters at work, and expect to have every thing ready to put on the roof the next season, and shall commence finishing the rooms as soon as the roof is on. We have tore away the old font, and are gowing to have one built immediately, of hewed stone. We calculate that within one year we shall commence the washings and ordinances to some considerable extent, or in part, that is if every one exerts themselves as they have for five or six months past; for every man, woman and child, with very few exceptions, are one in the thing. For the Saints here in the city of Nauvoo, and the region round about, have that confidence in the Twelve as a body, and in those that are placed to lead them, that they can be led as it were by a hair; and this is increasing daily to the astonishment and surprise of every one. For there is a spirit now existing in our meetings, that a person can scarcely enter them before there is a spirit of love and union that overwhelms the mind, which draws tears of joy in floods from their eyes. We have three very commodious Halls finished for holding meetings viz., the Seventies Hall, the Masonic Hall, and the Concert Hall; and others that are contemplated of being built, that are still much larger."

Boston Female Penny and Sewing Society.

At the second quarterly meeting of the Female Penny and Sewing Society, held at Sister M. MacAllster's 296 Washington street Boston, on Tuesday evening Jan. 28th, 1845.

M. MAC ALLISTER. Prest.
MARY G. ALLEN. Sec.
ELVIRA BALDWIN. Tres.

Meeting opened by prayer.

Moved and seconded that the treasurer report the receipts for the last six months, (carried.)

Report,—Received from the members of the Society. $ 15,44

Donations from Brethren,	3,50
Work,	10,72
For the constitution,	,37
Making in all monies received,	$ 30,03
Money paid out for sundry articles,	8,76
Leaving in all,	21,27

Moved and seconded, that the above report be accepted, (carried.) that the above money be paid to Br. Benson and have it forwarded for the use of the Temple, (carried unanimous.)

Sister Baldwin resigns the office of treasurer moved and seconded that Sister Clarisa Devenport be appointed treasurer, (carried.)

Moved and seconded that the minutes of this meeting be published in the Probhet, Nauvoo Neighbor and Times and Seasons.

Moved and seconded that the Sisters of the Boston branch of the Church of Jesus Christ of Latter Day Saints have a Levee, and that the proceedings of the same be applied for the building of the Temple.

MARY MACALLISTR, Pres't.
MARY G. ALLEN, Sec'y.

Receipt of Tithing

For the Temple of the Lord, for the week, ending Feb. 5th, at the Tithing office of the Church of Jesus Christ of Latter Day Saints, in the city of New York, No. 7, Spruce street.

Edward Middlemas	$ 8,00
Hannah Sherry	1,00
Boston Female Penny & Sewing Soc'ty,	21,00
Walker Lewis,	5,00
John Gouch,	3,00
— —	4,00
Adeline Woodstock,	50
Total.	42,50

Elder Appleby has been specially appointed to labor in the Ministry of the Gospel, in the city of Wilmington, Del., and vicinity, for the time being. P. P. PRATT.

From the Nauvoo Neighbor.

Beware of Deception!!

Tidings has just reached us hear, that certain men in the eastern countries, Ohio and other places, professing to be Latter Day Saints, are very busy in selling Illinois lands, and exchanging them for real estate and other property in the east. I would inform all the Saints every where, that this operation, is a field for greater and more extensive fraud than any other with which I am acquainted.

You may give some irresponsible, worthless creature, a clear title to your homes in the east with the expectation of finding good land here in exchange with a good title &c. &c. But when you come, you may find your land in a swamp, in the middle of an extensive prairie, ten or fifteen miles from any timber. I will venture to give it as my opinion that those miserable speculators are knaves and villains, professing to be saints, and trying to help the church, and build up the cause when they have no license from the authorities of the church here.

I say again, beware of those 'wolves in sheep's clothing.' Whenever any such operation is deemed beneficial to the saints by those who know and understand these things, some competent responsible person will be sent, duly authorized with documents from under the hands of the Twelve that reside in this city. Otherwise you may find to your sorrow that you will have to pay for your lands twice over before you get good titles. I therefore warn you, as a watchman of your interests, to hold on upon your homes, until you know certainly what you are doing.

ORSON HYDE.

Hartford Conference.

Pursuant to public notice, a special conference of the Church of Jesus Christ of Latter Day Saints assembled in the Temperance Hall, in the city of Hartford, Conn., on Saturday Jan, 4, 1845. at half past ten, A. M.

Elder Sirrine was appointed President, and W. I. Appleby, of New Jersey, Secretary.

Opened by singing and prayer by the President.

Official members present, 3 high priests, 4 elders, 3 priests.

Representation of the branches in the vicinity of Hartford were then called for.

Elder Sparks represented as follows;—Windsor branch, numbering 14 members including 2 elders, 1 priest, 1 teacher; Hartford, 7 members including 1 elder and 1 priest. Saints unorganized—Farmington, 8—Bloomfield, 7.

The president delivered a short address on the subject of calling the conferences, &c., followed by Elders Lane and Sparks.

Adjourned until 2, P, M.

2 o'clock, P. M. Met—prayer by Elder Sparks.

Elder Lane addressed the conference on the organization and principles of the kingdom of God,

Conference adjourned.

Met in the evening—prayer by Elder Appleby, after which the President addressed the conference on the subject of election and reprobation, followed by Elder Sparks.

Dismissed, to meet on Sabbath morning at half past nine for prayer

Sabbath. Met—United in prayer with the President and Secretary, prior to public service.

10 o'clock, A. M. Service opened by singing and prayer by the President.

Elder Sparks delivered an eloquent and con-

vincing discourse, to a large and attentive audience, on the subject of revelation in all dispensations

Adjourned, to meet again at two o'clock P. M.

Afternoon. Met—prayer by Elder Sparks.

On motion, it was Resolved, that Elder Sparks be appointed to preside over the branch in the city of Hartford, Brother Wheat assisting him as priest; and that Brother J. Burnham be ordained a travelling elder, and Brother Hoskins a teacher in Windsor branch—carried, and ordained under the hands of Elders Sirrine, Sparks and Appleby, after which the President set forth their respective duties.

Elder Appleby then addressed a large and increased audience, on the subject of the coming forth of the Book of Mormon and all the great events connected therewith, who listened with profound attention to the subjects set forth.

Adjourned, to meet in the evening at the house of Brother Sparks.

Met at 7 o'clock—prayer by the President, after which he addressed the members on the order of the church, tithing, &c., followed by Elders Appleby, Lane and Sparks.

The Saints rejoiced in the fulness of the Gospel which they had embraced, and we trust much good was done in the name of the holy child Jesus,

Adjourned, to meet in New Haven on the first Friday, Saturday, and Sunday in March next.

M. SIRRINE, President.

W. I. APPLEBY, Secretary.

Imprisonment and escape of P. P. Pratt, during the persecution in Missouri, in 1838.

Continued.

The prison at Columbia was situated in the same square with the Court house, being on the north edge of the town. Between it and the wilderness where our friends held the horses in waiting, there were several fields and fences; say for the distance of half a mile; consisting of meadow and pasture land, and all in full view of the town. The prison consisted of a block house two stories high, with two rooms below and two above.—The keeper and his family occupied one end, and the other was used as the prison. The only entrance into it being through the lower room of the dwelling part, which was occupied by the family, and then up a steep flight of stairs, at the head of which was a heavy oaken door, ironed, locked, and bolted as if to secure a Bonaparte or a Samson. On the inside of this was still another door, which was but slender, with a square hole near the top of sufficient size to hand in the food and dishes to the prisoners.

The large heavy door had always to be opened when food, drink, or other articles were handed in: and while open, the inner door served as a temporary guard to prevent prisoners from escaping, and was not always opened on such occasion, the food being handed through the hole in the top of the door, while the door itself remained locked.

However, as a fortunate circumstance for us the coffee pot when filled would not easily slip through the hole in the door; and rather than spill the coffee and burn his fingers, the keeper would sometimes unlock and open the inner door in order to set in this huge and obstinate pot; and once in, the door would immediately close, and the key be turned, while the outer door would perhaps stand open till the supper was finished, and the dishes handed out, (for by the bye, we fared better there than in the Richmond prison.)

Now our whole chance of escape depended on the question, whether the inner door would be opened that evening, or the coffee pot squeezed in at the hole in the top.

Mrs. Phelps and Mrs. Gibos were in the upper room of the keeper's apartment, near the head of the stairs, and only a log or timber partition between us and them, and several open cravices in the same, so that we could easily communicate with them. One of them was waiting the issue of the great scene about to be acted, with almost breathless interest, and feverish anxiety; as on the good or ill success of that moment depended her future hopes through life, while the other was totally ignorant of the whole affair. In a far corner of our prison, sat Luman, the old apostate, entirely ignorant of the whole plan, and with no other anxiety than a slight wish for the sun to go down that he might enjoy his supper and the society of his dear "Phila," in his curtained bed in the upper room, while we were locked in the dungeon below, to sleep on an oak floor, amid cobwebs and filth.

The citizens of the town were now some of them gathering in small groups outside of their doors to enjoy the quiet of a summer evening to smoke a segar, or chat over the merits of the celebration; while others were on horseback, to enjoy an evening's ride, or to return to their homes. Bands of music, or rather, an occasional beat of the drum, or blast of the bugle was still to be heard in the distance; while a few soldiers, or rather militia in uniform, were hurrying to and fro. Groups of boys were playing about the square, and last though not least, our flag was still on high with "Liberty" and the eagle in bold colors waving to the night breeze.

This had so attracted the attention of the little fellows, that once and again they begged of us to make them a present of it; but we told them we could not spare it till the next morning.

The fact is, we were not willing to surrender our castle before the time; or till we made good our retreat.

As the sun began to decline behind the long range of forest which bounded the western horizon, and the lengthened shadows of the tall trees were thrown over our prison; we called upon the Lord to prosper us and open our way, and then sung aloud the following lines.

Lord, cause their foolish plans to fail,
And let them faint or die:
Our souls would quit this poor old jail,
And fly to Illinois.

To join with the embodied Saints,
Who are with fredom bles't:
That only bliss for which we pant,
With them a while to rest.

Give joy for grief; give ease for pain,
Take all our foes away:
But let us find our friends again,
In this eventful day.

These lines were sung several times over with the spirit and with the understanding also, and very loud and distinct, being heard by the old apostate and his wife; and by the keepers of the prison, but the doctrine of spiritualising had become so prevelent, that neither this, nor, the flag of liberty, nor, any other scripture seemed to them to have any literal meaning; till they found to late, the true interpretation by the fulfilment.

The sun was now setting; and the footsteps of the old keeper were herd on the stairs; the key of the outer door was turned and it grated on its huge hinges, while at the same moment we sprang upon our feet, hat and coats on, (rather unusual dress for a hot day in July, for by the by my hat, proved to be a fur cap, which I wore when first taken in November previous,) and stood by the door to act the part of waiters in receiving the dishes and food for supper, and placing them on the table. Dish after dish was handed in through the small aparture in the door, and duely received, and placed on the table by us with as much grace and as calm a countenances as if we thought of nothing else but our suppers.—And I will now venture to say that famishing men never watched the movments of a coffee pot with more anxiety than we did on this occasion. At length, the other dishes all being handed in, the huge pot made its appearance in the hole, in the top of the door, but one of us cried out to the keeper. Colonel, you will only spill the coffee by attempting to put it through, besides, it burns our fingers; it will be more convenient to unlock and hand it in at the door.—With this it was lowered down again, and the key turned on the inner door.

In this, as well as most other fields of battle, where liberty and life depends on the issue.—Every one understood the part assigned to him, and exactly filled it.

Mr. Follett was to give the door a sudden pull and fling it wide open, the moment the key was turned. Mr. Phelps being well skilled in wrestling was to press out foremost, and come in contact with the jailor I was to follow in the center, and Mr. Follett who held the door, was to bring up the rear. While Sister Phelps was to pray.

No sooner was the key turned than the door was siezed by Mr. Follett, with both hands; and with his foot place against the wall, he soon opened a passage, which was in the same instant filled by Mr. Phelps; and followed by myself and Mr. Follett.

The old jailor strided across the way and stretched his arms, like Bunyans Apolitan; or like giant Despair in Doubting Castle, but all to no purpose. One or two leaps brought us to the bottom of the stairs, carrying the old gentleman with us, headlong, hilter skilter, while old "Luman" sat and laughed, in his corner of the prison, Mrs. Phelps exclaimed O, Lord God of Israel, thou canst help. Old Mrs. Gibbs looked on in silent amazement, while the jailors wife acted the part of the giant dispair's wife Diffidence, and not only assisted in the scuffle, but cried out so loud that the town was soon allarmed. In the mean time we found ourselves in the open air, in front of the prison, in full view of the citizens who had already commenced to rally, and Mr. Phelps and the jailor still clinched fast hold of each other like two mastiffs. However, in an other instant he cleared himself, and we were all three scampering off through the fields towards the thicket.

By this time the town was all in motion —The quietness of the evening was suddenly changed into noise and bustle, and it was soon evident that the thrilling scenes of the great drama of the 4th of July, and of the Columbian celebration of liberty were yet to be acted.

The streets on both sides of the fields where we were running, were soon thronged with soldiers, in uniform, mounted riflemen, footmen, with fence stakes, clubs, or what ever came to hand, and with boys, dogs, ect. All running rushing, screaming, swearing, shouting, bawling, and looking, while clouds of dust rose behind them.

The cattle also partook of the general panic and ran bellowing away, as if to hide from the scene.

The fields behind us, also presented a similar scene. fences were leaped, or broken down with a crash. Men, boys, horses, came tumbling over hedge and ditch, and rushing with the fury of a whirlwind in the chase.

But we kept our course for the thicket, our toes barely touching the ground, while we seemed to leap with the fleetness of a dear, or as the young hart upon the mountains.

Our friends who had stood awaiting in the thicket, had watched the last rays of the sun, as they faded away, and had observed the quiet and stilness of the evening as it began to steal over the distant village where we were confined, and had listened with almost breathless anxiety, for the first sound which was to set all things in commotion, and which would say to them in language not to be misunderstood, that the struggle had commenced. For some moments after the last golden beam had disappeared, they listened in vain.

The occasional lowing of a cow as she came home from the woodland pasture, impatient for her calf, and the milk maid to ease her of her rich burthen.

The mingled sound of human voices in the distance, in common conversation, the merry laugh, of the young beaus and their sweethearts.

The quiet song of the whiperwill, mingled with the merry notes of the violin, the thrill of the bugle, or the soft and plaintive notes of the flute, stole upon the silence of the evening, and were occasionaly interrupted by the clatter of hoofs, as a few of the citizens were retiring from the enjoyments of a public day, to their own peaceful homes in the country.

These, and the beatings of their anxious and almost bursting hearts, were the only sounds which fell upon their ear.

Till suddenly, they heard a rumbling and confused noise, as if of footsteps, rushing down the stairs of the prison; then a shrill cry of alarm from Mrs. Diffidence, the giantess, and soon followed by the shouts, and rush of men, dogs, horses and prisoners towards the spot where they were located.

They then sprang forward to the edge of the fields and ran back again to the horses, and again returned, as if the using of their own limbs would serve to nimble those of the prisoners, and to quicken their speed.

As soon as the prisoners drew near, they were hailed by their friends, and conducted to the horses.

They were now breathless, and nearly ready to faint, but in a moment they were assisted to mount, and a whip and the reins placed in their hands, while the only words interchanged were, fly quickly, they are upon you! Which way shall we go? Where you can, you are already nearly surrounded; but what will you do? they will kill you if they cannot catch us.

We will take care of ourselves. Fly! fly! I say, instantly.

These words were exchanged with the quickness of thought, while we were mounting, and reining our horses. In another instant we were all separated from each other, and each one was making the best shift he could for his own individual safety.

I had taken about the third jump with my horse, when I encountered a man rushing upon me with a rifle, and taking aimat my head; he said "God damn you, stop, or I'll shoot you." He was then only a few paces from me, and others were rushing close in his rear. But I turned my horse quickly in another direction, and rushed with all speed into the thickest of the forest, followed for some minutes by him and his dog, but I soon found myself alone, while I could only hear the sound of distant voices, the rushing of horsmen in every direction, with the barking of dogs. What had become of my companions or our friends. I knew not.

I rode on at full speed for a mile or more, when the woods terminated, and no alternative was left for me but to go either to the right or to the left, into one of the public highways, where I would be every moment exposed to my pursuers, or go over the fence, and pass through the open fields to the wilderness beyond. Or on the other hand, to turn back into the heart of the forest, partly towards the town and prison from whence I had escaped. As horses feet, and voices were already heard along the highways which lay on each side of me, I determined upon the latter.

I therefore changed my course, took my back track, and plunged into the depth of the forest.—I then dismounted, tied my horse in a thicket, walked some distance from him, and climbed a tree, intending to wait in this situation amid the concealment of the thick foliage, till the darkness of evening would enable me to proceed with safety. Seating myself in one of its forked branches, and placing my arms in two other similar forks, I was supported from falling. Although in a moment after I had ceased my exertions, I fainted away. In this situation I remained for some time without the least power to change my position or help myself. My breath was gone, through over exertion, and my mouth and throat parched with a burning thirst. My stomach sickened, and as I began again to breathe, I was seized with vomiting, and threw up nearly all the food which my stomach contained. I then gradually recovered my strength till I could speak, when I began to call on the Lord, saying, O Lord, strengthen me this once. Deliver me from my persecutors, and bring me in safety to a land of liberty, and I will praise thy name, and give thee all the glory: and the remnant of my days shall be wholy devoted to thy service. For surely my life is now at stake, and if preserved it is thy gift, therefore I shall owe it all to thee.

The darkness of evening was now fast setting in, and every moment seemed to increase my safety and security from immediate discovery. Although I could still hear the distant sound of tramping horses, and the voices of men and dogs in pursuit. And some times so near that I could distinguish some of their words.

It was a dark and moonless evening—the sky was only lighted by the glimmer of a few stars, partly obscured by the clouds, and the thick foliage of the forest, increased the gloom, and served to render the darkness nearly complete.

I now came down from the tree and felt my way to the place where I had tied my horse; but as good, or ill luck would have it, he had loosened himself and gone, leaving me to my fate. I then groped my way, amid the dark shades of the forest, to a small stream of warm, muddy water, and stooping down, partly quenched my thirst. Probably in this act of stern necessity, I was the murderer of some scores of insects.

I then made my way to the highway and commenced my journey on foot, carefully watching on either hand lest I should be surprised and taken.

I was an entire stranger to the country, having no guide but the polar star. My road lay nearly northward; and upwards of a hundred miles of a wild country, peopled only by enemies, still lay between me and a State where the principles of freedom yet prevailed in a sufficient degree to insure my safety.

If I could make my way through this wilderness of enemies on foot, after the weakness and debility caused by eight months confinement, and after the fatigues of my evening's race, and neither enquire the way nor make my appearance at any house for entertainment or refreshment, then I should still have the great Mississippi river to ferry over, and be liable to be discovered and retaken in the act, and while in sight of liberty.

The thoughts of these dangers, the anxious enquiry of my mind—what had become of my fellow prisoners and friends, which I had no means of satisfying, and the hopes and expectations of soon meeting and embracing my family and friends in a land of liberty, alternately occupied my mind as I slowly pursued my solitary way during that dark and to me eventful night.

At length the morning began to dawn, but it proved to be a cloudy day; no mark was left in the heavens to determine the point of compass, while at the same time my road became every moment more obscure, and finally terminated in a deer path, which wound along among the hills and vales of a dense and entirely unsettled forest, and finally disappeared.

It was now broad day. The wild forest extended around far and wide with no sign of human existence or occupation.

I still wandered slowly on, not knowing whether I was every moment travelling nearer to friends and home and liberty, or to the place of dreary confinement. the deer and wild turkey occasionally started up before me, and the howl of the wolf was heard in the distance. At length I came to a beautiful clear stream which seemed to wind through a fine valley. The wild flowers blooming in richest variety sent forth sweet odors, and the birds of the forest were pouring forth in profusion their morning songs.

I now sat down in safety and took a small biscuit from my pocket, which sister Phelps had kindly provided, and which was my only store of food for the journey. With a hearty drink from the crystal stream and this biscuit I made my first breakfast, as a free son of Columbia.

I recollect that while I sat enjoying this solitary meal, far from friends and home, surrounded with a scenery strange and wild, and without any guide, or any knowledge where I should obtain the next refreshment.

I thought of the sweets of liberty I now enjoyed, and with a thankful and a joyous heart, I exclamed aloud:—Thank God for this hour, it is the happiest of my life—I am free, although lost in the wilderness; and if I cannot find myself, thank God nobody else can find me.

In this happy valley the reader may leave me to rest awhile, if he chooses, while he looks after the fate of the other prisoners and our two friends and also of Mrs. Phelps and the affairs of the prison; bearing in mind at the same time that he must return again, and accompany me through the whole dangers, toils and incidents of my journey to a land of liberty.

At the time we were separated in the heat of the pursuit, Mr. Phelps made his escape much in the same manner as myself. He was at first closely pursued, but at length he out-distanced them all; and once out of their sight, he struck directy into the road, and rode on toward Illinois.

He had proceeded a few miles on his way, when he was suddenly surrounded in the darkness of the night with a company of horsemen who were out in pursuit of the prisoners.

They immediately hailed him and cried ont, 'say stranger God damn you, what is your name?' He replied in the same rough and careless manner, 'you damned rascals, what is yours?'

On finding he could damn as well as themselves, they concluded he could not be a Mormon; while his bold and fearless manner convinced them that he was not a man who was fleeing for his life. They then begged his pardon for the rough manner in which they had accosted him, exclaiming. —'O! you ar one of the rael breed. By God no damned Mormon could couterfeit that language—you swar rael natteral. Hurrah for old Kentuck. But whar mought you live, stranger?' He replied, 'just up here, you mout a kno'd me, and then agin you moud'nt. I think I've seed you all a heap o times; but I've been so dam'd drunk at the fourth of independence, I hardly know myself or any body else. But hurrah for old Kentuck, and what about the dam Mormons?'

'What about em! e'gad you'd a kno'd that without axin, if you'd a see'd em run.'

'What!, they are not out of prison, ar they?'

'Out o prison! yes. The dam'd rascals raised a flag of liberty in open day, and burst out, and down stars right in the midst of the public celebration, out rassling the dam'd jailer, and outrunning the whole town in a fair foot race. They reached the timber jist as they war overtaken, but afore we could cotch em, they mounted their nags, and the way they cleared was a caution to Crocket. We tuk one on em, and see'd the other two a few feet distant, rushin their nags at full speed: but we couldn't cotch em nor shoot em either, I raised my new Kentucky rifle, fresh loaded, and primed with a good percussion, and taking fair aim at one of their heads only a few yards distant I fired, but the damned cap burst and the powder would'nt burn.'

'Well now stranger, that's a mighty big story and seems enemost ompossible. Did you say you cotched one on em? Why I'd a thot you'd a kilt im on the spot.—What have you done with him?'

'They tuk him back to prison I suppose, but it was only the old one. If it had a been one of them t'other chaps, we would a skin'd em as quick as Crocket would a coon, and then eat them alive without leaving a grease spot.'

This interview over, the horsemen withdrew and left Phelps to pursue his way in peace. He rode on during the night without further molestation; but when day appeared he found himself in rather an awkard 'fix' for a traveller, having lost his hat in the race the preceding day, he was now bareheaded besides his face being somewhat bruised and scratched in the scuffle.

However, he concluded to make the best of it, and trust to Providence for the issue.

Riding up to a farm house to call for breakfast and horse feed, he began te banter the host to sell him an old straw hat; for, said he, 'I got such a power of drink last evening at the big doin,s that I could'nt ride straight and tumbled off my nag once or twice, and finally lost my hat.'

Judging from his manner, and the dirt and scratches on his face, they readily believed his tale, and furnished him with an old, wide brimmed, miserable looking straw hat, which served as a very good disguise during the remainder of the journey.

Himself and horse refreshed, he renewed his journey, and finally arrived in Illinois in safety, having reached the ferry before his pursuers, and before the news of the escape had spread so far.

By his arrival the news soon spread far and wide, that we had made our escape from prison and that I might be looked for soon.

This news was received with a general joy, and produced a lively sensation, not only throughout the society, but among the public generally. For all parties had looked upon us as martyrs, doomed to suffer the vengeance of a sot of bloodthirsty outlaws and murderers.

My brother O. Pratt and the young Mr. Clark, who furnished us with the horses must now be looked after.

When we parted in the thicket, as has been before described, they had only time to flee a few paces when they found themselves completely surrounded on every hand, and no possibility left them of escape by running; they therefore dropped down into a small gully, which had been made by the water during some former freshet, and there lay as close to the earth as a young quail when its nest is disturbed.

The enemy passed close by them a number of times, and so very near that they dare not make the least motion, not even to look up to see whether they were discovered.

At length night came on; the pursuers retired, and they arose and pursued their journey on foot and arrived in safety Illinois, soon after the arrival of Mr. Phelps.

My brother immediately repaired to the residence of my wife and children, who were waiting his return in anxious suspense, in hopes to hear some news from me, whom they considered as still in prison, not having as yet heard any news of the escape.

As he entered the door, Mrs. P. raised her anxious and sorrowful eyes, and eagerly enquired;—Have you seen my husband? I have, was his reply.

Is he yet alive? said she, with an eager tone. Yes, was the reply.

Is he well? she continued. He is, answered my brother.

O thank God for that! she exclaimed; and then enquired whether there was any ground to hope that he would ever get free, and return alive?

Well, I hope so, replied he, for the last I saw of him he was straddle of a horse in the woods, and headed towards home on a gallop.

I shall not attempt to describe her feelings at that moment, as the reader can best imagine them. But suffice it to say, after her first transports were over, he sat down and related to her the whole affair which had transpired up to the time he last saw me. She was now full of hope and expectation, although mingled with fear and anxiety indescribable.

If I eluded the pursuit of of my enemies and arrived in safety; it was now time to look for my arrival. But, if on the other hand, I was taken back ocd chained down in a dungeon, or if I was shot down and left without a burial, to be a prey to wolves and turkey buzzards. O dreadful thought! O horrible suspense! O the hope, joy, sorrow, anguish, misery, happiness, phrenzy, and feelings undefined, which agitate and distract the bosom of a wife and mother at such a moment.

If man—hard hearted, unfeeling man could read the heart of woman on such an occasion, he would never more drive, imprison or kill his fellow man.

She soon set about preparing for the reception of her husband, in case he should arrive faint and exhausted with hunger and fatigue. The table was spread and food placed upon it The house was illuminated through the night, during which her anxious and beating heart would not suffer her for one moment to sleep. She watched during the entire night, and on sevesal occasions opened the door and looked abroad; but still the morning dawned, and he came not. Surely, thought she, he is slain or again confined in a dungeon, loaded with chains, and kept for a sure prey, to glut the vengeance of a furious mob who have been disappointed of the rest of their prey.

The excitement now became general; friends crowded in to enquire the news and to sympathize with her and to endeavor if possible to keep up her hopes. They argued that the same God who had delivered him from prison, and strengthened him in the chase; and the same God who prevented the powder from taking fire when the deadly rifle was aimed at him, would also stand by him and bring him in safety to his friends and home This in some measure still kept her spirits from sinking in despair.

Armed men were now despatched in various directions, along the river, and into Missouri, to endeavor if possible to meet with him and protect him home.

Another day and night at length passed away in the same suspense. No tidings having been heard from him, nor from any of those who had gone in search. The pursuers, however, were known to be at the ferry, on the other side of the river, watching his arrival.

The same precaution was taken by them at all the public ferries for some distance up and down the river.

The suspense and anguish of her aching bosom now became intolerable. In vain they continued to assure her that he would be preserved, and return in safety. She could plainly see that, while they sought to comfort her with hope, they themselves were half in doubt, and beginning to despair of his deliverance.

Another long day passed, and another night sat in, and still no news, except that the ferries on the Missouri side were all strictly guarded, and the entire people on the look out to take him dead or alive.

She had now kept her table spread both night and day and had watched for three entire nights without sleep.

He cannot be alive and free, exclaimed she, or I know he would fly to meet the fond welceme of his wife and children, and relieve their aching hearts.

[To be Continued.]

DIED—In Boston, Jan. 29, Mary Elizabeth, eldest daughter of Chandler and Dorcas Tucker, aged 4 years and 4 months.

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 10 till 2 o'clock, to receive and record all Tithings for the Temple, which will be promptly and safely forwarded to Nauvoo, paid over to the trustees, and duly recorded there to the credit of the proper persons.

The Churches in Philadelphia and vicinity can pay into the hands of Elder Brown who will please forward the same to me, with the names of each person who pays

The churches in Br. Benson's care can also do the same by him, and he can forward to me in the same manner.

All money forwarded to me for tithing either by those agents or by individuals will be immediatly published in the Prophet, as received. I would advise the churches not to send it to Nauvoo by either public or private conveyance where there is any risk at all, as a connection will exist betwen the New York and Nauvoo offices, by which the money will be forwarded or drawn in the west without risk or delay

P. P. PRATT.

RELIGIOUS NOTICES

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hour morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presiding.

The Church of Jesus Christ of Latter day saints in New Bedford, hold their meetings in Mormon Hall.

G. B. WALLACE, Presiding.
Residence, 104 South Second st.

NEW YORK & HAVRE PACKETS.

LINE—To sail from New York on the 8th 16th, 24th, and from Havre on the 1st 8th and the 24th every month, follows viz.

	From N. York.	From Havre.
AR.O. C. Anthony, jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE ED KEMBLE L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	Narch 1
LOUIS PHILLIPPE, J. Castoll,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb. 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

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my25:c]

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Boston, Oct. 12 h, 1844.

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BOSTON, Oct 19th, 1844.

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Cincinnatti,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c &c.

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NEW YORK, Sept. 1844.

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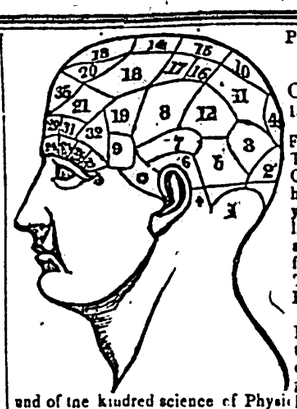

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United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan. 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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Mew-York, May 19, 1844, [m18:c.

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From the Nauvoo Neighbor.

MESSAGE.

From the Governor, in relation to the Disturbances in Hancock County.

TO THE HONORABLE, THE SENATE,

AND HOUSE OF REPRESENTATIVES.

Concluded.

On the 23d or 24th day of June, Joseph Smith, the Mayor of Nauvoo, together with his brother Hyrum and all the members of the council. and all others demanded, came into Carthage and surrendered themselves prisoners to the constable, on the charge of riot. They all voluntarily entered into a recognizance before the Justice of the Peace for their appearance at court to answer the charge. And all of them were discharged from custody, except Joseph and Hyrum Smith, against whom the Magistrate had issued a new writ, on a complaint for treason. They were immediately arrested by the constable on this new charge, and retained in his custody, to answer it.

The over act of treason charged against them, consisted in the alledged levying of war against the State by declaring martial law in Nauvoo, and in ordering out the Legion to resist the posse comitatus. Their actual guiltiness of the charge would depend upon circumstances. If their opponents had been seeking to put the law in force in good faith, and nothing more, then an array of a military force in open resistance to the posse comitatus, and the militia of the State, most probably would have amounted to treason. But if these opponents merely intended to use the process of the law, the militia of the State, and the posse comitatus, as cats' paws to compass the possessions of their persons for the purpose of murdering them afterwards, as the sequel demonstrates the fact to be, it might well be doubted whether they were guilty of treason.

Soon after the surrendet of the Smiths, at their request, I despatched Captain Singleton with his company from Brown county, to Nauvoo, to guard the town—and I authorized him to take command of the Legion. He reported to me afterwards, that he called out the Legion for inspection—and that upon two hours' notice, two thousand of them assembled, all of them armed—and this after the public arms had been taken away from them. So, it appears that they have a sufficiency of private arms, for any reasonable purpose.

(Should like to ascertain how the Major Generals of Illinois, would like to rank under a Captain?

After the Smiths had been arrested on the new charge of treason, the Justice of the Peace postponed the examination, because neither of the parties were prepared with their witnesses for trial. In the meantime he committed them to the jail of the county, for greater security

(The statement as published by H T. Reed Esq., of Fort Madison, tells the whole story of commitment.

In all this matter the justice of the peace and constable, though humble in office, were acting in a high and independant capacity, far beyond any legal power in me to control. I considered that the executive power could only be called in to assist, and not to dictate or control their action; that in the humble sphere of their duties, they were as independant and clothed with as high authority by the law, as the Executive Department, and that my province was, simply, to aid them with the force of the State, it is true, that so far as I could prevail on them by advice, I endeavored to do so. The prisoners were not in military custody, or prisoners of war, and I could no more legally control these officers, than I could the superior courts of justice.

Some persons have supposed, that I ought to have had them sent to some more distant and friendly part of the State for confinement and trial, and that I ought to have searched them for concealed arms; but these surmises and suppositions are readily disposed of, by the fact that they were not my prisoners, but were the prisoners of the constable and jailer, under the direction of the Justice of the Peace.

The jail in which they were confined is a considerable stone building, containing a residence for the jailer, cells for the close confinement of prisoners, and one larger room, not so strong, but more airy and comfortable than the cells. They were put into the cells by the jailer, but upon their remonstrance and request and by my advice, they were transferred to the larger room, and there they remained until the final catastrophe. Neither they nor I seriously apprehended an attack on the jail. through the guard stationed to protect it. Nor did I apprehend the least danger on their part to escape. For I was very sure that any attempt would have been the signal of their immediate death. Indeed if they had escaped, it would have been fortunate for the purposes of those who were anxious for the expulsion of the Mormon population. For the great body of that people would most assuredly have followed their Prophet and principle leaders, as they did in their flight from Missouri. Since their death, no one has arizen of influence enough to lead them in a similar manner.

The force assembled at Carthage amounted to twelve or thirteen hundred men, and it was calculated that four or five hundred more were assembled at Warsaw. Nearly all that portion resident in Hancock, were anxious to be marched into Nauvoo. This measure was supposed to be necessary, to search for counter feit money, and the apparatus to make it; and also to strike a salutary terror into the Mormon people, by an exhibition of the force of the State, and thereby prevent future outrages, murders, robberies, burnings and the like, apprehended as the effect of Mormon vengeance on those who had taken a part against them. On my part, at one time the plan was agreed to. The morning of the 27th day of June was appointed for the march, and Golden's point, near the Mississippi river, and about equidistant from Nauvoo and Warsaw, was selected as the place of rendezvous. I had determined to prevail on the Justice to bring out his prisoners, and take them along. A council of officers, however, determined that this would be highly inexpedient and dangerous, and offered such substantial reasons for their opinions, as induced me to change my resolution.

Two or three days' preparation had been made for this expedition. I observed that some of the people became more and more excited and inflammatory, the further the preparations were advanced. Occasional threats came to my ears, of destroying the city and murdering or expelling the inhabitants.

I had no objection to ease the terrors of the people by such a display of force, and was most anxious also to search for the alledged apparatus for making counterfeit money, and in fact to enquire into all the charges against that people, if I could have been assured of my command against mutiny and insubordination. But I gradually learned to my entire satisfaction, that there was a plan to get the troops into Nauvoo,, and then to begin the war, probably by some of our own party or some of the seceding Mormons, taking advantage of the darkness of the night, to fire on our own force, and then laying it to the Mormons. I was satisfied that there were those amongst us fully capable of such an act; hoping that in the alarm, bustle, and confusion of a militia camp, the truth could not be discovered, and that it might lead to the desired collission.

I had many objections to be made the dupe of any such artifice. I was openly and boldly opposed to any attack on the city, unless it should become necessary, to arrest prisoners legally charged and demanded. Indeed if any one will reflect upon the number of women, inoffensive young persons, and innocent children, which must be contained in such a city, of twelve or thirteen thousand inhabitants, it seems to me his heart would relent and rebel against such violent proceedings. Nothing but the most blinded and obdurate fury, could incline a person even if he had the power and the willingness of driving such persons, bare and houseless, on to the prairies, to starve, suffer, and even steal, as they must have done for subsistence. No one who has children of his own, could think of it for a moment.

Besides this, if we had been so much disposed to commit such an act of wickedness, we evidently had not the power to do it. I was well assured that the Mormons, at a short notice, could muster as many as two or three thousand well armed men. We had not more than seventeen hundred, with three pieces of cannon, and about twelve hundred stand of arms. We had provisions for two days only; and would be compelled to disband at the end of that time. To think of beginning a war under such circumstances, was a plain absurdity. If the Mormons had succeded in repulsing our attak, as most likely would have been the case, the country must necessarily be given up to their ravages until a new force was assembled, and provisions made for subsistence. Or if we should have succeeded in driving them from their city, they would have scattered over the country; and being justly incensed at our barbarity, and suffering with privation and hunger, would have spread desolation all over the country without any possibility on our part, with the force we then had, of preventing it. Again, the advantage of being able to subsist their force in the field, by plundering their enemies

All these considerations were duly urged by me, upon the attention of a council, that such wanton and unprovoked barbarity on their part, would turn the sympathy of the people in the surrounding counties in favor of the Mormons; and thereafter, it would be impossible to raise a volunteer militia force, to protect such a people against them. Many of the officers admitted that there might be danger of collission. But such was the blind fury prevailing at the time, though not showing itself by much visible excitement, that a small majority of the council adhered to the first resolution of marching into Nauvoo, most of the officers of the Schuyler and McDonough militia, voting against it, and most of those of the county of Hancock voting in its favor.

('Blind fury.' Never was there a more just term, for if all men had been as willing to deal out justice to the Mormons, as to claim it of them, we should have several millions of property, which has been filched from us by 'military mobs.'

A very responsible duty now devolved upon me; to determine whether I would, as Commander in Chief, be governed by the advice of this majority. I had no hesitation in deciding that I would not;—but on the contrary, I ordered the troops to be disbanded both at Carthage and Warsaw, with the exception of three companies, two of which were retained as a guard to the jail, and the other was retained to accompany me to Nauvoo.

The officers insisted much in council, upon the necessity of marching to that place to search for apperatus to make counterfeit money, and more particularly to terrify the Mormons from attempting any open or secret measures of vengeance against the citizens of the county, who had taken a part against them or their leaders. To ease their terrors on this head, I proposed to them that I would myself proceed to the city, accompanied by a small force, make the proposed search, and deliver an address to the Mormons; and tell them plainly what degree of excitement and hatred prevailed against them in the minds of the people, and that if any open or secret violence should be committed on the persons or property of those who had taken part against them, that no one would doubt but that it had been perpetrated by them; and that it would be the sure and certain means of the destruction of their city and the extermination of their people.

I ordered two companies under the command of Captain B F, Smith, of the Carthage Greys, to guard the jail. In selecting these companies and particularly the company of the Carthage Greys, for this service, I have been subjected to some censure. It has been said that this company had already been guilty of mutiny, and had been ordered to be arrested, whilst in the encampment at Carthage, and that they and their officers were the deadly enemies of the prisoners. indeed it would have been difficult to find friends of the prisoners, under my command, unless I had called in the Mormons as a guard; and this, I was satisfied, would have led to the immediate war, and sure death of the prisoners.

It is true that this company had behaved badly towards the Brigadier General in command, on the occasion when the prisoners were shown along the line of the McDonough Militia. This company had been ordered as a guard. They were under the belief that the prisoners were arrested for a capital offence, were shown to the troops in a kind of triumph, and that they had been called on as a triumphal escort to grace the procession. They also, entertained a very bad feeling towards the Brigadier General who commanded their services on that occasion. The truth is, however. that this company was never ordered to be arrested, that the Smiths were not shown to the McDonough troops, af a mark of honor and triumph, but were shown to them at the urgent request of the troops themselves, to gratify their curiosity in beholding persons who had made themselves so notorious in the country.

When the Carthage Greys ascertained what was the true motive in showing the prisoners to the troops, they were perfectly satisfied. All due atonement was made on their part, for their conduct to the Brigadier General, and they cheerfully returned to their duty.

Although I knew that this company were the enemies of the Smiths, yet I had confidence in their loyalty and integrity; because their Captain was universally spoken of, as a most respectable citizen and honorable. The company itself was an old independent company. well armed, uniformed and drilled, and the members of it were the elite of the militia of the country. I relied upon this company especially, because it was an independent company, for a long time instructed and practiced in military discipline and subordination. I also had their word and honor, officers and men, to do their duty according to law. Besides all this the officers and most of the men resided in Carthage, in the near vicinity of Nauvoo, and, as I thought, must know that they would make themselves and their property, convenient and conspicuous marks of Mormon vengeance, in case they were guilty of treachery.

("Mormon Vengeance!" an allusion without evidence. No Mormon, by Mormon advice, ever committed a crime; nor can it so be proved. But the executive acts of Missouri; the State arms used to murder Generals Joseph and Hyrum Smith, in Carthage jail, while prisoners, under the plighted faith of the State, through his Excellency, speaks like thunder to the Mormons, to beware of "authorized vengeance," while the supposed assassin may sit in the Hall of Legislation as the ne plus ultra of justice!)

I had at first intended to select a guard from the county of McDonough, but the militia of that county were very much dissatisfied to remain; their crops were suffering at home; they were in a perfect fever to be discharged—and I was destitute of provisions to supply them for more than a few days. They were far from home, where they could not supply themselves. Whilst the Carthage company could board at their own houses, and would be put to little inconvenience in comparison.

What gave me greater confidence in the election of this company as a prudent measure, was that the selection was first suggested and urged by the Brigadier General in command, who was known to be utterly hostile to all mobocracy and violence towards the prisoners; and who was openly charged by the violent party, with being on the side of the Mormons. At any rate, I knew that the jail would have to be guarded as long as the prisoners were confined—that an imprisonment for treason might last the whole summer and the greater part of the autumn, before a trial could be had in the circuit court—that it would be utterly impossible in the circumstances of the country, for so long a time, and that a time must surely come, when the duty of guarding a jail would necessarily devolve on the citizens of the county.

It is true also, that at this time I had not believed or suspected, that any attack was to be made upon the prisoners in jail. It is true that I was aware that a great deal of hatred existed against them, and that there were those who would do them an injury if they could. I had heard of some threats being made, but none of an attack upon the prisoners whilst in jail. These threats seemed to be made by individuals, not acting in concert. They were no more than the bluster which might have been expected; and furnished no indication of numbers combining for this or any other purpose.

I must here be permitted to say also, that frequent appeals had been made to me to make a clean and thorough work of the matter by exterminating the Mormons, or expelling them from the State. An opinion seemed generally to prevail, that the sanction of the Executive authority would legalize the act; and all persons of any influence, authority, or note, who conversed with me on the subject, frequently and repeatedly stated their unwillingness to act without any direction, or in any mode except according to law.

(The Governor ought to expose the names of those who wished to have him legalize the mighty or bloody deed of expelling, or exterminating the Mormons; it would exhibit the accessaries, before the fact, to the murder of the Smiths; and it might give a clue to that black hearted villain, Davis of Alton, who knew so well what the cannon were fired for at Warsaw.)

This was a circumstance well calculated to conceal from me, the secret machinations on foot. I had constantly contended against violent measures, and so had the Brigadier General in command; and I am convinced that unusual pains were taken to conceal from both of us, the secret measures resolved upon. It has been said, however, that some person named Williams, in a public speech at Carthage, called for volunteers to murder the Smiths; and that I ought to have had him arrested. Whether such a speech was really made or not, is yet unknown to me. I have heard of it for the first time, within the last few weeks.

Having ordered the guard, and discharged the residue of the militia, I immediately departed for Nauvoo, eighteen miles distant, accompanied by Col. Buckmaster and Capt. Dunn's company of dragoons.

After we had proceeded four miles, Col. Buckmaster intimated to me a suspicion, that an attack would be made on the jail. He stated the matter as a mere suspicion, arising from having seen two persons converse together at Carthage, with some air of mystery. I for myself, entertained no suspicion of such an attack—at any rate none before the next day in the afternoon.—Because it was notorious, that we had departed from Carthage, with the declared intention of being absent at least two days. I could not believe that any person would attack the jail, whilst we were in Nauvoo—and thereby expose my life, and the lives of my companions, to the sudden vengeance of the Mormons, upon hearing of the death of their leaders. Nevertheless, acting upon the principle of providing against mere possibilities, I sent back one of the company, with a special order to Capt. Smith, to guard the jail strictly and at the peril of his life, until my return.

We proceeded on our journey four miles further. By this time I had convinced myself that no attack would be made on the jail that day or night. I supposed that a regard for my safety, and the safety of my companions, would prevent an attack, until those to be engaged in it, could be assured of our departure from Nauvoo. I still think, that this ought to have appeared, to be a reasonable opposition.

I therefore, determined at this point, to omit making the search for counterfeit money in Nauvoo—and defer, an examination of all the charged on that people, in order to return to Carthage that same night, that I might prevent an attack on the jail, if any had been meditated. To this we called a halt—the baggage wagons were ordered to remain where they were, until towards evening—and then return to Carthage.

Having made these arrangements, we proceeded on our march, and arrived at Nauvoo about four o'clock in the afternoon of the 27th day of June. As soon as notice could be given, a crowd of ritizens assembled, to hear an address which I proposed to deliver them, The number present, has been variousle estimsted, from one to five thousand.

In this address I stated to them how, and in what, their functionaries had violated the laws Also the many scandalous ropots in circulation against them, and that these reports whether true or false, were generally believed by the people. I distinctly stated to them the amount of hatred and prejudice, which prevailed every where against them, and also the causes of it, at some length.

I also told them plainly and emphatically, that if any vengeance should be attempted openly or secretly against the persons or property of the citizens, who had taken a part against their leaders, that the public hatred and excitement was such, that thousands would assemble for total destruction of their city, and the extermination of their people—and that no power in the State would be able to prevent it. During this address, some impatience and resentment were manifested by the Mormons, at the recital of the various reports enumerated concerning them—which they strenuously and indignantly denied to be true.—They claimed to be a law abiding people; and insisted, that as they looked to the law alone for their protection, so were they careful themselves to observe its provisions. Upon the conclusion of this address, I proposed to take a vote on the question whether they would strictly observe the laws, even in opposition to their prophet and leaders. The vote was unanimous, in favor of this proposition.

(As to the Governor's speech:

"A wit's a feather, and a chief's a rod,
But an honest man's the noblest work of God."

A short time before sundown we departed on our return to Carthage. When we had proceeded two miles, we met two individuals, one of them a Mormon, who informed us, that the Smiths had been assassinated in jail about five or six o'clock of that day. The intelligence seemed to strike every one with a kind of dumbness. As to myself, it was perfectly astounding—and I anticipated the very worst consequences from it. The Mormons had been represented to me as a lawless, infatuated, and fanatical people, not governed, by the ordinary motives which influence the majority of mankind. If so, most likely, an exterminating war would ensue, and the whole land would be covered with desolation.

Acting upon this supposition, it was my duty to provide as well as I could for the event. I therefore ordered the two messengers into custody and to be returned with us to Carthage. This was done to get time to make such arrangement as could be made to prevent any sudden explosion of Mormon excitement, before they could be written to by their friends at Carthage. I also despatched messengers to Warsaw, to advise the citizens of the event. But the people there knew all about the matter before amy messengers arrived. They, like myself, anticipated a general attack all over the country. The women and children were moved across the river, and a committee was despatched that night to Quincy for assistance. The next morning by day light, the ringing of all the bells in the city announced a public meeting. The people assembled in great numbers, at an early hour. The Warsaw committee stated to the meeting, that a party of Mormons had attempted to rescue the Smiths out of the jail—that a party of Missourians and others had killed the prisoners to prevent their escape—that the Governor and his party were at Nauvoo at the time when intelligence of the fact was there—that they had been attacked by the Nauvoo Legion, and had retreated to a house where they were closely besieged.—That the Governor had sent out word that he could maintain his position for two days, and would be certain to be massacred, if assistance did not arrive by the end of that time. It is unnecessary to say, that this story is an entire fabrication. It was of a piece with the other reports put into circulation by the anti-Mormon party, to influence the public mind, and call the people to their assistance. The effect of it however, was, that by ten o'clock, on the 28th of June, between two and three hundred men from Quincy, under the command of Major Flood, embarked on board of a steamoat for Nauvoo, to assist in raising the siege, as they honestly believed.

As for myself, I was well convinced that those, whoever they were, who assassinated the Smiths, meditated in turn, my assassination by the Mormons. The very circumstances of the case, fully corroborate the information which I afterwards received, that upon consultation of the assassins, it was agreed amongst them, that the murder must be committed whilst the Governor was at Nauvoo—that the Mormons would naturally suppose that he had planned it; and that in the first outpouring of their indignation, they would assassinate him by way of retalliation. And that thus they would get clear of the Smiths and the Governor, all at once. They also supposed, that if they could so contrive the matter, as to have the Governor of the State assassinated by the Mormons, the public excitement would be greatly increased against them, and would result in their expulsion from the State at least.

Upon the first hearing of the assassination of the Smiths, I was sensible that my command was at an end; that my destruction was meditated as well as that of the Mormons, and that I could not reasonably confide any longer in one party or in the other.

The question then arose, what would be proper to be done. A war was expected by every body I was desirous of preserving the peace. I could not put myself at the head of the Mormon force. with any kind of propriety, and without exciting greater odium against them, than already existed. I could not put myself at the head of the anti-Mormon party, because they had justly forfeited my confidence, and my command was put an end to by mutiny and treachery. I could not put myself at the head of either of these forces, because both of them in turn had violated the law, and as I then believed, meditated further aggression. It appeared to me that if a war ensued, I ought to have a force in which I could confide, and that I ought to establish my Head Quarters at a place where I could learn the truth, as to what was going on.

For these reasons, I determined to proceed to Quincy, a place favorably situated for receiving the earliest intelligence; for issuing orders to raise an army if necessary, and for providing supplies for its subsistance. But first, I determined to return back to Carthage, and make such arrangements as could be made for the pacification and defence of our country. When I arrived there, about ten o'clock at night, I found that great consternation prevailed. Many of the citizens had departed with their families, and others were preparing to go. As the country was utterly defenceless, this seamed to me to be a propper precaution. One company of the guards, stationed by me to guard the jail, had disbanded and gone home before the jail was attacked, and many of the Carthage Greys departed soon afterwards.

Gen. Deming volunteered to remain, in command of a few men, with orders to guard the town, observe the progress of events, and to retreat if menaced by a superior force.

Here also, I found Doct. Richards and Mr. Taylor, two of the principe Mormon leaders, who had been in the jail, at the time of the attack; and who volunterily addressed, a most pacific exhortation to their fellow citizens, which was the first intelligence of the murder, which was received at Nauvoo. I think it very probable, that the subsequent good conduct of the Mormons, is attributable to the arrest of the mes-

Continued on the fourth page

Continued from the four hpage.

some of them justly brought to trial; yet, I was never anxious to proceed with the full vigor of the law. I always insisted that the prosecution should be limited to a few individuals, and I was utterly opposed to all such unnecessary harshness, as would excite sympathy in their favour.

For this reason, I concented to advise the prosecuting attorney, to admit them to bail and agree to a continuance of the cause, if desired, by the defendants. Upon this arrangement being made, to which I was also advised by Gen. Hardin and Col. Baker, the persons accused surrendering themselves to the Sherriff.

[Bail for murder! why was not the Smiths allowed bail?]

The militia were disbanded next morning and returned home, after a campaign of about fourteen days.

The good effects of this expedition is, that in my opinion it has saved much bloodshed; and has prevented a more extensive contest than many persons anticipated, all over that part of the country; to which the people, from political considerations, growing out of an excited election then pending, were about to be made parties.

It also showed to both parties in Hancock, that the people at a distance would be the quiet spectators of such a contest; but would rally around their constituted authorities to put it down. This is a fact which one of the parties, before the experiment was tried; would not believe. They supposed that the Mormons, were so odious and unpopular, that they might be massacred with impurity; that the people, generally would not have the will, nor the Government the power, to interfere to prevent it.

I have not yet received the estimates of the costs of this expedition; but I am informed by letter from Maj. W. B. Warren, Aid de Camp to Gen. Hardin, who is preparing them that the whole cost, will not exceed eight or nine thousand dollars. When they are received, they will be laid before you.

I have extended this account, I am affraid too far; yet there is much to say, calculated to throw light, on these proceedings.

As to the Nauvoo charters, about which so much has been said, among the people, the privileges therein contained, were much abused during the lifetime of the Smiths. Ordinences have been passed, inflicting a different and more severe punishment, upon well defined crimes than what is provided by the laws of the State. The city council passed an ordinance, that no arrest should be made in the city, unless the writ for that purpose, should be first, approved and endorsed by the Mayor. They also, provided for a severe punishment, against any officer attempting such arrest, without this approval; and enacted that the Governor of the State should not pardon the offender, except by consent of the Mayor. and they, also provided that the Municiple court, should have a general power to issue writs of habeas corpus. These last ordinences are alleged to have been passed to protect their citizens, form the continued persecutions of the Missourians. They may have been useful, in the lifetime of the Smiths to protect them; but since their death, there has been, and most probably will be, no call for the exercise of such usurped authority.

[Every scarecrow, or stratagem or dinance to save the Governor trouble and expense, were repealed as soon as we found that his excellency meant to execute as much mercy and law to Mormons as other people. We are willing to measure all our city ordinances by the Constitutions of the United States and State of Illinois]

The Nauvoo Legion also, has been a great offence to the people of this State. It has been represented to be a standing army of four or five thousand, well drilled, and well disiplined forces This Legion was called out for review, during my last visit their. I do not pretend myself to be skilled in military science; but it was decided by all the field officers, who accompanied me, that this Legion is in no wise superior to the common militia, and that in fact they were inferior to most of the militia in the State.

I would recommend that the Legion be repealed; and that Nauvoo, should be formed into a brigade by itself. It will be impossible for the Nauvoo militia, and that of the surrounding country, to act together in peace for some time to come.

[As to the repeal of the charter, we will tell a story.

Mr. Goodwin bought a section of land, of Lawyer Illinois, and received a full covenant deed for the same, and commenced improvements. After Mr. Goodwin had expended some millions in public buildings, public works, and sold much of his land to private companies and individuals;—the price had risen from ten to one thousand dollars per acre, Lawyer Illinois begins to talk of ruing the bargain, and says he will take up the old deed and give him a quit claim; and some of the old Lawyer's prodigal sons were hot to get up the deed any how, so that the young cattle could go to drink in the Mississippi, and for other purposes, but Mr. Goodwin said if you take my deed as it were a child's bargain, before all these innocent people shall be cheated out of millions, I will appeal it to a court of justice where it can be proved whether you are a rogue or a baby.]

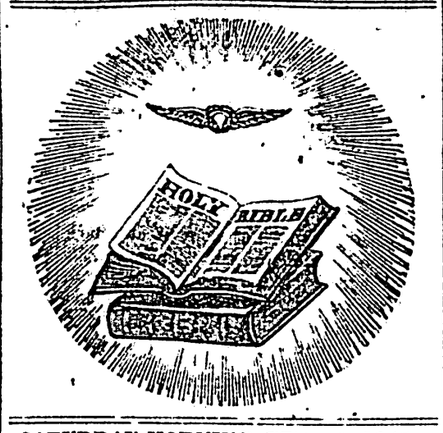
I see very strong indications on the part of both Houses, to make an entire repeal of all these charters. I do not see how, ten or twelve thousand people, can well do in a city, without some chartered privileges. I would advise, that all the obnoxious parts, of these charters should be repealed; and an ample provision made against any further abuses of power, thus leaving all the really useful parts of their city charter; and placing them upon grounds of some equality with other citizens. This is republican and cannot be denied without injustice.

I am very respectfully,
Your obedient servent,
THOMAS FORD.

Springfield, December 17. 1844.

The Riddle by Elder Pratt on our fourth page, has many simple errors in it, the compositor havhaving neglected to correct the proof. The rea- will have to correct it as he goes along.

THE PROPHET.



SATURDAY MORNING, FEB. 15, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

We shall publish in the next number an interesting letter from our brethren in Tahita, one of the South Sea Islands, copied and forwarded to us by Elder Wallace of New Bedford, who received and forwarded the original to Elder Young of Nauvoo.

KALAMAZOO, MICH.

We copy the following extract from our correspondent, E. W. Webb of Kalamazoo, Mich:—"I would inform you that the work of God is in a prosperous condition in this country, and we are looking for several to be baptized soon; and my prayer to God is, that he will speed on his glorious Gospel till it shall be proclaimed to every nation."

The ball is rolling.

From our correspondents (elders Bair, McBride, and Jennings of Ohio,) we learn that a branch of the Church has of late been established in Washington, Fayette Co., Ohio, of twenty seven members. And a Conference will be held there on the eighth of March next.

NAUVOO.

The following extract we copy from our Nauvoo correspondent, of Jan. 25th:

"The prospects were fair by the last accounts from Springfield, for an entire repeal of the charter of Nauvoo, as the bill for that purpose had passed the Senate, and a motion to amend was lost in the house, by a vote of 63 to 48. So it seems that a majority of the representatives of the sovereign people of Illinois, are determined to deprive us of the privileges enjoyed by our chartered rights, without reference to law or constitution."

The following we copy from the St. Louis Clipper:

"The Legislature of Illinois has repealed the Mormon Charters by a very decided majority. In the House the vote stood, for the repeal, 76, against it 36. What effect this movement may have on the contracts and property of the Mormon Church, remains to be seen."

The Times and Seasons of Jan. 1st, has come to hand, being the first copy received at this office for four months past, and the only copy received in this city, for better than three months. We are truly happy to learn of the change that has taken place in the Post office department in Nauvoo, for there is very strong evidence that all was not right, while under the administration of its former occupant.

Upper Canada.

We copy the following extract of a letter from Elder Sly, of South East Hope, Huron District, Canada West:

"I am happy to inform you that the work of God is gaining ground in this place. I commenced preaching here on the 15th of September last, and have had much to encounter with on all sides, but thanks be to God, he is prospering his work by adding daily to the church, such as shall be saved. I have organized a branch here consisting of sixteen members, two priests, two teachers, and more expected to embrace the truth. I think I can circulate a good many numbers of your paper, and it would be the result of much good in this part of the world. You will oblige us by sending a specimen number, but I shall be at a loss how to forward the money."

We would refer all persons for information on the remittance of money to this office, to a notice under our editorial head.

March of Intellect.

His Excellency, Gov. Ford of Illinois, has discovered, and published in his message to the Legislature, that the Mormons are HUMAN BEINGS!! Judging from the increase of light which this indicates, we think the millennium is near.

Elder Nelson Bates, and the Saints in New Hampshire, are hereby informed that their proceedings in regard to presidency, and the appointment of a conference the first of March, is incorrect; and therefore cannot be approved of or published by us.

Elder Bates should first report himself to the presidency in the east, and his official papers be approved of, and his appointment sanctioned by the presidency here.

When he has done so, and the Church in New Hampshire are informed of it, it will be time enough for them to receive him in a presidential capacity; he will then receive such advice and instruction from the presidency here in regard to the time of holding conferences and all other matters, as will enable the Church Government under our administration here in the east, to be administered in order, union, and harmony.

This is a sample for all, in the order of the government of the kingdom of God, that discord may cease, and harmony extend its dominion, as in heaven, so in earth.

P. P. PRATT.

Elder Crosby of Lowell, Mass., is hereby suspended from fellowship as a minister and member of the Church, till he makes restitution for certain letters of an insinuating and insulting character, addressed to Elder Smith, or till the matter is properly adjusted before a council of Elders.

P. P. PRATT.

N. York, Feb. 11.

For the Prophet

Imprisonment and escape of P. P. Pratt, during the persecution in Missouri, in 1838.

Concluded.

We must now return with our readers to the prison at Columbia, and take a glance at the scenes which followed our departure, and learn the fate of Mr. Follett and Mrs. Phelps.

As soon as the prisoners had cleared from the jailor, and were fairly under way, Mrs. Phelps, who was still an inmate of their dwelling, became the particular object of their spite and rage. The old jailor and his wife commenced to rail and curse her as the author of all the mischief. They threatened her with instant death; and finally turned her out of doors in the dusk of the evening, and in the midst of a mob who had gathered in great numbers around the prison, and were swearing, cursing and raging like so many tigers disappointed of their prey.

Being a stranger, and without money, friends or acquaintance in the place, she knew not where to go, nor what to do. She finally sat down in the open air, in the midst of the mob; by whom she was assailed, cursed, insulted, threatened and abused in the most unfeeling manner for some time. But she still remained on the spot, and scarcely noticed the slang and abuse of the raging rabble, so intent was she upon the issue of the race—not knowing from one moment to the other, whether her husband would be shot down, or whether he would be taken and brought back in triumph.

At length; after many a watchful glance towards the wilderness, she heard the shout of triumph amid the hosts of the enemy; and next was re-echoed from crowd to crowd, amid vollies of oaths, curses, and exulting laughs.

'We've catched one of the damn Mormons and we'll roast him alive, over a slow fire, damn him.'

They now rallied around her in great numbers exulting and threatening; and boasting that they had taken her husband, and would kill him on the spot. While they were thus abusing her, she saw another crowd coming, and a prisoner in the midst, on whom they were venting their rage, as if he would be torn in pieces. As he approached nearer it proved to be Mr. Follet, on Mrs Phelps' horse and side-saddle. He had been surrounded, overpowered and taken, at the time we were each separated from the other.

He was finally rescued from the mob, and thrust alive into the lower dungeon, and chained down to the floor. He remained in this doleful situation for a few days, till the wrath of the multitude had time to cool a little, and then he was unchained by the sheriff, and again brought into the upper apartment, and treated with some degree of kindness.

They now laughed with him about his adventure—praised him for his bravery, and called him a good fellow. The truth of the matter was, they had no great desire to take the lives of any but those whom they had considered leaders; and since they had discovered that Mr. Follett and Mr. Phelps were not considered religious leaders among our society, they were in no great danger, except they should happen to be killed in the heat of excitement or passion.

We now leave him in his lonesome prison, with no other society than the old apostate 'Luman,' and his dear 'Phila' while we get sister Phelps out of the trouble she was in.

After the fate of the prisoners seemed determined, she sank down exhausted, on a block of wood in the open air, amid the surrounding darkness. Here she was still mocked and insulted by the unfeeling rabble, till a certain young man, more feeling than the others, declared that he was not accustomed to see a female treated thus in America; and that if she had no home, his father and mother would receive her kindly, and give her protection under their roof, till she could return to Illinois.

He then went home, and in a few minutes returned with his mother, by whom she was kindly invited to their dwelling.

On arriving there she was treated in the kindest manner for about two weeks, during which her horse was kept from her, and rode in search of the prisoners. They finally restored her horse and saddle, to her and she rode home in peace, where she finally met her husband, and rejoiced that she had been in some measure the means of his deliverance. And here I might as well inform the anxious reader of the final liberation of the two remaining prisoners.

Mr. Follett remained in confinement for several months, and finally was dismissed and sent home to Illinois, where he met his family, who had been expelled from the state of Missouri, in common with others during his confinement.

And last of all, the old Apostate came out also by fair acquittal. And should any of our readers have the curiosity to see the charming couple, whose singular courtship & history runs through and makes a principle thread of our narrative, they will call at the little town of Augusta, a few miles from Fort Madison, Iowa Territory, and enquire for 'Luman and Philla,' who were living there in quiet at the last accounts.

* * * *

I suppose by this time the reader has either forgotten the circumstances in which he took leave of myself, or else is somewhat weary with the winding of the narrative, and impatient for it to come to a close. The only apology I have to offer for the many digressions and wanderings through which he has been led, is that I consider it impolite and disrespectful to get myself out of a bad place, until I have first seen my friends all safely out.

True, I did not strictly observe this rule of good breeding in the escape itself; therefore it becomes me to take the more care to observe it now, when there is no danger, except a slight danger of being deserted by some of my readers before I am safely out.

However, if you still wish to accompany me in all the windings of my wearisome and dangerous adventure, we will now return to the happy valley where you recollect leaving me on the morning of the fifth of July, in the act of breakfasting on a small biscuit, while, to all appearance I was lost to myself and all mankind.

After resting a few minutes I arose and travelled onward, without any way to determine the course I was travelling. After some miles I came to a house in the woods, and ventured to inquire of the woman the way to Columbia, and what course it lay from there By this means I learned that I was fourteen miles distant from the prison in a northern direction.

I then took a course directly opposite to her directions, and soon found myself among settlements and in a kind of road, but very indirect and winding among fields and woods, or in the language of that country among "clearens," and "timber."

I paid but little respect to the road, but rather wandered around among the forests, and made my course as well as I could without being seen.

At last the clouds thickened, and it began to rain. In the meantime I had again plunged into the depth of an unknown forest, and lost all idea of the true points of compass. The air now became dense, with thick clouds and mist, and the rain was pouring in torrents. At first I thought that rather than expose myself by another inquiry I would sit down at the foot of a large oak and wait patiently for the clouds to break, away so that I could see the sun, and thus determine my course; as to travel in uncertainty would exhaust my strength for naught.

I accordingly sat down. But after waiting for a length of time, I found there was no prospect of seeing the sun, moon or stars for some days to come. In the mean time I was becoming wet and cold, lame and stiff jointed from the effects of my exertions the night previous.

I was also aware that hunger would soon be preying upon me, as I already felt very much in need of refreshment.

I therefore arose and wandered on, till I saw another house in the distance. I there ventured another inquiry, by which I was enabled to make my way through the windings of the forest, and finally to enter upon a vast prairie, or untimbered plain without inhabitants.

Through this plain there was a direct road to a place called Paris, which was now some twenty miles distant, and directly on my way. Here I could travel in solitude, and have no difficulty in finding my way either by night or day And should I chance to meet a traveller in pursuit, I could see him for some miles distant, in the daytime and have time to leave the road and hide myself in the grass before he could be near me.

It was now drawing towards evening, and the rain was still pouring in torrents, while the wind blew almost to a tempest. I was weary and exhausted with fatigue and hunger: and chilled and benumbed with the rain and wind which had drenched me for some houes.

It had been my intention to travel through the night, but I now saw it was impossible. I would be obliged to rest my weary limbs somewhere; and to sit or lie down without shelter in such a tempest, and benumbed as I then was, would be death; ar ot least it would be what I could not endure. And to lodge at any house would expose me to be discovered and taken by my pursuers.

As night approached I hesitated for some time whether to continue to brave the tempast, and to pass the night in the rain, or to run the risk of being taken, by turning off the road and going a mile or two through the wet grass to a settlement which was in sight, in the borders of the wilderness, on the left of my road

At last I was compelled by the severity of the storm, to choose the latter. I accordingly made for a house. But how was I to account for being a traveller, and on foot? as nearly all men in that country travel on horse back. However my ingenuity soon prepared me a way to account for this supicious circumstance.

As I drew near the house, the owner stood in the door, looking out upon the tempest, and watching my approach, as it was rather strange to see a person from the open plain amid such a tempest. As I drew near, all dripping and drowned, I oried out very sociably, saying 'sir, can you entertain a drowning man here this terrible night?' The answer was, 'I reckon we mout; come in, stranger, you seem in a mighty bad fix.'

I hobbled in as well as I could, being very lame with walking, as well as benumbed with the storm; and without giving time for any more inquiry, I began to complain of the fatigue of walking, and how it had lamed me. At the same time observing that my horse had played a very bad trick with me. He had got away from me and strayed in the timber, where I could not find him

Ah, said he, how did you happen to lose him?

Why, said I, I am from Indiana, and have been out in your wild woods back here looking for land. I had been in a habit of letting my horse bait a little occasionally, as he never seemed inclined to leave me, till last evening, he of a sudden wandered out of my sight in the woods, and dark coming on I could not track him, and finally lost him; and what is worse, he carried off my cloth ing and all the 'fixins' I had with me, even to my shooting irons and ammunition. I shall now have to go clear to Paris on foot, and then remain there a few days till I can advertise him, and obtain him again.

O! exclaimed he, it's a pity you should have such a heap of trouble. Where did you stay last night? he continued.

I replied, the devil himself could hardly answer that. For in hunting my horse I got benighted and lost myself instead of finding him.—However I made my way out to the first cottage I could find, and took up with very curious fare I assure you.

What part of Indiana are you from? continued he.

From near Terre Haute, replied I.

What is the price of land in that country now? he enquired,

I replied that it had risen very much since the completion of the great national road. Indeed, said I, as a specimen of the rise of property, I could now take twenty five dollars per acre for my little place in the backwoods, which a few years ago only cost me three dollars and seventy five cents. So I thought I would just mount my nag, and ride out west here, and take a look in Illinois and Missouri, and if I could suit myself I would go home and sell out, and come out here and purchase.

Well, said he, I reckon you mout do a heap better here than there, as we've a smart chance of land here that's very cheap, besides, continued he we can make corn here so easy, and then agin, there's a power of range for the cattle and horses.

In this kind of conversation the evening passed off very sociably After eating a hearty supper I retired to bed.

In the morning I awoke much refreshed, and found the storm had subsided, and the sun was shining in its strength.

I tarried to breakfast, which consisted of a good cup of coffee and a fowl, with some corn bread, or 'dodger.' After breakfast I vented my spite once more, with angry and impatient words about my poor horse; grumbled sorely at being so lame and regretted very much at having to go on foot all the way to Paris. And said I, I get so hungry and faint, in walking over these lonesome plains where houses are a dozen miles apart, I believe, with your leave, I'll just pocket the remainder of the dodger and chicken. O yes, said the good woman, take it and welcome. You mout want it, and then agin you mout not; and although its coarse fare, yet we've seed a heap o' times in this new country that we couldn't get as good.

I thanked her, and then settled my bill with her husband, and making her a present of a quarter of a dollar, I took leave, and soon found my way back to the road I had left the evening before.—On arriving at the road I found a fresh horse track had been made since the rain, and immediately concluded one of my pursuers had passed in pursuit, which I afterwards learned to be the fact.

I would here remark that some persons will perhaps be disposed to censure me for talking that which was not strictly true in all its points, in order to avoid discovery, and make good my escape. But I can say from the bottom of my heart, that I feel perfectly justified in so doing not only because it accomplished a good object, and seemed according to wisdom, but we have numerous instances in Scripture, where God's prophets and people acted in a similar way for a similar end.

For instance, the New Testament justifies Rahab and even commends her, and includes her in the sum of the faithful, because she hid the spies under the flax, & then deceived their pursuers by stating that they had left the city and fled to the mountains; and thus she became an accomplice, or an aider and abettor of the people and purposes of God.

David also, who was the Lord's annointed, and a man after his own heart, dissembled a number of times to save his life. At one time he deceived the national priest, and thus obtained both bread and armour, under pretence of being on the king's errand, while he was in fact an outlaw, then in the act of fleeing for his life from that same Saul—And Jesus himself mentions this to the Jews, and justifies it.

At another time he feigned himself insane, by figuring on the wall, and letting the spittle drule down on hisbeard, in order to escape the Philistine judges.

O yes, says one, but he was the Lord's annointed, and therefore had a right to save his life at all hazards, to fulfil God's purposes.

To this I reply, that I am also God's annointed and have a greater reason for living, and a more worthy object to accomplish than he had.

That may be, says the objecter, but who believes it? I answer, one hundred people believe me in the days of my trouble and humility, to where one believed David. And well they may; for I have a much greater work to accomplish than he ever had.

But the world may blame unjustly. I care not a straw for their judgment. I have one only that I serve; and him only do I fear. The hypocrite who censures me, may yet be placed under similar circumstances, and then judge yo how he would act.

But, to drop the argument, and resume the history. I now pursued my way until I entered upon a public road called the Louisiana road, as it connected with a ferry on the Mississippi, at a place of that name. I had travelled that road before, and I was not a little rejoiced to find myself on ground where I was so well acquainted that I could travel by night, without any danger of missing my way.

I was now in a part of the state which was comparatively thickly inhabited, and considered it entirely unsafe to proceed in the daytime, as the news of our escape must by this time have spread far and wide. I therefore spent the day either in concealment among the thickets or in slowly progressing on my journey with much caution and many deviations from the road, in order to shun plantations and houses; but at night I pursued my way with all the strength I had.

On the third or fourth day after my escape from prison I found myself in the neighborhood of a settlement where I had formed some acquaintance years before, and where once lived a small branch of the church, but they had all moved west, and as I supposed, were driven out of the state with the others. But I recollected a family by the name of Ivy, who would still be living on the road, and who had been members, but were now dissenters I was now very hungry, and wanted a friend, but was in doubt whether they would befriend or betray me, as they had once been my friends and not only so, but their near kindred had suffered in the general persecution, and had shared the common banishment.

I hesitated, prayed, and at length came to the conclusion that I would venture past their door in open day; and if no one discovered or recognized me I would take it as a providence, and conclude it was wisdom in God, as I would not be safe with them; but if on the other hand, I was saluted by them, then I would think it a sign which Providence had given me as a witness that I could trust to them.

I accordingly walked past their dwelling on Sunday evening about two hours before sundown. As I got nearly past, the little children who were playing in the front door yard, discovered me and cried out with surprise and joy—'there is Brother Pratt!' At this a young man came running out to me, who proved to be one of my acquaintance, who was still a member of the church and who had been driven from the upper country, but instead of going to Illinois with the rest, he had come back and settled in his old neighborhood. I asked him where Mr. Ivy, the man of the house was. He replied that he and his wife had gone to a neighbor's two or three miles distant, on a visit; and, continued he, I also happened here on a visit at the same time, and by this means I have very unexpectedly met with you. And I am very glad, for the news has just reached here that the prisoners had escaped, and that they burst a cap at one, and took another, and carried him back to prison. The other two have not been found.

This was the first news I had heard, either of myself or the others. I then requested him to go & charge the children strictly, not to mention that they had seen me; and then come with me into the woods.

He did so. I then told him I was very hungry, faint and weary; and not only so, but so lame I could hardly move; besides my feet being blistered, skinned and bloody.

He said that his brother, who was also a member and had been driven with him from the upper country, lived in an obscure place in the woods

some two miles distant; and that his brother's wife and children were as true and genuine Mormons as ever lived.

He then took me on his horse and conducted me through a pathless wild for two miles, and coming in sight of his brother s house, I dismounted and hid myself in a deep valley whose sides were nearly perpendicular, and formed of craggy rock, while he went to reconnoitre the house, and to get something ready for me to eat.

He soon returned, informing me that his brother was out and would not be in till dark, but the family wished very much that I would come in, as the children would hold their tongues, and it was thought to be perfectly safe. I declined, however, for the present, and he brought me out some bread, milk and cream on which I refreshed myself till they prepared a more substantial supper.

As evening came on, being pressed very much to come in, I finally consented. On entering I was received with joy by the family, and sat down to supper.

One of their neighbors, a young man, soon came in, and seemed determined to tarry till the arrival of the man of the house, as he had some errand with him. This embarassed me very much, for I was fearful that he would arrive and salute me as an old acquaintance, and call my name in the presence of the young man. But the little children (bless their souls) took good care for that matter, they watched very narrowly for the arrival of their pappy; and when they saw him coming they ran to meet him' and whispered to him that brother P. was there, and being just put of prison, he must not know him till Mr.—— had gone;

The man came in, and I looked up with a vacant stare, or rather with a strange and distant air and enquired if he was the man of the house he nodded coolly in the affirmative. I then enquired of him, if he had seen any stray "nags" in his neighborhood? I then went on to describe a span of horses which had strayed from me, and observed that I was out in search of them and being weary and hungry, I had stopped to get some refreshment with him. He said I was welcome to his house and to such fare as he had; but he had not see'd no nags except what was owned in the neighborhood.

The young man soon did his errand and withdrew. We then shook each other by the hand most heartily, and with a burst of joy and smiles enquired after each other's welfare.

I told him I was well nigh exhausted and worn out, and withall very lame, but still I had some hopes of making my escape out of the State, and of living to see my family once more in a land of liberty. I then begged of him to exchange with me and take my fur cap and give me a hat in the stead. Which he did, and then saddled his horse with a side saddle, as the young man who was in had just borrowed the other saddle, and placing me on horseback, he run before me and by my side on foot, to take me on my journey.

In this way we travelled till twelve o'clock at night, when I dismounted, and he bid me farewell in order to reach his home again before the neighbors would arise and find him missing.

He had given me directions which would lead to the Mississippi river much nearer than the Louisiana ferry, and also more in the direct course towards my family who resided at Quincy, and besides all these advantages, the rout was more obscure and therefore safer for me.

I now pursued my course the remainder of the night with renewed courage and strength, although so very lame, foot-sore, and so much exhausted that in sitting or laying down to refresh myself, I could not again rise and put myself in motion short of extraordinary and repeated exertion, sometimes having to crawl on my hands and knees, till I could get sufficiently limbered to arise and walk, and frequently staggering and falling in the attempt.

At length the day began to dawn, and I must soon be under the necessity of hiding in the thickets, or of making many deviations from the road in order to avoid discovery in passing the settlements.

I therefore wished to push my way with all speed while it was yet too early for people to be stirring.

But sleep now completely overpowered me as I was walking along the road. I could hardly open my eyes for a moment to look my way for a few rods ahead, and they would then close in sleep in spite of all my powers. I would then proceed a few paces in my sleep till I stumbled, or till I had need to take another look as the road before me, then I would open my eyes and take one glance, and the lids would fall again as powerless as if I had no life. In this way I walked on, alternately sleeping and waking till I presume I had more than fifty naps without ceasing to walk. And each time I opened my eyes and came to my senses, I firmly resolved to keep them open and run no further risk; but while this resolution was still passing in my mind, sleep would again steal over me, not exactly unawares, for I realized it each time, but had no power to prevent it.

At length the twilight gave place to the full blaze of the morning; the sons of earth were again in motion. I therefore retired like the owl to the thicket, and took a morning rest. When I awoke the sun was high in the heavens, and, feeling somewhat refreshed, I arose from the ground and wandered slow and solitary amid the wilds of oak, interspersed with hazel and underwood: sometimes stopping to pick and eat a few unripe blackberries, and sometimes resting beneath the shade of a spreading tree.

I had now great hopes of having to pass but one more night in a land of enemies.

As I could easily reach a small town in the course of the day which was then only two or three miles distant: and then if I could by any means get on to the right track before night; I would only have about eight or ten miles travel for the whole night, which would bring me to a small town on the Mississippi.

I wandered on amid the wilds; but at length about half a mile of open plain or prairie, intervened between me and the town. To pass this in a public road, in open day would be running a great venture, and to wait for the cover of darkness, would perhaps keep me wandering another night, for the want of being started in the right road from the town before me to the landing on the river.

I therefore concluded to venture across the plain along the public highway in the day time, and should I be discovered, I would sell my life as dear as possible, sooner than be taken back to prison.

I therefore walked boldly on. I had proceeded about to the middle of the plain, when, on a sudden turn of the road, two men appeared on horseback, each with a rifle on his shoulders. They were then too near for me to retreat, or to make any other shift than to meet them. As soon as they discovered me they both halted as if surprised, and one said to the other, there he is now. They then rode on towards me, and I expected every moment that they would hail and attempt to stop me. In such a case I felt fully determined to attempt to sieze one of their rifles and overpower or frighten them, or die in the struggle.

I at length passed between them in the middle of the road, and looked as calm and unconcerned as if I hardly knew they were there. Either from this circumstance or some other, unaccountable to me they never spoke to me at all but rode on, and I saw them no more. I soon passed the plain and made my way into a small thicket of trees, which lay adjoining the little town. I then crept up near the court house which occupied a public square in the centre, and endeavored without being discoveced or noticed by any person, to ascertain as well as I could by my own judgment which of all the roads would seem to lead off towards the river

After reconnoitering the town and the various bearings of the roads, I retreated back into the wilderness with the satisfaction that I had not yet been discovered by the citizens. I had also had the satisfaction of seeing the highlands and the hilly broken coutry which evidently bordered on the Mississippi. The river therefore could not be but a few miles distant, and as it was ye several hours to sundown, I concluded that I could take my course, and without any particular regard to roads, reach some spot on the river that evening; as nothing was to be so much dreaded as a public ferry—for there I knew my enemies would set their traps.

I immediately took my course, and after wandering for an hour or two, with great fatigue among thickets of brush briars and vines, almost impassable. I at length descended a steep decline of perhaps two hundred feet, well nigh perpendicular, and then came down to what is called in that country 'river bottom' covered with a growth of thick forest and appearing in some places somewhat swampy and gloomy; but still I pushed on with all speed, supposing I was not many miles from the river Mississippi. After travelling for some distance in this disagreeable and swampy wild, what was my surprise and disappointment, when on a sudden I came to a dark, deep, and muddy looking river some forty rods wide and rolling with a swift and turbulent current;

This surely could not be the Mississippi; and yet it was something that intervened beween me and that great river, and seemed to present an impassable barrier.

I then hove a deep sigh, and feeling exhausted and almost discouraged, I exclaimed to myself half aloud; how long shall I wander, and find no rest! It does seem as though an enchanted ground lay between me and liberty.

I turned round, and with the little strength that then remained I made my way back to the town.

When I arrived again in sight of the town, the sun was setting, and another wearisome night was approaching, in which I must reach the river; or I would probably be exhausted with hunger and fatigue, so as to be entirely disabled.

I now resolved to venture boldly into a public highway, and to ascertain the right road before it would be too dark to find my way or choose my course.

There would not only be danger of exposure by enquiring, but, although I knew there was a little town on the Mississippi near the place I was then in yet I had never heard the name of it; and to appear like a stranger who did not know the country, and yet be on foot and without a parcel or valise, or any thing which travellers were accustomed to carry, and withal a beard near a week old, togather with sweat and dirt over my clothes from laying and tumbling on the ground, would altogother make me seem like a very suspicious character.

But yet I must venture an enquiry; which I determined to do the first providential opportunity which occurred. I walked along the edge of the town, and struck into a very public highway, which seemed to lead the right course. I had not travelled far, when I came to a branch of the same river which I had encountered in the swampy bottom. On one side of the road a mill was situated on its bank, and on the other side a dwelling house. Several persons were about the mill, and it was not yet dark.

I wes now determined to pass by boldly, and if any one passed near me to speak to them, and enquire the way and then pass on so quick that they would have no time to have suspicion or to question me. Just as I was passing between the house and the mill. I said, good evening sir.—How do you cross this river? He replied, that, the teams and horsemen ford it, but a footman may chance to cross it on the mill-dam yonder. Said I, is this the right road to—to—what the plague is it you call that little town yonder?—your nearest landing on the river—What is its name? I can seldom think of it—O! Saverton—Saverton, replied he. O yes! Saverton, I repeated.

Yes, said he, this is the direct road to it I replied, thank you sir. How far is it? Nine miles said he.

By this time I was some distance past him, and in another moment I was ballancing my clumsy and worn out body on the edge of the dam, while the waters were roaring and foaming beneath me

I got safely over, and now pursued my way with increasing hope and certainty. However, I had not gone to exceed half a mile before I come to another fork of the river, larger and swifter than the one I had just crossed, and withal, neither dam nor bridge.

I soon forded boldly into it, determined either to sink, swim, or ford it.

It proved to be about a yard deep, with a strong current and several yards wide. But I forded it in safety, and still pursued my way.

After wandering for a mile or two along the bottom lands, I ascended a high bluff of several hundred feet, and thus entered upon the high, rocky, and unsettled wilds which intervened between the bed of this river and the great Mississippi.

It was now dark, and I was fairly under way for my night's journey, which at most could not exceed seven or eight miles.

And feeling extremely exhausted, and also at leisure, I stepped aside from the road, and laid me down at the foot of a tree with a block of wood for a pillow, where I intended to sleep for an hour or two.—It was a wild scene in which to slumber—no human abode was near—no voice or sound stole upon the stillness of the evening.

The stars shone forth in unwonted splendor in the heavens While wild and grassy hills and rocky steeps, pierced with deep vales and chasms, extended far and wide on all sides, as if reposing in eternal and undisturbed quiet and loneliness.

Ah! thought I, as I lay in silent meditation and contemplated the scene, here is peace, here is rest; here is a solitude of grand and sacred repose, scarcely polluted by the blood-thirsty dwellers upon the degraded earth. And were it not for the ties of wife, children, and duties which bind me to soicety, how gladly would I seek a lone cavern, or some unknown retreat amid those romantic wilds, and never more feel the ills, and suffer the evils which now distract and disturb the peace of a poor miserable world. As I had finished these meditations and was about to fall asleep, I turned on to my side and made a slight movement, in adjusting my wooden pillow, when, I heard the well known rattle of a rattle-snake (e-e-z, e-e-z, e e-z.) close by my side, as if disturbed in his repose, or as if I had more than my portion of the bed. I then recollected the old proverb, that 'travelling makes strange bed-fellows;' and also the scripture which says, 'if two lie together there is heat, but how can one be warm alone.'

Said I, old friend, I'll not argue with you, as my first mother did with your venerable ancestor and rather than quarrel or keep you awake, we will part assunder. With this, I arose and very condescendingly sought out another bed; where I was so fortunate as to remain in undisturbed possession, till the chill of the night air admonished me to be again on the move.

I then arose, and after much exertion became at length able to use my limbs, and thus continued my journey.

Early dawn found me standing on a height which overlooks the little village of Saverton: and the broad river which was the only barier between me and safety, from my enemies. As the rays of the morning began to expand with increasing light, the dark outlines of the wooded bottoms of Illinois were distinctly visable.

I had now seen with my eyes the land of peace, and a land which contained, family, friends, and all that was dear to me; but O! if I should be intercepted at the ferry and thus loose at once my labor, and my hope.

I now knelt down, and prayed fervently to God, for deliverance, and thanked him for the past, and for his mercy and providence which had preserved me thus far.

I then decended from the hight, and entered the town, the people yet being rapt in repose.

I examined the shore and soon convinced myself that the public ferry was kept there. I was extremely glad to learn this fact, being fully aware that by this time all the ferries would be watched.

I next tried to find some road or path up the river bank, so as to pass along and obtain the use of some chance canoe; but this was impossible.—Huge rocks, and mountainous steeps, with alternate ditches or patches of mire, rendered it inpossable, even for a footman to pass up the bank of the river. I then made my way down along the sandy beach which lay before the town, and just as the people were beginning to stir, I left the town and continued along down the river for some five miles, sometimes climbing steep and rocky spires of the bluffs, and sometimes wading thro' mire and marsh.

At length I came to a dwelling on the banks of the river and saw several canoes laying in the water before it.

I entered the house and enquired of the lady whether I could get a passage over the river in a canoe? She replied that her husband sometimes set people across, but owing to the swift current, and a large island, several miles in length, which lay in the middle of the river, it was a tedious job for which he never charged less than a dollar—But however, he was very busy in the harvest field, about a mile distant, and owing to the hurry of the harvest, she did not think he could be prevailed on to do it at any price.

I was now ready to faint from extreme heat and exertion and hunger, and to walk another mile and back upon an uncertainty was altogether out of the question, to say nothing of the danger of exposure to which it it would subject me.

I cast my eyes towards the canoes, and they looked very tempting. And I know not but I might have been tempted to charter one without the leave of the owner, but just then I saw a little boy of ten or twelve years of age, playing about the water. I asked him if he was accustomed to paddling a canoe. He replied yes. I then offered him a good price if he would set me across the river. He refused to do this, saying that he had never been so far alone on the water, and the wind might arise, or at least, his parents would whip him for so doing. But, said he, I will set you over on to yon big island which is one mile from here. You can then walk a mile or two through the woods, and come to the opposite shore of it and then shout and make signs to the people on the Illinois shore, who will come across their half of the river, and take you from the island He observed that persons had frequently crossed over in this way.

I hardly believed him, but still I thought an unhabited island was preforable to staying another minute in Missouri.

The boy soon set me over and left me on the shore of the Island, pointing out my course as well as he could I paid him well, and then commenced my overland journey, among nettles, flies, musquitoes and heat. I was soon entangled in thickets of hazle, thorn and grape vines, which made my progress very slow, as well as extremely laborious and difficult. These however were soon intersected with sloughs of mire and water which could only be crossed with the utmost difficulty, by picking my way on old logs and wood, and sometimes wading in mire and water. After crossing several of these, I at length came to one much larger, which I judge was navigable for a steamboat. I now found to my inexpressable horror and disappointment that he had deceived me I had now no alternative left but to make my way back through the same difficulties I had just passed, and to the shore where he had left me.—And then I should have no other chance but to call and make signs to the Missouri shore which I had just left with so much joy, and as I hoped forever.

This was at length accomplished. And I had the inexpressable joy of seeing my sign answered by the same boy, who soon came padling to me.

As soon as his canoe touched the Island, I bounded into it, and said to him, with a determined tone and manner you have deceived me my boy, so now you have to go to the opposite shore if you never went before, and I will then pay you another dollar, which will pay you, even if your parents chasten you for going. We now headed up the current, and after a painful and laborious exertion of an hour or two we doubled the cape at the head of the Island and shot off across the river at a rapid rate.

We soon landed in the woods in a low bottom with no signs of inhabitance, although while crossing, I had seen, some houses on the shore a mile or two below. I now paid the boy his dollar and he pushed off, and commenced his way back exceedingly well pleased.

I immediately steped a few paces into the woods and kneling down, kissed the ground as a land of liberty, and then poured out my soul in thanks to God. I then arose and made my way down the river, for some two miles, though woods and swamps, and finally came to a house.

I entered it, determined to call for something to eat. No one was in but a little boy, but he said his mother would be in, in two or three minutes. I asked him for some milk, and he gave me a vessel which was full, probably containing between one and two quarts.

I intended only to taste of it to keep me from fainting, and then wait till the woman came and ask her leave to drink the remainder, as it was all she had. But once to my famishing mout it never ceased to decrease till it was all swallowed. I now felt some what abashed, and mortified, at what I had done, but concluded money would pay all damages. Hearing the footsteps of the woman at the door, I was fixing my mouth for an awkward apology, when I heard a sudden scream. On looking up Mrs. Sabery Granger, stood before me with both hands lifted up, and she in an extacy of amusement. I said to her, be not afraid, 'handle me and see, for a spirit hath not flesh and bones as you see me have.'

She exclamed; why good Lord! is that you? why all the world is hunting you, both friends and enemies. They had almost given you up.

She then flew round, scolded the children, talked to the ducks and chickens, to keep out of the house, and out of the garden, and not stray off.—She washed my feet, gave me some clean stockings, got me some dinner, told me a thousand things about our friends, asked five hundred questions, laughed, cried, and again scolded the children and chickens.

This over and dinner eat, she on with her bonnet, and accompanied me to her husband who was clearing a small spot of land near by.

I had forgotten to say, that this woman had been one of our nearest neighbors in Ohio for several years.

Her husband now droped his work, and accompanied me as a guide for five miles, across a wet low, untimbered bottom, covered mostly with high grass, and stagnent water. And entirely destitute of shade or refreshment of any kind.—The air was now extremly sultry, and the sun poured in scorching beams, while we could get no water to drink, nor any rest, or retreat for a moment. To sit down in the tall grass under his scorching rays, without a breath of wind, would be overwhelming.

I had not proceeded more than a mile or two before I became so weak and faint that I could hardly speak or stand, and parched with a burning thirst. I was upon the point of lying down in the hot and stagnant water, but he took me by the arm, and partly supported me, and drawed me along for some distance, exhorting and begging of me to try my utmost to hold up, a little longer. In this way I finally reached the upland, and the shade of a fence within about a half mile of a settlement of the Saints, and other citizens which extended along the bluff.

I droped down, under the shade of this fence, and fainted entirely away. The man ran to the house of a Br. Brown, and got some cold spring water, and a little camphor, and was returning with it. Sister Brown who had never seen me came running before him to my relief, while they were yet distant, I had partly come too, and feeling a dreadful faintness at my stomach, and a raging thirst which knew no bounds, I made an effort to arise and run towards them, at the same time making signs for them to hasten. I staggered a few paces, like a drunken man, and again fell to the earth. This singular appearance, and my dirty cloths, and long beard, so frightened the woman, that instead of hurrying, she halted till the man came up with her, and then she exclaimed, it cannot be Elder Pratt of whom I have herd so much; it must be some old drunkard.—But the man assured her it was me, and they then came on together.

They bathed my temples and wrists in cold water and camphor, and finally gave me a spoonfull or two at a time to drink. In about half an hour I was so far revived as to be able to arrise and be led to the house.

I then shaved and washed myself, and borrowed a change of linen, and got into a comfortable bed.

Next morning I felt quite refreshed, and after resting through the day, I was so far recruited as to be able to mount a horse at evening, and ride towards Quincy, which was still twenty-five miles distant.

Br Brown now furnished me a good horse and saddle, and himself another, and we started for Quincy in high spirits just as the sun was setting. We rode on at a brisk rate, and arrived in Quincy at about two o'clock next morning.—Riding up to the dwelling where, (from the partial recollection of Mr. Brown, as well as from the fact of my two Missouri cows laying before it quietly chewing their cuds.) we judged my wife resided. We dismounted and gave a gentle knock at the door.

She had watched for four successive, nights and most of the fifth, and had now just lain down and given all up for lost.

On hearing the knock, she sprang from bed and opened the door, and in another instant we were in each others armes.

She asked me what I stood in need of as to refreshment. I told her, I needed nothing but a drink of water, and a good sleep. At this she was much surprised, as she expected I would arrive in an exhausted state, if I arrived at all.

Next day, and indeed for several days I did nothing but shake hands with, and receive the congratulations of my friends and fellow citizens of all sects and parties, who thronged in great numbers to see me, and welcome me to liberty and life.

I now close my narative by saying, that I hereby appoint unto my children, and my childrens' children, in their generations and nations forever. That the forth day of July be observed by them as a day of feasting, thanksgiving, and processions, with music and with joy. Not only as the birth-day of American liberty; but also as a day of deliverance to their father.

And when the stars and stripes of our National banner are unfurled to the breeze, in honor of that day, let a small flag be also unfurled, to wave in triumph. Let it consist of the half of a shirt, with an eagle and the word liberty rudely formed on the same, by stripes of red cloth.

And when they look upon it, let them remember him who suffered for liberty and truth, and to win, and perpetuate the blessings they enjoy.

And should the cause of liberty and equal rights ever require their action in the battle field, let this same rude flag be the standard which shall lead them to victory, or to death. And when ever it is unfurled in the cause of right and of freedom I now leave my blessing upon it, in the name of Jesus Christ, and say that it shall never be dishonored, but shall allways prevail, till, the rod of oppression shall cease from the earth, and peace and truth, shall spread, and extend their dominion without end

The great Secret Revealed.

Or the reasons why the saints are and should be UNITED in politics.

Life, freedom, home, property, fireside, wives and children, and liberty of conscience, are of more importance to us, than the minor questions of 'Democracy' and 'Whiggery.' We think more of these principles than we do of mere questions of bank, tariff, &c.

Of these enjoyments we have been deprived as a society, for nearly twelve years; and in this respect the constitution and laws of the General and State governments have became to us as a dead letter. Not because they are not good, but because they are not executed; and because rulers have declared themselves destitute of power to execute them in our behalf.

We are therefore in the same situation as we should be if there was no law nor constitution in the land. Nay, we are a thousand times worse off than we should be without any law or constitution. For now it is used as a cat's paw to ensnare, mob, murder and destroy us, while at the same time we reap no protection from it.

Then murder and plunder the saints, and then take their seats in the executive, legislative, and judicial departments of the federal and state governments; to make, execute and administer the laws. While at the same time the laws which already exist would imprison and hang them if properly executed. Under these circumstances it must be obvious to all men of common intelligence that we as a people are in the midst of a revolution of far more importance than were our fathers or the founders of the nation.

They fought for liberty, and independance of a foreign power.

We, for life and existance, in our own country.

They fought to establish a country, laws, and constitution.

We fight to restore its supremicy, or to preserve it in existance.

They resisted foreign aggression.

We struggle with our own rulers and country to keep them from committing suicide, or, in other words to preserve our country and rights from destruction by the hands of our own citizens.

Their weapons were the merciless cannon, and sword.

Ours, are, the TRUTH and the BALLOT BOX.

We have to enlighten our fellow citizens sufficiently to influence their actions for their own preservation and ours. While at the same time we drop, and loose sight of all minor considerations which have heretofore divided us in politics, and rally at all times to one united standard.—Thus united, we become at once a powerful people, though small and few in number. We are able to maintain a balance of power in this nation, and to say which of the two great parties shall hold the administration of government. Of this fact the people are becoming sensible by experience, as in each election of President, the party with whom we vote prevails without a single exception.

Now, as we increase in influence and in numbers, we shall, by union and by this very key, (the balance of power) be able to command respect, and to command our rights. For if one party does not grant them, we will hurl them out of office and elect the other. And if both neglect their duty as they have done, we will let them, and their adherants go to ruin together, while we hold on to the spirit and union of "76" till we are sufficiently powerful to restore the supremicy of the constitution and laws.

Brethren, the day is not far distant, when by union we can do that very thing, if neither of the parties will do it in our behalf and their own.

We are not only increasing with a rapidity unparalleled, but the suicidal course which they persue will soon destroy themselves and each other, while we can only escape the general destruction by UNION.

Brethren, UNION, NOW AND FOREVER, IN DOCTRINE, IN CHURCH GOVERNMENT, IN POLITICAL ACTION, AND IN THE SPIRIT OF FREEDOM AND LOVE, AND UNIVERSAL BENEVOLENCE. More on this subject soon.

P. P. PRATT.

Receipt of Tithing

For the Temple of the Lord for the week ending Feb'y. 19th. at the Tithing office of the Church of Latter Day Saints of New York, No. 7 Spruce St.:

Rachel H. Crane	2,00
Abagail W. Crane	2,00
Electa Crane	1,00
Rachel H. Brewer	1,00
Joseph Crapo	1,00
Bethany Manchester	50
Jesse Nichols	1,00
Polly Nichols	50
Frederic Booth	2,00
George B. Wallace	2 00
Samuel Thomas	3,00
	Total, 16,00

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 10 till 2 o'clock, to receive and record all Tithings for the Temple, which will be promptly and safely forwarded to Nauvoo, paid over to the trustees, and duly recorded there to the credit of the proper persons

The Churches in Philadelphia and vicinity can pay into the hands of Elder Brown who will please forward the same to me, with the names of each person who pays

The churches in Br. Benson's care can also do the same by him, and he can forward to me in the same manner.

All money forwarded to me for tithing either by those agents or by individuals will be immediatly published in the Prophet, as received. I would advise the churches not to send it to Nauvoo by either public or private conveyance where there is any risk at all, as a connection will exist betwen the New York and Nauvoo offices, by which the money will be forwarded or drawn in the west without risk or delay

P. P. PRATT.

RELIGIOUS NOTICES

The Church of Jesus Christ of Latter Day Saints of Boston, Mass., hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market

JOSEPH T. BALL. Pres.

☞ The church of Jesus Christ, of Latter Day Saints at Philadelphia, hold their meetings every Sunday as usual, in Third street above Willow, over Marshall Institute.

ELD. J. M. GRANT, Presidin

Continued from the first page.

sengers, and to the influence of this letter.

[His excelency is mistaken. "The good conduct of the Mormons," is the effect of religion, virtue, and republican principals. A messenger came to Nauvoo in the night and gave the dreadful news, and a few principle men resolved that his excellency and the laws—might clear the State from the honor or disgrace of that murder, and all the Mormons do still abide by that resolution.]

Having made these arrangements I departed for Quincy. On my road thither, I herd of a band of militia marching from Schuyler, and another from Brown. It appears that orders had been sent out in my name, but without my knowledge, for the malitia from Schuyler county. I immediately countermanded their march, and they returned to their homes. When I arrived at Columbus, I found that Captain Jonas had raised a company of one hundred men, who were just ready to march. By my advice, they postponed their march, to await further orders. I arrived at Quincy on the morning of the 29th of June, about eight o'clock; and immediately issued orders provisionally, for raising an imposing force, when it should seem to be necessary.

I remained at Quincy about one month, during which time a committee from Warsaw, waited on me, with a written request that I should expel the Mormons from the State. It seemed that it never occurred to these gentleman, that I had no power to exile a citizen; but they insisted that if this was not done, their party would abandon the State. This requisition was refused of course.

During this time also, with the view of saving expense, keeping the peace, and having a force which would be removd from the prejudices in the country, I made application to the United States for five hundred men of the regular army, to be stationed for a time, in Hancock county, which was subsequently refused.

During this time, also, I had secret agents among all parties, observing their movements; and was accurately informed of every thing which was meditated on both sides. It appears that the anti-Mormon party, had not relinquished their hostility to the Mormons; nor their determination to expel them; but had defered further operations untill the fall season, after they had finished their summer's work on their farms.

I cannot lay before you the estimates of the costs of the proceedings. I do not know that any estimates have ever been made by the proper officers; and certainly none have been returned to me, except for the transportation of the Quincy Militia to Warsaw and back. And I do not know that any claim will be made by the men.

I omit to say any thing of the manner of the murder of the Smiths; or of the persons by whom the murder was committed, because several persons are under indictment for their supposed share in the act; and it is not proper that I should say any thing, which might, possibly prejudice a fair and impartial trial.

It has always appeared to me, however, that the person who committed the deed, ought to be made to answer their crime. The honor of the State and the supremacy of the law seemed to be compromitted; a trial ought to be insisted on, exactly as in other cases; and if the accused, have all the matters of defence and justification on their side, which they claim, they will be able to show them to the court.

During the latter part of August and the first part of September last, I observed that the anti-Mormon paper, in hancock county, renewed its attacks opon the Mormons; every number of which, groaned with charges of larcenies and robberies and meditated outrages. By this fact, connected with my previous information, I was certain that the time was approaching, when a new attempt was to be made to expel the Mormons. In a short time afterwards, I ascertained that the officers of the militia in Hancock county, had appointed a grand military parade, at Warsaw to come off on the 26th day of October. Circulars were printed, signed by these officers, and extensively circulated in Iowa Territory, in the State of Missouri; and in the neighboring countries; inviting the militia in all these parts, to attend the parade; and to come prepared for a six days' encampment.

It was also extensively given out, that there was to be a grand wolf hunt; and that the Mormons and Jack-Mormons, were the wolves to be hunted. A large number engaged in getting up this movement, openly stated, the object of it was to make war on the Mormons.

I could not hesitate, as to what duty required. The State had been in danger of disgrace by a treacherous and cowardly murder. The Mormons had been peaceable, submissive and quiet, ever since the death of the Smiths. And contrary to general expectations instead of attempting to avenge themselves, either openly or secretly, had quietly, and patiently submitted to the slow operations of the law, to redress their grievances.

They were human beings; and citizens of the State. They had not been disfranchised by law, and were constitutionally entitled to protection.

[The Mormons are HUMAN BEINGS!—This is candid, and we hope it will entitle them hereafter to "haman rights."]

From respect to the prejudices of my fellow-citizens, I decline to authorize the legion to be called out, to suppress disturbances; but immediately issued a call for volunteers from the State militia.

The call was answered by four or five hundred men. I requested Gen. Hardin, to take the command. He did so with alacrity; thereby showing a patriotic devotion, in maintaining the supremacy of the law, even against the advice of his personal and political friends.

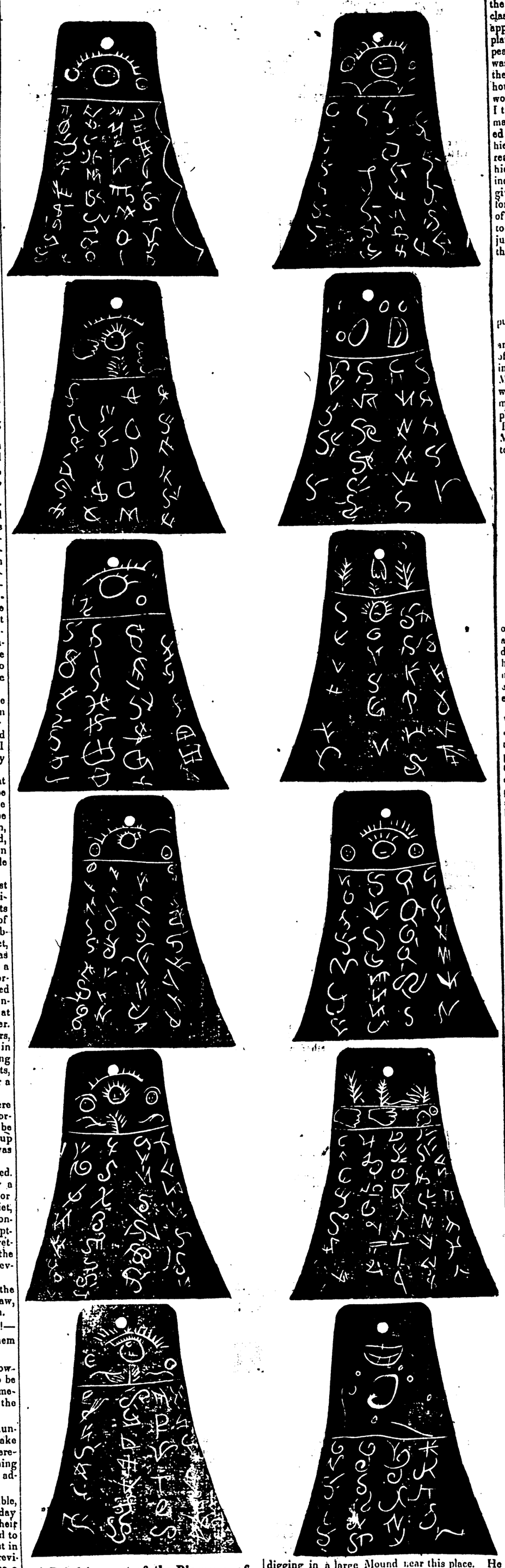
We marched with as much lacrity as possible, and arrived in Hancock county, on the 25th day of October. The malcontents abandoned their design, and I believe all the leaders of it fled to Missouri. The Carthage Grey's fled almost in a body; and every one fled who, from his previous conduct, supposed himself obnoxious as a leader.

During our presance in the county writs were taken out against three persons charged with the murder of the Smiths. They also fled to Missouri. As for myself, although I was determined from the first, for the honor of the State, that this murder should be fully enquired into; and

Concluded on the second page

FAC-SIMILE OF THE PLATES

Discovered in Pike Co., Illinois.



A Brief Account of the Discovery of BRASS PLATES

Taken from a Mound near Kinderhook Pike Co., Illinois, April 23d, 1843.

To the Editor of the Times and Seasons:

On the 15th of April last, a respectable merchant by the name of Robert Wiley, commenced digging in a large Mound near this place. He excavated to the depth of ten feet and came to a rock. On the 23d, he and quite a number of the citizens, with myself, repaired to the Mound, and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes—also human bones that appeared as though they had been burned, and near the eciphalon a bundle was found that consisted of SIX PLATES OF BRASS, of bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The ring and clasps appeared to be iron, very much oxidated. The plates first appeared to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woolen cloth, but finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics, that none, as yet, have been able to read. Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give them an insertion in your excellent paper, for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation. They were found, I should judge, more than twelve feet below the surface of the top of the Mound.

I am, most respectfully,
a citizen of Kinderhook,
W. P. HARRIS, M. D.

The following certificate was forwarded for publication at the same time:

We, citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23d of April, 1843, while excavating a large Mound in this vicinity, Mr. M. Wiley took from said Mound, six brass plates, of a bell shape, covered with ancient characters. Said plates were very much oxidated. The bands and rings on said plates mouldered into dust on a slight pressure.—The above described plates we have handed to Mr. Sharp, for the purpote of havng them taken to Nauvoo.

ROBERT WILEY.
GEORGE DECKENSON,
W. LONGNECKER,
G. W. F. WARD,
J. R. SHARP.
IRA S. CURTIS,
FAYETTE GRUBB,
W. P. HARRIS,
W. FUGATE.

From the Quincy Whig.

Singular Discovery—Materials for another Mormon Book.

A Mr. J. Roberts, from Pike county called upon us last Monday, with a written description of a discovery which was recently made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it, as will enable the reader to form a pretty correct opinion of the discovery made.

It appeared that a young man by the name of Wiley, a resident in Kinderhook, dreamed three nights in succession, that in a certain Mound in the vicinity, there were treasures concealed. Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion to satisfy his mind by digging into the Mound. For fear of being laughed at if he made others acquainted with his design, he went himself, and labored dilligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of the Mound. Finding it to be quite laborious, he invited others to assist him. Finally a company of ten or twelve repaired to the Mound, and assisted in digging out the shaft commenced by Wiley.

After penetrating the Mound about eleven feet they came to a bed of limestone, that had apparently been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found SIX BRASS PLATES, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust on being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates—four inches in length, one inch and three quarters wide at the top, and two inches and three quarters wide at the bottom, flaring out to points.—There are four lines of characters or hieroglyphics on each, One side of the plates are parallel lines running lengthwise. A few of the characters resemble in their form, the Roman capitals of our alphabet—for instance, the capital B and X appear very distinct in their form. In addition there are rude representations of three human heads on one of the plates, the largest in the middle. From this head proceed marks or rays resembling those which usually surround the head of Christ in the pictorial illustrations of his person. There are also figures of two trees with branches, one under each of the two small heads both leaning a little to the right. One of the plates has on it the figure of a large head by itself with two ☞ pointing directly to it.

By whom these plates were deposited, must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has he will confer a great favor on the public by removing the mystery which hangs over them. We learn there was a Mormon present when the plates were found, who, it is said, leaped for joy at the discovery, and remarked that it would go to prove the authenticity of the Book of Mormon—which it undoubtedly will.

In the place where these plates were deposited, were also found human bones, in the last stage of decomposition—also some braid, which was at first supposed to be human hair, but on a closer examination proved to be grass; probably used as a covering for the bodies deposited there.—This was also in the last stage of decay. There were but few bones found in the Mound, and it is believed that it was but the burial place of a small number, perhaps of a person, or family of distinction, in ages long gone by, and that these plates contain the history of the times, or of a people that existed far—far beyond the memory of the present race. But we will not conjecture any thing about this wonderful discovery, as it is one which the plates alone can reveal.

On each side of the Mound in which this discovery was made, was a Mound, on one of which is a tree growing that measures two feet and a half in diameter, near the ground—showing the great antiquity of the mounds, and of course, all that is buried within them. These Mounds, like others that are found scattered all over the Mississippi valley, are in the form of a sugar loaf.

The plates above alluded to, were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living.

A VOICE FROM THE PROPHET,

"Come to me."

BY W. W. PHELPS.

—TUNE—"*Indian Hunter.*"—

Come to me, will ye come to the saints that have died,
To the next better world, where the righteous reside;
Where the angels and spirits in harmony be
In the joys of a vast Paradise? Come to me.

Come to me where the truth and the virtues prevail;
Where the union is one, and the years never fail;
Where a heart can't conceive, nor a nat'ral eye see,
What the Lord has prepar'd for the just: Come to me.

Come to me where there is no destruction or war:
Neither tyrants, or mobbers, or nations ajar;
Where the system is perfect, and happiness free,
And the life is eternal with God: Come to me.

Come to me, will ye come to the mansions above,
Where the bliss, and the knowledge, the light, and the love,
And the glory of God, do eternally be?
Death, the wages of sin, is not here: Come to me.

Come to me, here are Adam and Eve at the head
Of a multitude, quicken'd and rais'd from the dead:
Here's the knowledge that was, or that is, or will be—
In the gen'ral assembly of worlds: Come to me.

Come to me; here's the myst'ry that man hath not seen:
Here's our Father in heaven, and Mother the Queen:
Here are worlds that have been, and the worlds yet to be:
Here's eternity,—endless; amen; Come to me.

Come to me all ye faithful and blest of Nauvoo:
Come ye Twelve, and ye High Priests, and Seventies, too:
Come ye Elders, and all of the great company;—
When you've finish'd your work on the earth: Come to me.

Come to me; here's the future, the present and past:
Here is Alpha, Omega, the first and the last;
Here's the fountain, the "river of life," and the Tree:
Here's your Prophet & Seer, Joseph Smith: Come to me

For the Prophet:

A Riddle for the Saints to Solve.

Dear Brethren, as the following question seems to be a difficult one to be reckoned, I ask it publicly, so that one and all can have a chance to try their skill at figures.

Which is the most easy of the two things: viz. four hundred men who have the command of their whole time and tallents, to earn and accumalate wealth or property, to pay fifty cts. each, in order to, make a payment of two hundred dollars?

Or, for one man to pay the two hundred dollars, himself out of his own pocket, and at the same time devote his whole time to the public service?

Now let the Saints take pencil in hand and figure at this question, till they study out the true answes, and then act accordingly.

I am from one hundred and fifty to two hundred dollars out of pocket, in the expense of the journey of mysely and fellow-laborers from the west, to our mission in this eastern country, including, the expenses of living, and necessary clothing, ect. since my arrival.

I have received in all, by contribution, about thirteen dollars in Boston, one dollar and fifty cents in Lowell, five dollars from a friend in New Jersey, and fifty cents from two poor sisters in New York, who gave me twenty five cents each, making a total of twenty dollars. Ten of which was spent in gowing and returning to and from Boston. This leaving a ballance of ten dollars, towards living, clothing, and liquidating the expences of our journey; to say nothing of the expense of postage, paper, ink, pens, ect.

Now be it known to the Saints and friends to the cause of truth in this country, that I owe the money which has been spent on this mission, and it is now demanded by the creditors and must and shall be paid.

If the Saints conclude that fifty cents on a dollar each will be more of a burthen to them than the whole sum is to us, who give our whole time into the bargain, they will please signify it, by their silence and inaction: or by appropriating their contributions to other purposes.

But if on the other hand they feel it a duty and privilege to make up these expenses, they will signify it by raistng a few hundred dollars forthwith; and paying it in the hands of Elders Benson, Brown, and myself.

Now dear brethren and friends do as you pleas on this subject; only let us know immediately either yea, or nay, so that we may either turn to the right hand or to the left.

We must, and will pay our debts; the Lord being willing. And if the Saints, in the east do not appreciate our services sufficiently to meet these small expenses for us; or, rather for themselves: then we must of course seek to the God whom we serve to raise us up new friends, who will aid us; and appreciate our services. And if not, then our hands are abundantly able to earn the money and pay it. And sooner than wrong our creditors we will seek employment, and let the world and the church wait for their blessings, and instructions, till they come to the conclusion that they want them.

I am as ever your faithful servent,
And Shepherd, for Christs sake,
P. P. PRATT.

RELIGIOUS NOTICES

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hour morning, afternoon and evening, at the Marion Temperance Hall, 183 Canal st.

Eld. S. BRANNAN, Presiding.

The Church of Jesus Christ of Latter Day Saints of Brooklyn, Long Island, hold their meetings every Sabbath at the Log Cabin, Fulton Street, at the usual hours.

WM. H. MILES, Presiding Elder.

THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN PUB. — Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. — S. BRANNAN, ED

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Postmasters and Traveling Elders are requested to act as Agents

For the Prophet.

BY E. W. WEBB.

Lo! the day of rest approaching,
See, the morn begins to dawn,
Light o'er all the earth is spreading,
Babel's night will soon be gone.

Yes, the glorious morn is dawning,
Morning of a brighter day,
Hear, O nations! hear the warning,
Cast your unbelief away.

See the promises advancing
Israel now are gathering home,
And the Jews are now returning.
To rebuild Jerusalem

All things now are in commotion,
Nations are distressed sore,
Men's hearts now begin to fail them
Waves beyond their bounds do roar.

Fearful sights and signs appearing,
Won'drous things before unknown,
On the land and sea destruction,
Earth with bellowing earthquakes groan.

These are tokens that the coming,
Of the great Redeemer's nigh,
Saints arise and cease your mourning,
Your redemption draweth nigh.

Kalamazoo, Mich. Jan. 1, 1845.

From the Nauvoo Neighbor.

Incidents of Travel in Yucatan, illustrated by engravings published by the author, John L. Stephens, in 1843.

No. 1.

LABNAH.

Northeast from the mound on which the great wall stands, and about one hundred and fifty yards distant, is a large building, erected on a terrace, and hidden among the trees growing thereupon, with its front much ruined, and having but few remains of sculptured ornaments.—Still farther in the same direction, going through the woods, we reach the grand, and, without extravagance, the really magnificent building represented in the frontispiece to this volume. It stands on a gigantic terrace, four hundred feet long and one hundred feet deep. The whole terrace is covered with buildings. The front represented measures two hundred and eighty-two feet in length. It consisted of three distinct parts differing in style, and perhaps errected at different times. At a distance, as seen indistinctly through the trees, we had no idea of its extent. We came upon it at the corner wich appears on the right in the engraving. Our guide cut a path along the front wall, and stoping, as we did to look at the ornaments, and entering the apartments as we went along, the building seemed immense.

The whole long facade was ornamented with sculptured stone, of which, large as the engraving is, the details cannot appear; but, to give some idea of their character, a detached portion is represented in the above engraving, and, I ought at the same time to remark, is perhaps the most curious and interesting of any. It is at the left end of the principal building, and in the angle of the corner are the huge open jaws of an alligator, or some other hideous animal, enclosing a human head.

The reader will form some idea of the overgrown and shrouded condition of this building from the fact that I have been at work nearly a whole day upon the terrace, without knowing that there was another building on the top. In order to take in the whole front at one view, it was necessary to carry the clearing back some distance into the plain, and in doing this I discovered the upper structure. The growth of trees before it was almost equal to that on the terrace, or in any other part of the forest. The whole had to be cleaned, the trees thrown down upon the terrace, and thence dragged away to the plain. This building consists of single narrow corriders, and the facade is of plain stone, without any ornaments.

The platform in front is the roof of the building underneath, and in this platform was a circular hole, like those we had seen at Uxmal and other places, leading to subteranious chambers.—This hole was well known to the Indians, and had a marvellous reputation; and yet they never mentioned it until I climed up to examine the upper building. They said it was the abode of el dueno de la casa, or the owner of the building. I immediately proposed to decend, but the old Indian begged me not to do so, and said apprehensively to the others. "Who knows but that he will meet with the owner?" I immediately sent for rope, lantern, and matches; and, absurd as it may seem, as I looked upon the wild figure of the Indeans standing round the hole, and their earnest faces, it was really exciting to hear them talk of the owner. As there was a difficulty in procuring rope. I had a sapling cut and let down the hole, by means of which I decended with a lantern. The news of my intention and of the preparations going on had spread among the Indians, and all left off work and hurried to the spot.—The hole was about four feet deep, and, just as my head sunk below the surface, I was startled by an extreordinary scratching and scampering, and a huge iguana ran along the wall, and escaped through the orifice by which I had entered.

The chamber was entirely different in shape from those I had seen before. The latter were circular, and had dome-shaped ceilings. This had parallel walls and the triangular arched ceiling, in fact, it was in shape exactly like the apartments above ground. It was eleven feet long, seven wide, and ten high to the centre of the arch. The walls and ceiling were plastered, and the floor was of cement, all hard and in a good state of preservation. A centipede was the only tenant after the evasion of the iguana.

While I was making these measurements, the Indians kept up a low conversation, around the hole. A mistery hung around it, transmitted to them by their fathers, and connected with an indefinable sense of apprehension. This mistery might have been solved at any time in five minutes, but none of them had thought of doing it, and the old man begged me to come out, saying that if I died they would have to answer for it.—Their simplicity and credulity seemed hardly credible. They had all sense enough to take their hands out of the fire without being told, but probably to this day they believed that in that hole is the owner of the building. When I came out they looked at me with admiration. They told me that there were other places of the same kind, but they would not show them to me, lest some accident should happen; and as my attempt drew them all from work, and I could not promise myself any satisfactory result, I refrained from insisting.

This chamber was formed in the roof of the lower building. This building contained two corridors, and we had always supposed that the great interval between the arches of the parallel corridors was a solid mass of masonry. The discovery of this chamber brought to light a new feature in the construction of these buildings. Whether the other roofs, or any of them, containing chambers, it is impossible to say. Not suspecting anything of the kind, we had made no search for them, and they may exist, but with the holes covered up and hidden by the growth of decayed vegetation. Heretofore I had inclined to the opinion that the subteranious chambers I had met with were intended for cisterns or reservoirs of water. The position of this in the roof of a building seemed adversed to such an idea, as, in case of a breach, the water might find its way into the apartment below.

At the foot of a terrace was a tree, hiding part of the building. Though holding trees in some degree of reverence, around these ruined cities it was a great satisfaction to hear them fall. This one was a noble ramon, which I had ordered to be cut down, and found that the Indians had not done so, and they said it was so hard that it would break their axes. These little axes seemed hardly capable of making any impression upon the trunk, and I gave them directions, perhaps still more barbarous, to cut the branches and leave the trunk. They hesitated, and one of them said, in a deprecating tone, that this tree served as food for horses and cattle, and their mistress had always charged them not to cut down such. The poor fellow seemed perplexed between the standing orders of the rancho and the special instructions to do what I required.

The ramon tree was growing out of the mouth of a cave, which the Indians said was an ancient well. I should perhaps not have observed it, but for the discussion about cutting down the tree.—I had no great disposition for another subteranious scramble, but descended the cavity or opening for the purpose of taking a bird's-eye view of the mouth. On one side was a great hedge of stone projecting as a roof, and under this was a passage in the rock, choked up by masses of fallen stone. It was impossible to continue if I had been so disposed, but there was every reason to believe that formerly there had been some wild passage through the rock as at Xcoch and Chack, which led to a subteranious deposite of water, and that this had been one of the sources from which the ancient inhabitance procured their supply.

From the number of Indians at our command, and their alacrity in working, we had been enabled to accomplish much in a very short time. In three days they finished all that I required of them. When I dismissed them, I gave a half dollar extra to be divided among seventeen, and as I was going away Bernado exclaimed, "Ave Maria, que gracias dan a vd." "Ava Maria, what thanks they give you."

The evening closed with a general gathering of the Indians under the arbour in front of the casa real. Before setting out in the morning the alcalde asked me whether I wished them to assemble for the purpose of talking with them, and we had provided for the entertainment a sheep and a turkey, to which Bernaldo had devoted the day. At sun down all was ready. We insisted upon sitting the old alcalde on a chair.—Bernaldo served out meat and tortillas, and the alcalde presided over the agua ardiente, which, as it was purchased of himself, and to prove that it was not bad, he tasted before serving the rest, and took his share afterwards. Supper over, we began our conversation, which consisted entirely of questions on our part and answers on theirs, a manner of discourse even in civilized life difficult to be kept up long. There was no unwillingness to give information, but there was a want of communicativeness, which made all intercourse with them unprofitable and unsatisfactory. In fact, however, they had nothing to communicate; they had no story or traditions; they knew nothing of the origin of the ruined buildings; these were standing when they were born; had existed in the time of their fathers; and the old man said that they had fallen much within their own memory. In one point, however, they differed from the Indians of Uxmal and Zayi. They had no superstitious feelings with regard to the ruins, were not affraid to go to them at night, or to sleep in them; and when we told them of the music that was heard sounding among the old buildings of Zayi, they said if it were heard among these, they would all go and dance to it.

There were other vestiges and mounds, all, however, in a ruinous condition. The last day, while Mr. Catherwood was finishing at Labna, I rode with Barnaldo to the hacienda of Tahi, two leagues distant, which, and those of Xcanchakan, already presented in these pages, and Vayalke, belonging to the Senora Joaquina Peon, where we stopped on our first visit to Uxmul, were distinguished as the three finest in Yucatan. Before the gate were some noble seybo trees, and near a tiendicita, or small shop, supplied with articles adapted to the wants of the Indians appertaining to the hacienda. The great yard was lined with buildings, among which were the church and an enclosure for a bull-fight, prepared for a festival which was to commence the next day. In the wall of the hacienda were sculptured ornaments from the ruins of ancient buildings. At the foot of the steps was a double-headed eagle, well carved, holding in his claws a sort of ceptre, and underneath were the figures of two tigers four feet high. In the back of the house was a projecting stone figure, with its mouth open, an uncomfortable expression of face, arms akimbo, and hands pressing the sides, as if in a qualmish state. It was used as a water-spout, and a stream was pouring out of the mouth. The buildings from which these stones were taken were near the hacienda, but were mere piles of ruins. They had furnished materials for the construction of the church, walls, and all the edifices on the hacienda.

Besides this there was a great cave, of which I had heard in Merida from the owner, who said he had never visited it, but wished me to do so, and he would read my discription of it. The major domo was an intelligent Mestizo, who had been at the cave, and confirmed all the accounts I had herd of it, of sculptured figures of men and animals, pillars, and a chapel of rock under the earth. He furnished me with a vaquero as a guide and a relief horse, and, setting out, a short distance from the hacienda we turned into a tree-oncumbered path, so difficult to pass through that, before we had gone far, it seemed quite reasonable in the owner to content himself with reading our discription of the cave, without taking the trouble to see it for himself. The vaquero was encased in the equipments with which that class ride into the woods after cattle. His dress was a small, hard, heavy straw hat, cotten shirt, drawers, and sandals; over his body a thick jacket, or overall, made of tanned cowhide, with the sleeves reaching below his hands, and standing out as if made of wood; his saddle had large leather flaps, which folded back and protected his naked legs, and leather stirrup flaps to protect his feet. Where he dashed through the bushes and briers unharmed, my thin blues got caught and torn; but he knew what garrapatas were, and said with emphasis, "Estos chicos son muy Demonios." "Those little ones are the very d—l.

At the distance of a league we reached the cave, and, tying our horses, descended by a great chasm to the depth of perhaps two hundred feet, when we found ourselves under a great shelf of overhanging rock, the cavern being dark as we advanced. but all at once lighted up from beyond by a perpendicular orifice, and exhibiting in the background, magnificent stalactites, picturesque blocks and fragments of rock, which, in the shadows of the background, assumed all manner of fantastic shapes, and, from their fancied resemblance, had been called the figures of men and animals, pillars and chapels. I saw at once that there was another disappointment for me; there were no monuments of art, and had neven been anything artificial; but the cave itself, being large and open, and lighted in several places by orifices above, was so magnificent that, notwithstanding the labor and disappointment, I did not regret my visit. I passed two hours in wandering through it, returned to the hacienda to dine, and it was after dark when I reached the rancho, and for the last time had the benefit of its well in the shape of a warm bath. Throughout Yucatan, every Indian, however poor, has, a part of the furniture of his hut, a bano, or sort of bathing-tub; and, next to making tortillas, the great use of a wife is to have warm water ready for him when he returned from his work. We had not the latter convenience, but at this place, for a medio, we had the alcalde's bano every evening. It was a wooden dug-out, flat bottomed, about three feet long, eighteen inches wide, three or four inches deep, and bathing in it was somewhat like bathing in the salver of a tea-table, but, covered as we were constantly with garrapata bites, mere ablution was as greatful as a Turkish or Egyptian bath.

From the Times and Seasons.

Circular of the Twelve, and Trustees in Trust.

An Epistle of the Twelve, to the Church of Jesus Christ of Latter Day Saints in all the World, Greeting;

BELOVED BRETHREN:—

As the purposes of God roll forth and the work of the Lord hastens to its accomplishment, it is necessary that we, as watchmen upon the towers of Zion, communicate with you from time to time, and put you in possession of such information as may be deemed necessary for your welfare, for the furtherance of the cause of God, and for the fulfilling of those great purposes which our heavenly Father has designed in the rolling forth of the dispensation of the fulness of times, spoken of by all the prophets since the world was.

The Temple has progressed very rapidly since the death of our beloved Prophet and Patriarch. The diligence of those employed, and the willingness of the saints to contribute, have brought it to a state of forwardness, which has far exceeded our most sanguine expectations. You have already been informed that the capitols of the columns were all on; we have also to announce to you that by the time the spring opens we expect that every stone will be cut to complete the Temple, and it will not take long to lay them, when they are all prepared.

Great numbers of carpenters, masons, and other workmen are daily engaged in this arduous undertaking, so that not only is stone being prepared, but the sash, flooring, seats, and other things are progressing rapidly: and it is our design, if possible, so to rush the work forward that the building will be enclosed, and certain portions of it in that state of forwardness, so that we shall be prepared to commence giving the saints their endowments next fall; that the elders of Israel may be prepared by the power and spirit of the great Jehovah, to fulfil with dignity and honor, the great work devolving upon them to perform.

We wish to inform you brethren that the work in which we are engaged is great and mighty, it is the work of God and we have to rush it forth against the combined powers of earth and hell, we feel it to be an arduous undertaking, whilst you, many of you have been enjoying ease, prosperity and peace at home, we have had to combat mobs and to wade through blood to fulfil the work devolving upon us, and you: we have been exerting our energies, expended our money, and employing our time, our labor, our influence, and means for the adcomplishment of this purpose: and feeling confident, dear brethren that you would like to share with us the labor, as well as the glory, we make the following requests;—

We wish all the young, middle aged, and able bodied men who have it in their hearts to stretch forth this work with power, to come to Nauvoo, prepared to stay during the summer; and to bring with them means to sustain themselves with, and to enable us to forward this work; to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints and tools; and let those who are within market distance of Nauvoo bring with them provisions to sustain themselves and others during their stay. And let all the money, cloth, and clothing, together with the raw material for manufacturing purposes, such as cotton, cotton yarn, wool, steel, iron, brass, &c., &c., as we are preparing to go into extensive manufacturing operations, and all these things can be applied to the furtherance of the Temple.

There was a font erected in the basement story of the Temple, for the baptism of the dead, the healing of the sick and other purposes; this font was made of wood, and was only intended for the present use; but it is now removed, and as soon as the stone cutters get through with the cutting of the stone for the walls of the Temple, they will immediately proceed to cut the stone for and erect a font of hewn stone. This font will be of an ovel form and twelve feet in length and eight wide, with stone steps and an iron railing; this font will stand upon twelve oxen, which will be east of iron or brass or perhaps of hewn stone. if of brass, polished; if of iron, bronzed:—upon each side of the font there will be a suit of rooms fitted up for the washings. In the recesses on each side of the arch, on the first story, there will be a suit of rooms or ante-chambers, lighted with the first row of circular windows. As soon as a suitable number of these rooms are completed we shall commence the endowment.

Brethren, inasmuch as you have long desired blessings, come up to the help of the Lord, and help to forward the work that we are engaged in; for we trust that these rooms will be finished by the first of December next, so that you may enter therein and receive wisdom, knowledge, understanding, and the power of the priesthood, which you have so long desired; that you may be prepared to go forth to the nations of the earth and build up the kingdom in all parts of the world; gather up Israel, redeem Zion, rebuild Jerusalem, and fill the whole earth with the knowledge of God.

While upon this subject we would remind the brethren of their duty in tithing according to the laws, and commandments given through Joseph the Prophet, it is the duty of all saints to tithe themselves one tenth of all they possess when they enter into the new and everlasting covenant, and then one tenth of their interest, or income, yearly afterwards. If the brethren will attend to this strictly, and send up the sum by agents appointed by us, whose names you will see in this paper, then we shall hold ourselves responsible for all monies and properties delivered to those agents that the names of several individuals who send their tithing to the legal agents may be entered upon the book of the law of the Lord; if this is not attended to strictly by the branches of the church abroad. they may be disappointed when they find that they have sent their means by unauthorized agents, who have not made returns to the Trustees, and their names are not recorded as they would have been if they had hearkened to counsel. On this subject of regular appointed agencies we would refer you to an article written by the Trustees, Bishops Whitney and Miller, and published in the Times and Seasons of December.

We would further say to the brethren that if there should be any of those churches to whom these agents had not come, let them send their means by honest men whom they may select from among themselves, and in whom they can place confidence; But we cannot be responsible for the conduct of any agents that we do not send, and can only give credit for that we receive. And as the churches abroad have been much imposed upon by designing men, without authority, we would warn them against such persons, and advise them not to pay their funds to travelling elders and others without a written authority from us to which shall be attached the private seal of the Twelve, and their names published as above stated. Those men whom we shall select for agents will be men of honor, men of integrity and respectability, in whom we can confide, and who are responsible, and able, and willing to enter into bonds for the faithful performance of their duty. This course will prevent those many impositions which have heretofore been practiced by villains wearing the garb of saints, and place the churches in a situation that they can forward their tithings with safety.

There is now in the city eight of the Twelve all in good health and spirits, our city is progressing, and the work of the Lord is rolling forth with unprecedented rapidity.

Thus, dear brethren, we have given you, in part, some of the measures and calculations, which we mean to carry into effect for your salvation, and for the furtherance of the salvation of the world. We have commenced a new year, and, as the Lord says; "All victory and glory is brought to pass unto you through diligence, faithfulness, and prayers of faith," so we canuot but hope, that you will renew your exertions, your prayers, and your tithings, for the benefit of Zion; that she may arise and shine, for the good of all people.

We cannot say every thing in one short epistle, therefore, from time to time, as the Lord puts into our hearts instructions, we shall give them unto you; solemnly praying that you will increase your faith, double your diligence, walk by light and obedience, and be instant in season, to do the will of our Father in heaven.—Beware of ungodly men, who creep among you unawares; they are clouds without water, driven about by winds, and will finally be blown into outer darkness.

Our counsel to the travelling Elders abroad is for them to return to Nauvoo by the 6th of April, to Conference, or as soon as possible afterwards, and before they leave, it will be necessary for them to ordain good and wise men to preside over the branches during their absence.

May the grace of our Lord Jesus Christ, a veneration for the names of the first martyrs, first elders, and first prophets of the nineteenth century inspire your hearts, to hear counsel, to keep counsel, to practice holiness, live the life of Saints, and 'die the death of the righteous, that your last end may be like his.'

Done in council, at Nauvoo, this 14th day of January, 1845.

BRIGHAM YOUNG, Pres't.

WILLARD RICHARDS, Clerk.

From the Times and Seasons

To whom it may concern

This may certify that William Snow, Lorenzo Snow, Benjamin Brown, Franklin D. Richards, Edwin D. Wooley, Elisha H. Groves, Willard Snow, Alvah L. Tippets, Elijah Fordham, Jonathan H. Hale, Erastus Snow, Winslow Farr, David Pettigrew, Charles C. Rich, William Perkins, Andrew H. Perkins, David Evans, Alexander Williams, William Geen, Aaron Johnson, Stephen Markham, Evan M. Green, Jonathan Dunham, John Peck, William Hyde, Jacob Foutz, William Moss, Martin H. Peck, James Mewberry, Jonathan C Wright, Noah Packard, Joseph W. Johnson, Jacob G. Bigler, Dominicus Carter, Edmund

Fisher, Lorenzo Young, Stephen Litz, Henry G. Sherwood, Elam Luddington, David H. Redfield. Ezra T. Benson, Pelatiah Brown, and Jedediah M. Grant, have been appointed by the proper authorities of the Church of Jesus Christ of Latter Day Saints, agents, to collect donations and tithings for the Temple in the city of Nauvoo, and for other purposes; and have complied with all necessary requirements by entering into bonds to our entire satisfaction. We hope they will be received as such by all people wherever they may travel.

We hope also that the brethren will have confidence in them, inasmuch as we hold ourselves responsible to credit on the Book of the Law of the Lord, for all donations put into their hands, to the names of the donors, on their tithing.

Inasmuch as this is a very good opportunity, and inasmuch as we feel very anxious that all should double their exertions in order to finish the building of the Temple the next season, that the saints universally will embrace the oprortunity. and donate liberally, that they may the more speedily receive their reward, for great things depend on our finishing the building of the Temple with speed.

In trading for farms, or exchanging for farms, here, we would caution the brethren against doing any business with any other persons than our regularly authorized agents, as all kinds of fraud have been practiced upon the brethren abroad by swindlers professing to be Latter Day Saints, as great friends to the saints, and to be acting for the church. By taking this course the brethren will be sure that their business will be done correct, and they will be saved from those many impositions which are daily being practiced upon the unwary

We have the honor to be your humble servants and brethren in the faith of Christ.

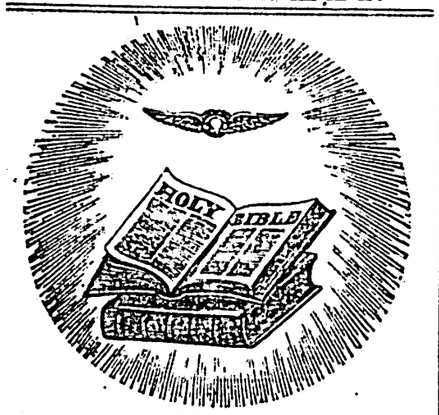
N. K. WHITNEY.
GEO. MILLER,

Trustees in Trust for the Church of Jesus Christ of Latter Day Saints.

Exchange Farms.

We are informed that many of the Latter Day Saints, in Iowa, in several counties in this State, in Indiana, in Ohio, Pensylvania, New York, Michigan, and other places, have farms that they wish to exchange for property, or farms In the vicinity of Nauvoo, or in Hancock county. This is all right, and now is the time to do it.—Send on the description of your property, and what you want in exchange, and bargains can be made. Have your farms advertised in the Nauvoo Neighbor, and your business can be transacted through the medium of the regularly appointed agents of the church, that go out from Nauvoo to all parts of the United States. The present is certainly a fair opportunity to exchange farms, and we hope the saints will improve it.—(Times and Seasons.)

THE PROPHET.



SATURDAY MORNING, FEB. 22, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

The Nauvoo Charter,

As will be seen by this number of our paper, has been unconditionally repealed by the Senate and House of Representatives, and all that is now pending to make it a law, and put it in full force, is the signature of the Governor, who now stands at the head of the executive department of that State.

When were we, as a people, more favored with an opportunity of testing the firmness and integrity (as well as virtue of that party that has made such boasting, both long and loud, of their friendship to the poor and oppressed.

The Governor says, in his message, that Nauvoo, with its twelve thousand inhabitants, cannot get along without a charter, and recommended to the Legislature not to repeal our charters unconditionally, but to modify them and let them exist. This instruction received no attention from the Legislature; but, rushing headlong, passed a bill, sweeping our charters by the board, which is an answer to us, that we are not entitled to our Constitutional rights. Now will the Governor, who calls himself a Democrat of the Jeffersonian school, tamely creep up and attach his name to that document, which he so strongly recommended against; if he does, in what light shall we view him and all his party, as he is their great representative, and is placed in his present position to veto measures ruinous to his constituents. Will not this sever every tie binding us to them as a party? most assuredly it will. Can they succeed in holding the executive administration of the general government without our aid? No! they cannot do it; and if they do not believe it, let them go on as they have done, and if we do not sweep every "mother's son of them" (as the Irishman said) out of all the subordinate departments that are dependant upon a Democratic Executive for their fat ralleries, roast-beef and plum-pudding—then there is no truth in Mormonism, and we will not be able to reach the ballot-box in 1848.—This is no ignaus fatus.

This Number.

In this number will be found an interesting letter from Tahita, one of the South Sea Islands, and a proclemation from the Twelve to the churches scattered abroad, and on our first page will be found an interesting sketch of the travels of Catherwood and Stephens, in Central America, confirming the authenticity of the Book of Mormon. We have been under the necessity of omitting much important and interesting matter for the want of room.

Nauvoo.

We publish in this number a circular from the authorities at Nauvoo, to which we call the particular attention of our readers.

The fact is, the welfare, and even the salvation of the Saints abroad, as well as in the west, depends on our dilligence in building up Nauvoo and the Temple, and defending and protecting the place, the sanctuary, and the people there.

This may seem strange to some, but so it is.—For instance, if Nauvoo is not preserved, built up, and strengthened, and thus kept from the power of the enemy who are seeking our destruction, then the Temple will not be preserved, completed, and enjoyed by the Saints; and if the Temple is lost by our neglect, then there is no Sanctuary, or place on earth where Jesus can come and reveal the fulness of the ordinances pertaining to the holy priesthood, and to the powers of heaven on the earth, so as to restore to the Church those powers by which the ancients subdued kingdoms, put to flight the armies of the aliens, broke the bondage of their oppressors, escaped the edge of the sword. Out of weakness were made strong, waxed valiant in fight, stoped the mouths of lions, quenched the violence of fire, rent prisons, raised the dead, removed mountains, multiplied the widow's oil, fed a nation with manna in a desert, brought water out of a rock, &c. Now if these powers are not held by the Latter Day Saints, they cannot escape the fury of their persecutors, and the troubles of the last days.—And even if they could, they would not be fit companions to share the glory and the society of Jesus; and the ancients who had such faith, and mighty power, because they would fall short, and could not be considered of the same faith and order, therefore they would be imperfect.

Now the Lord will not put any people in possession of such power until he has proved them in all things, whether they will keep his commandments.

If a people would enjoy such faith and power, they must first prove by their works that they will go and come at his bidding, and do with their silver and their gold, their time, and even with their lives, just according to his counsel. Such a people will get such blessings, and no other people will ever get them.

The Church of Latter Day Saints might have had them in three years from the time they were first organized, as well as to have laboured and groaned under oppression, poverty and misery, for fourteen years. But they have never been sufficiently united as a people, nor sufficiently united and trustworthy to obtain them.

And if they are not careful, the same cause will produce the same effects now. And if it does, they will come short of the faith, blessings, and powers which alone can save them. And the Lord will withhold the greater things, and the greater powers, till he can find a people that will obey him in all things.

It does appear to us that the members, some of them, are slow to comprehend and realize their true interests as a people.

Do you realize, my brethren, that the great struggle is now at hand which is to decide whether the kingdom of God can come with power in your midst, or whether it must be withheld till a generation is prepared to receive it? If you did you would arise as one man, and take your means and strength, and throw it into Nauvoo, to build the city, the temple, and to employ, support and defend those who have suffered and bled, and been murdered, robbed and driven, and are now again threatened with extermination.

Yea, your young men, and your middle aged would be there, with a weapon in one hand and a tool in the other, and their pockets lined with all they had, or could command, to buy materials and provisions. And you would swear by the living God, that Nauvoo and the Saints should be sustained, strengthened and preserved from bloodthirsty murderers and persecutors, or else be the burying place of more than thirty thousand patriots, and martyrs in the cause of truth and freedom.

Brethren, complete the Temple, and conduct yourselves worthy of the endowment in it, and the day is ours. The treasures of heaven will be on the earth, the holy men of old, who are translated, or raised from the dead, will be in our midst, and Jesus, and the powers of heaven will be there also. And then shall the kingdom of heaven roll forth in majesty upon the earth, and the saints of the Most High shall be protected in their just and lawful rights and shall have power to preach the Gospel in all the world.

You see by the Governor's message that we should have been distroyed last summer if we had not been sufficiently strong and well armed to keep a lawless banditti of murderers at a respectful distance. And let me tell you that the same murderers are at large now, and that the authorities of the State, have winked at their proceedings, and have removed every obstacle which seemed to hender them from distroying us, by taking away our charter, and our state arms, and by a total neglect to execute the law upon murderers who have been endicted, and who are still openly threatening our destruction.

Now what is the means of preservation for Nauvoo and the temple?

I answer, a plenty of men and means, to maintain, defend, build, strengthen, and establish the city. This, together with union, faith, and righteousness will bring salvation and deliverance to Zion. The way is pointed out, will you fulfil it?

Nova Scotia.

From our correspondent on Prince Edward's Island, we learn still further of the progress of the great work of God; there will be an excellent opening in the Spring for faithful Elders to do a great work, as a public buildings will come into the possession of the Saints that has heretofore been occupied by the Baptist Association. Let us be awake to our tuty.

Later from England

Just arrived as our paper was going to press, a letter from Br. Hyram Clark of Liverpool, accompanied with the last copy of the Millennial Star of January, 1845.

He informs us that a ship will sail on the 18th. or 19th of January for New Orleans, with about 150 passengers for Nauvoo, accompanied by Elders Fielding and Carnes.

The bearer of our intelligence, Br. John Bray and a company of about a dozen, designs locating about sixty miles from the city of New York.

We coppy the following from the Millennial Star.

"We have detained the press this month in order to announce the arrival of Elder Wilford Woodruff, one of the quorum of the Twelve Apostles, accompanied by Sister Woodruff and child; also Elder Hiram Clark, and Sister Clark; Elder D. Jones, and Sister Jones· Elders Leonard Hardy, and Milton Holmes, who belong to one of the quorums of the Seventies; they came into dock on Saturday the fourth instant: also of the arrival on the following day, of Elders Henry Cuerden, and George Slater both of the Seventies.—We congratulate the churches on the arrival of such a reinforcement from head quarters, and feel to rejoice in the prospect of the beneficial results that we anticipate from this visit."

The Millennial Star contains the minutes of the last Nauvoo Conference, also an address to the Saints in England, by Reuben Hedlock, which will be puplished in our next.

The cause of Truth in England is onward in its progress, with a steady and firm increase.

Still later from Nauvoo.

By the arrival of a special messenger from Nauvoo, who left the city three weeks since, we have recieved private letters, public journals, and dispatches from the Twelve and others. All of which are of the most cheering nature.

There is a greater spirit of union and zeal manifested in the church there, than has ever been known before. The spirit of the Lord is resting upon them, with manifestations of his love.

The news of the repeal of the charter by the Legislature, was recieved by the citizens with much indifference, showing their confidence in him, who not only has power to take charters, but life and existance.

The story of the massacree of our brethren in the mountains, is false, correct intelligence from that country report them flourishing in the mining business, and having struck an excellent lead.

Latter Day Saints,

Look out.

We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property n the front rank of the market, will do well to forward us a full description of the same not neglecting the advantages in marketing, and the lowest terms of sale; and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which will be but very small.

This institution will be the means of placing, the property of those who avail themselves of this adantage, in the front of the market, as there are thousands passing and repassing through this city, in pursuit of property, from all parts of the world; and this establishment will soon be generally known, and become a regular depot for land seekers, and we shall be furnished with every information to put them on the right track.—So brethren make no delay in sending a description of your property and terms of sale, and we will do all in our power for you. All letters must be addressed to S. Brannan, (post paid,) No. 7 Spruce St. N.Y.

S. BRANNAN.

Prayer Meetings.

Are held regularly at the following places in this city, on Monday evening at 42 Clarkson st., on Tuesday evening at 111 Lewis st., Wednesday evening 31 Goerick st., Thursday evening at 118 Fulton st., and on Friday evening the Elders meeting will be held at 42 Clarkson st.

The Keys of the Kingdom of God.

These Keys constitute the wide difference which always must exist between the true, Church, or Kingdom of God, and all pretences and counterfeits of the same.

All the jarring systems which do, or have existed in the name of Christ, have been caused by the absence of these keys. Take these away and mankind may have ten thousand different organizations, Churches, forms, creeds, ordinances, officers, etc., but to have the kingdom of God is impossible.

On the other hand, restore these keys to the earth, and you have only to give heed to them, and be governed and directed by them, and it constitutes the kingdom of God.

It is the want of understanding on this point that not only causes sectarians to reject the fulness of the gospel, and to be contented with their own systems, but also causes many of the members who embrace the doctrine, to apostatize and depart from it.

They think that it is the right form alone which produces the power and gifts of God among them, and therefore they are not particular as to the right authority. Hence they begin to say in their hearts, "Who is Joseph Smith?" or, "who are the Twelve, that we should obey them in all things? Are not we also elders and apostles?—Have we not the priesthood? Will not the same forms and doctrines, produce the same effects let them be administered by whom they will?" So they come out in rebellion against the authorities who hold the keys of the kingdom, and slight, or neglect, and even despise their council. The result of this is, that they lose the sweet and joyous influence of the Holy Ghost, and drink in another spirit, which darkens and bewilders the mind, fills it with doubt and fear, and finally with the spirit of lying, and sometimes even with murder.

Under this influence they claim to be Latter Day Saints still; and for a while hold on to a belief in the books, forms of doctrine, and ordinances of the same. But at length, finding the effects no longer follow the forms, they begin to doubt the whole, and an awful feeling of dispair comes over them; they then give loose to all manner of wickedness, curse and mock God and the most sacred truths, and become like the fallen angels; and unless death puts a speedy end to their career, they will most probably be found conspiring against all law and government, and entering into secret plans and associations, to murder, steal, plunder, and commit adultery, and all manner of evil works.

One has only to read the history of the Church and the dissenters from it, as published in the Book of Mormon; and also to observe the history of the Latter Day Saints, and the dissenters from them, from 1830 till now, in order to see thousands of illustrations of this same principle.

Now ye Latter Day Saints, one and all, harken to the voice of one who has had experience in this Church from the beginning, and who knows the spirits and motives which operate in the human mind, both for and against the truth.

Do you want to be saved in the kingdom of God? if you do, there is one way, and but one, and that is to obey the gospel, and then be governed in all things by those who hold the keys of the kingdom, from that time forth and forever.

That will unite and save you in time and in eternity; a contrary course will not.

And now let it be known to all sectarians and Saints, and all mankind, that there is no other means, nor road, nor path, nor way for this generation to be saved, but by the keys which God has restored in this age, for the restoration of all things, and for the organization, government, and perfection of his kingdom upon the earth—Neither will his spirit and gifts attend any other administration but that which is authorized and sanctioned by them.

The Ervingites may fast and disfigure their faces, the Millerites may pray, the Methodists may shout, the Catholics and Protestants may wrangle about bishops, popes, and genealogy; the Baptists and Presbyterinns look for refreshing outpourings and revivals, the Campbellites immerse for remission of sins, and the dissenters from the Church of the Saints, may lay on hands, and annoint with oil; and even those who may belong to the Church of the Saints, may do all these things, and still disregard council, and be led by their own notions instead of being led by the keys of the kingdom; and all these things will profit them not.

They will wax worse and worse, and be more and more divided; till Christ will come and sweep them all away.

And at last, when brought into judgment, this will be the condemnation. "God spake, and they would not hear; He stretched out his hand, and no man regarded; He sent his servants, and they would not obey them:"—Therefore they remained under condemnation.

Some will think this is hard, but it is no harder than his former dealings with man.

All generations who have been favoured with the kingdom of God, have been placed in cimilar circumstances. And I think all parties are now willing to acknowledge, that when God sent persons in days of old to organize and govern his kingdom, no person could reject their authority and council, and still, be justified and blessed with the spirit of the Lord.

Well, says one, I don't care, I shall do as I please. I am not going to be controlled in my property and pursuits.

I obey the Gospel, and that's enough.

I shall do as I like with my property; in short, I shall emigrate where I please, follow what pursuit I am a mind to; marry out of the Church or in; live single or take a wife; drink spirits or be sober; build temples or not build them. What are all these things to the leaders of the Church, if I am only a good member, and believe in, and obey the ordinances?

And further, what business is it to them whether I obey this elder or that elder? Elder——— is a smart man, and he knows a thing or two as well as others; and what is the use of our being nosed about by such men? they are no smarter than any body else.

To all such spirits, and sayings, I would reply, that they may do as they please in all these things, but let them remember this one thing, viz. that they will not enter the kingdom of God, till they repent and take a different course, and possess a different spirit.

All who enter the celestial kingdom, will enter it by obedience in all things to those who hold the keys of it, even as they obey Christ, and as Christ obeys the Father.

Their property, their time, their tallents, and even their life itself, must all be at the disposal of the Almighty, at all times, and under all circumstances. At his bidding, they must go or come, give or lend, or sacrifice all things for the cause. As willingly as Joseph and Mary left all and fled into Egypt. Or as Abraham left father, house, kindred, and property, or offered his son at the bidding of the great God.

All who are not willing to do these things are not fit for the kingdom, and all who have not confidence in the authorities who hold the keys, are decieving themselves in professing to be Latter Day Saints.

P. P. PRATT.

Important from the South Sea Islands.

The cause of God is onward—English missionaries leaving the flock for the wolves—Some Baptized into the kingdom—More standing ready to obey—One hundred evangelists wanted.

TAHITI, August 15. 1844.

Dear Brother Young,—An opportunity having presented itself of sending letters to America, and believing also, you would like to know how the work prospers in this distant land, we thought we would address a few lines to you, giving account of our prosperity and also a brief sketch of the political state of affairs here. To do this it is necessary to go back to the time we first made the Island of Tooboui, which is a small Island about 300 miles south; of the circumstances of our making that island was one unexpected; one which the captain tried to avoid, but unsuccessful, his object being to recruit the ship however, before arriving at Tahita he thought he would send a boat on shore, and learn if it afforded any thing he wanted, this gave us an opportunity of going on shore which we gladly embraced after being shut up on board our ship for almost 7 months we found the natives very friendly, and very religiously disposed although there was no white missionaries on the Island, neither had been for a great length of time. Soon as they learned that we were missionaries, they were very anxious to have one or more of us stay with them. There was a number of very respectable American mechanics here on the Island who were very anxious to have one of us stay, there being an effectual door open for us. It was thought best for one to do so, and the lot fell upon brother Pratt, by his own choice. After a short stay, we bid him adieu and sailed for Tahita, where we arived on the 4th of May. Circumstances certainly looked very unfavorable when we arrived, but we could do no better than stay, as there was no other way open for us. The circumstances we will briefly state as follows: The French, as no doubt you are already aware, has already taken popsession of these Islands, dispossessing Queen Pomare, and establsihed their own government here, which indeed has been a most fortunate thing for us, for had the native government been in full force when we arrived. Most likely the missionaries who hitherto have been mighty in this kingdom would have so influenced the natives against us as to prevent us from landing; but thank the Lord their greatness has had a downfall, and a mighty one too in this land. There had been one battle fought when we arrived, and the natives were still under arms, threatning daily to come down upon the French, and annihilate them. Under these circumstances it was that we obtained permission from the French Government to land as missionaries. There being no convenient place in town for us to stop at, we moved into a missionary station about four miles below it. This was rather grevious to the pastor of the flock, to think the wolves were coming so near without his being able to drive them away; but such is the case, that is if he was a mind to call us wolves, and he could not help himself, he shortly came to see us, and we had quite a chat together. He said he would not believe Mormonism anyhow, though he should see two or three raised from the dead, hinting at the power of Godliness in the church, we told him not to be alarmed, as probably he never would be troubled with the sight, while he was in his present mind at any rate. He thought very strange of our coming here as there were so many missionaries here already, and thought we had better leave for some other place, where we were more needed. We told him, as to there being so many here already, we had nothing to do with it, if God sent them here, well and good, if not, they must look to that themselves, as for us, God had sent us here and we believe God new where we were needed as well as he did, and we did not intend turning Jonah yet a while at any rate, but calculated to do the errand the Lord had sent us on, which was to warn the people of the great things that awaited them, and make known the way of their escape, which was by repenting and embracing the covenant that God had renewed in these last days, which would entitle them to all the gifts and graces ever enjoyed by any people on earth. These things he tried to make light of, but they came with such an over whelming flood of bible testimony, that he could not bring a single argument against them of any kind but redicule. But I must hasten, after we had been here about six weeks, (during which time we had not obtained the privilege of preaching once in public,) the French force went up into the next missionary station, above us where the native forces were encamped, and gave battle to them. During the engagement an English missionary who was residing there, was killed, whether this circumstance alone started them or not, we do not, but at any rate shortly after it the news came, that they were going to leave, all but two, some for the navigators and some for England. Thus we see the Lord is working for us and that too in a way we least expected, and could hardly have hoped for. They are not all gone as yet, but are doing so as fast as possible, and the quicker they are off the better we shall like it, and the better it will be for us, for they are continually opperating against us with every energy of their soul.

We preach in English every Sabbath, at present and considering the few European inhabitance here, our meetings are well attenden, and good attention is paid, there is considerable interest awakened among the people, four have already been baptized, and we hope ere long many more will be. We feel that the Lord is working with us. Our labors among the natives as yet, have necessarily been very limited owing to the unsettled state of affairs, they are also, in a most deplorable condition in a moral point of view, notwithstanding the fifty years labor of the missionaries.

We have just received a letter from Br. Pratt. He writes us that several of the Americans, who I mentioned as living there, have been obedient to the gospel, and have taken hold of the work in earnest to assist in building up the kingdom. He also states, that he has had a call from an adjacent island to come and preach to them and indeed were we divided into a hundred different parts and each part different preachers of the gospel, we would have as much as we could attend to, and more too, so greate is the work in these Islands, how many Saints will be made out of them is hard to tell, time and tabor alone can prove that, but one thing we think is certain, and that is they will take hold of it almost to a man, it may be hard in some cases to obtain a foothold, but when it is once obtained, we think there is no difficulty in making them believe the truth.

We have not as yet heard one silable from home since we left. It is certainly very unpleasant to be shut up on a lone Island of the sea, and debared as it were from all communication with the world, especially when so many who are dear to us by the strong and tender ties of the everlasting covenant· Are exposed to the relentless persecution of their unmerciful enemies.

Please write us on the receipt of this what to do, and how to act, for we feel to stand in need of your council. Our love to all. We request an interest in the prayers of the church.

We remain yours, &c.

NOAH ROGERS.
BENJ. GROUARD.

P. S. Br. Pratt also writes that many of the natives on the Island are now all ready to be baptized, and all he is waiting for is to acquaint them more fully of their duty fter being so.

A word to the Saints on dancing and other amusements.

BY P. P. PRATT.

Music, dancing, feasting and merriment, are of Divine origin, and are of too sacred and holy a nature in themselves, to be enjoyed for vain and trifling purposes and occasions, or by persons who are unworthy and disqualified to enjoy them in their original purity.

For this reason, as well as for several others which I will name, I think the members of the Church of Latter Day Saints ought not to indulge in them at present. We are not sufficient ly holy and pure as a people to be worthy of such enjoyments; and we are not qualified to use them for the glory and praise of God, and with thanksgiving.

Again, we are not sufficiently seperated from corrupt society to indulge in such enjoyments without mingling with the idle, foolish, vain, and impure, not only around us in the worldly circle, but in our own society, which is made up of the good and bad, and of all grades and degrees of the pure and the impure; from the honest, humble, confiding, and zealous Saint, in whom there is no guile, to the partially corrupt, who are perhaps trying to reform and lead a better life; but who frequently stumble and give way to temptation; and from these to the most abandoned and designing knaves and villains, who creep in unawares, not for the purpose of becoming better, or of enjoying the benefits of the Gospel, but for the purpose of cloaking their real character and designs, and of imposing upon the innocent and unsuspecting.

The present state of society among the Saints is such, that it is perhaps almost impossible to get twenty or thirty together, without their being composed of these different and opposite characters in a greater or a less degree.

That is, there will be persons of corrupt and impure motives who would if possible take advantage of, and corrupt the innocent, and lead them into bye and forbidden paths. Others would be there to watch for iniquity, and to make offence of each friendly word or greeting. Indeed, it is very seldom at present, that twenty members are together without one or more of the number being a candidate for apostacy, and who will eventually publish all that is said and done, and a great deal added or misconstrued in such a manner as to make the most innocent words or actions appear both wicked and ridiculous.

Now I would ask the children of the Kingdom, the candidates for immortality, if, under the present circumstances they are prepared for music and dancing, plays and merriments, and to mingle in the most confiding and endearing manner in such society, in a way which opens an easy door for every kind of corruption and abomination; and in a manner calculated to unite the Church with the world, and to mingle the true with the false, in all the social and domestic connections?

Do we not all understand perfectly that the obect of the work of God in this age, is to seperate the wheat from the tares; first, by the Saints seperating themselves from the world with all its errors, priestcrafts, traditions and follies, by repentance and baptism? and secondly, by ceasing to mingle in the vain fashions, amusements, and abominations thereof; and by breaking off the social connections, so far as may be, so as not to intermarry and rear our children in the same errors, traditions, and wicked customs?

Do we not understand also, that the Church itself must be sifted and re-sifted, till the bad is sifted out, and blown away as chaff, and the good alone left remaining in the kingdom?

Brethren and sisters, that will be my time to dance, to have music, feasting, merriment, and more free, social, and friendly greetings; in short, it will be my time to enjoy society, in all the confidence and warmth of affection and endearment.

Until then, none need expect me to join in dancing, plays, public kissing parties, or other public amusements.

I have not come to play with, or to amuse this generation; but to admonish, instruct, reform, and save them if possible; and if I cannot save them nor benefit them in any way by the truth, then I have only to mourn out my days among them as best I can, till I am honorably released from all further obligation to them, and suffered to withdraw from all further association

If the Saints wish to know how soon our day of joy and merriment will come, I would say, that I hope at least to begin to enjoy life and amusement more abundantly, by the time I am seventy or eighty years of age; and at the age of a hundred and twenty, I hope to be so far in my prime, and that society will be in a fit state to venture a dance; therefore, they may look for me to dance about those days. And I hope then to be able to converse freely, and even to impart a kiss of pure and social affection to those I love. In that case I shall want friends to participate with me, no doubt; so I hope in view of those glorious times, there will be a preparation among the candidates for these high honors and enjoyments from this time forth; as I am already thirty seven, and withal, growing older every day

But, however, in regard to the time, I would say that it depends very much upon the Saints themselves, as they are the salt of the earth, and the very persons on whom the burden is laid, of bringing the earth and its inhabitants to a more rational and pure order, and of exalting and purifying society. If then, they are impatient for these glorious days, or, for that golden age, I would advise them to commence more fully from this time forth to establish families and society and all social intercourse upon more refined and exalted principles and practices. In short, not only the religious doctrines, but the entire taste manners and habits of the present generation need a radical change or reform; and be assured it never will be done till the Saints do it; for it must be done by the prevalence of truth and pure intelligence.

Now I would say to the members of our society in plain terms,—Do not indulge in frolicking dancing, plays, theatres, holiday amusements, vain and foolish expenses and extravagant fashions and vanities. Do not indulge in the pride and lusts of the world and the flesh; abstain from fornication, and from vain, corrupt and foolish conversation, and from every principle which is calculated to corrupt and captivate the mind.—Give yourselves to prayer, and to reading, searching, and conversation, which is calculated to instruct, edify, and exalt the mind and affections; that you may be qualified in all things to receive your indowments and preparations for the high and exalted society of the heavens. If you do not pursue this course with full purpose of heart, you will be rejected and cast off; and the Lord will find a people who will serve him in spirit and in truth.

Perhaps some persons will read this article and be ready to enquire why it is that the society of the Saints is so corrupted with bad members as is intimated in the beginning of this article. For their special instruction, I would just inform them that the more pious and good part of community (speaking according to outward appearance) are too pious and good at present to humble themselves and come into the Gospel in its fulness; therefore they prefer their own piety and goodness, to the keeping of God's commandments; while the publican and sinner in many instances, enter the kingdom of God before them. The gospel is for sinners, to call them to repentance that they may be saved, while the pious perish in their own piety.

Nauvoo Charter.

The State Register of the 24th says: "On Tuesday last the House took the final vote on repealing the charter: which passed in the affirmative—yeas 76, nays 36. Every vote cast in the negative, was by a Democratic member."

They that kill the prophets of course, would kill laws and charters but they can't kill the truth; and what difference will it make whether the sun rises in the east and sets in the west or rises in the west and sets in the east:—night will come upon the world as soon one way as the other.—Nauvoo Neighbor.

The Franklin (Me.) Register thinks the Mormons possess spirit, "whatever may be said of their peculiar religious or political opinions;" and that the Mormon temple will cost $400,000"—[which will be nearer one million]

The reason for all these things is we have better religion; better politics, and a better plan for a temple:—all founded in direct revelation, just like the bible and apostolic gospel: and then we have the Book of Mormon extra, showing who made the antiquities of America, &c.; and the and so forth, is all the beauty of it.—Neighbor.

From the Nauvoo Neighbor.

Meeting of the Citizens.

At a large meeting of the citizens of Nauvoo, convened at the stand, on the 14th day of Jan., 1845; Daniel Spencer, Mayor of the city, was called to the chair, and James Sloan appointed secretary; and Samuel Bent Alpheus Cutler, C. C. Rich, Phinehas Richards, and David Fulmer, were appointed a committee, to draft a preamble and resolutions, expressive of the sense of this meeting on the proceedings of the city council, and the action of this meeting. The committee retired and in a short time, returned the following, which were adopted unanimously.

PREAMBLE.

Whereas, The city council of the city of Nauvoo, have presented to this meeting, a preamble and sundry resolutions setting forth the fact, that enemies to the common welfare of the people of this State, attemting to get up an extensive popular excitement prejudicial to this people and the country at large; and whereas, said resolutions set forth an unqualified reprobation of all unlawfull and villainous conduct whether under the false coor of Mormonism, or the real guise of mobbers, blacklegs, bogus makers thieves wolf-hunters, or murderers; therefore we hereby express our perfect concurrence in the said preamble and resolutions.

And whereas The Warsaw Signal, the Alton Telegraph and the Quincy Whig, have been as we believe industriously engaged in circulating falsehood; disseminating discord and the principles of mobocracy; and whereas Mormon extermination; pillage; robbery and murder, have received both countenance and apology in these scurrilous prints as we believe. and whereas the pen of murderers as we believe has occupied the columns of these papers in order to defend the cries of innocent blood that ascends to heaven for vengeance; and whereas, a large share of the thefts spoken of and blazed through the land, are wholly without existance when traced out as appears not only from the instance recorded in the Governor's Message concerning horse stealing, but from other similar instances, too numerous to mention; and whereas, it has been zealously reported, that much stolen goods could be traced to Nauvoo and that no citizen could enter our city to search for thieves and stolen goods, because the thief and goods would be screened from detection by the Mormon fraternity, and the person in search, would be in jeopardy of his life; and wereas, thieves and counterfeiters have in some instances fled to our city, either under the mistaken apprehention that we would screen them, or from a malignant design to palm upon us ther own crimes, and thereby draw us under the lash of persecution. And whereas, it can be proved that individuals, in order to swell the list of Mormon depredations, have reported property to be stolen, which at another time they have acknowledged, they sold the same property and received pay.

And whereas, bee yards have been robbed, the hives left at the Mormons doors to palm the theft upon us, when the honey has been found in the houses of our enemies; and whereas, an innumerable number of such infamous tricks have been played upon us, by our enemies, as we believe, for the purpose of blackening our character in the eyes of honest men; and whereas, our city is nightly infested with a set of outlandish men, who, we believe, visit us for no good purpose, who do not appear to have any lawful business, but rather as we believe, are endeavoring to scatter among us, their bogus and counterfeits, prostitute the virtue of the place, deposite stolen goods, or steal from us, and by every means in their power, sow the seeds of discord, strife, confusion, mobocracy, and murder, that in the end they may uproot our beautiful city; and whereas, that in some instances, when the ministers of justice have visted our city, at the dark hour of midnight, for the purpose of making legal arrests, as they say; we believe what is reported to us, that they have employed runners to steal saddles and bridles from their own horses while in our city, for the purpose of damning us in the eyes of the community.

And whereas, the Chief Magistrate of this state, after a second and protracted visit to this city, and much pains taken to investigate the charge of promiscuous stealing, reports to the Legislature as follows.

'Justice, however' requires me here to say, that I have investigated the charges of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community, than in any other of the same number of inhabitants; and perhaps if the city of Nauvoo were compared with St. Louis or any other western city, the proportion would not be so great."

And whereas, The printing office of our open and avowed enemy, Dr. Foster, was set on fire, in this city by himself, or by his instruction as we believe, to fan the flame of mobocracy, which fire was only prevented by our vigilant police.

And whereas, We firmly believe, that our enemies in this city, have several times attempted to fire their own buildings and have only been prevented by the diligence of our officers.

Therefore, be it resolved, unanimously, That we will use all lawful means in our power to assist the public to prevent stealing and bogus making, and bring the offenders to justice.

Resolved, That to prevent further depredations in our city, by lawless desperadoes from abroad, we approve of the raising of 500 Police by this city.

Resolved, unanimously, That we invite all honest man to watch closely their property, and arrest all thieves; and if they shall catch a thief in the act of stealing, challenge him to stand, and if he refuses so to do, and flees, so far as the Mormons are concerned, we will be satisfied if the owners of the property, shall speedily send after him a writ of Habeas Corpus sealed with lead to arrest his progress, but after all, should the thief prove to a mobbocrat, alas! alas!! O what a pity!

Resolved, unanimously, That 50 delegates be sent to the surrounding country to inform the people of the designs of our enemies now concocting in their secret and public meetings so that the honest part of the community, may unite with us, to prevent stealing and secure peace.

Resolved, That these proceedings be published in the papers at Nauvoo, with a request that other papers copy them.

DANIEL SPENCER, Ch'n.

JAMES SLOAN, Sec'y.

For the Prophet.

The Apostates and Murderers.

Why does the Prophet not reply to the slanders and abuses which are heaped upon the saints by apostates, murderers, and their accomplices and those who apologize for murder.

Are the Saints so ignorant as not to know that they are accused by certain public journals, of stealing, robbery, bogus making, polygamy, adultery, and all other crimes?

Why do they not reply to these gross charges? These questions naturally arise in the minds of some of our brethren and friends. Therefore we shall proceed to answer the inquiry once for all.

In the first place, then, we neither have time nor means to reply to such a constant flood of foul and malicious falsehoods as are continually poured forth in torrents upon the heads of the Saints.

In the second place, the people who publish them, and those who patronize such publications, do not want the truth, but would sooner have a lie—as their express object is to procure the murder of all the men, women and children of the Saints, which they verily believv they can do effectually, by working upon the credulity of a prejudiced world.

In the third place, those who love the truth and hate a lie, will readily see the corrupt, unfeeling, cruel, partial, unjust, envious and hateful spirit which is breathed forth and manifested in such publications, and will know by their common sense, as well as by the spirit manifested before their eyes, that a large community of people gathered into society from all classes, countries and ranks of life, would have more conscience, more moral virtue than to be guilty of such crimes as are charged to our entire people, at home and abroad.

As a fourth and last reason for our silence on these subjects, we would remind the public that all our actions, precepts, doctrines, principles and publications are a direct reply to these slanderous abuses. They all speak with a voice of thunder, that we, as a people, aim at innocence, virtue and truth, while at the same time one has only to read the publications of our enemies, to learn from themselves, that they aim at murder and destruction.

For instance, the public journal of the apostates and desenters, published at Pittsburgh, after referring to, and crediting certain statements against the people of Nauvoo, as published in the Warsaw Signal, (whose editor now stands indicted for a most cruel and cowardly murder, and who has boasted of the murder of the Smiths, and tried to apologize for it in almost every number of his paper,) comes to the conclusion that the fate of Nauvoo is sealed, and intimates that its inhabitants will all be murdered by the good citizens around them, merely because 'THEY THINK' the inhabitants of Nauvoo are guilty. And the journal above alluded to, adds that it will make no odds as to the doom of Nauvoo, whether its people are guilty or innocent. They must perish—'IF THEY WERE THE GREATEST SAINTS THAT EVER LIVED,' unless they can remove the prejudice of the murderous gang who are seeking their destruction, 'and convince them of their innocence,'

The same journal adds that there must be an awful den of 'great rogues' somewhere in the vicinity of Nauvoo,' and if it is not in Nauvoo it must be SOMEWHERE ELSE!' Now the Apostates at Pittsburgh, who published such ideas as the foregoing, know perfectly well, and so does all the world, that there is a gang of murderers running at large, in and about Hancock county, and that they and their apologists number several hundred. So well is the fact known to them, that they actually publish that some sixteen thousand citizens in and about Nauvoo are almost sure to be murdered by them, even if they are innocent, and the greatest saints in the world.

But it cannot be that these men, who are, (according to the journal in Pittsburgh) seeking and intending to murder all the men, women and children in and about Nauvoo; and whose hands are now dripping, as it were, with the blood of the Smiths: It cannot be that these men would lie or steal! O no! says the Pittsburgh journal.—'They are entitled to belief!'

Now if the apostates at Pittsburgh, and their good friends of Warsaw Signal memory had any sense of law or justice left, to say nothing of mercy or humanity, they would prove the Saints guilty, and only destroy them according to law, instead of requiring the Saints to prove themselves innocent, for in all rules of law or justice, all persons are innocent till proved guilty.

But if we may credit their own statements, it has come to this at last, that 'the best Saints in in the world, and the most innocent people that exer lived,' must convince a gang of murderers that they are innocent, or they will be killed, and their city laid in ruins.

O where is justice? where is humanity? where is law and right, liberty and protection? And lastly where is faith and reliance on the God of Israel? that such an insult, such a reproach should be offered to his attributes of justice, mercy and power, as is offered by the journal of the apostates at Pittsburgh? Who dare to profess godliness and then deny his power and goodness so far as to publish to the world that 'the most innocent people—the best Saints that ever lived' MUST meet the fate assigned to them by the hosts of the uncircumcised, merely because 'they think' them guilty.

Ye saints of the Most High, shall we reply to such insolence and blasphemy—such proud boasting against the Lord God of Israel?

Shall we stop to reason and argue with such beings? No, Heaven forbid! Let us rather seal our lips and pen in silence on these subjects; and blush that we are also men, on the same planet with such beings.

Let us, like Hesekiah, spread these threatenings and this reproach before the Lord, and put on sackcloth and pray before him; and it may be that he will open his eyes to see, and his ears to hear the blasphemy and boasting wherewith his name is reproached, and will come out upon the hosts of Assyria and destroy them; and put a hook in their nose, and turn them back by the way which they came, and spare his heritage, and enable the Daughter of Zion to laugh them to scorn, and to shake her head at them. But if not, let us die by their hand, on our own ground, and in defence of our homes and families, for it is better to die than to live with such a geueration as this. For then we shall rest in peace, where the wicked cease from troubling, and the weary are at rest.

As to the spirit manifested by our enemies, the apostates, who claim to be saints, I court not its society, its heaven or its enjoyments, nor do I love or fear the God who inspires it.

I know it is the opposite of all good, and of all happiness, of all purity, mercy and humanity, and I pray my heavenly father in the name of Jesus, to deliver me, and all his children from all who have such a spirit, both in time and in eternity. Amen.

P. P. PRATT.

From the Nauvoo Neighbor.

Another Mormon Expose.

"Mormonism."—The Springfield (Ill.) correspondent of the 'St. Louis Republican says: 'It is mentioned here that Wood who acted as one of Joe Smith's counsel at the time of his death is endeavoring to prevail on the "prophet,s" wife to make a full exposure of Mormonism, and to allow him to publish it and that she has about consented so to do."

We clipt the above out of the "Washington Globe" and are not surprised to find it there, but we must admit that the desire of many people to swallow, 'expositions of Mormonism' greatly exceeds the virtue and honesty of the age 'If Wood had wit enough to prevail upon the prophet's wife what has she to expose? Booth, Howe, the Spalding story, old Brother Himes of Boston, Sunderland of Zion's Watchman, Dr. Bennett with great pomp, the Laws, Sidney Rigdon and perhaps, an hundred o here, have exposed Mormonism to an iota; and yet the Globe chimes in with a malevolent sacerdotal phalanx to re expose Mormonism or at least the prophet,s wife has ABOUT consented so to do and allow Wood to publish it,,

"When the sky falls we shall catch larks."

Wonder if these men mean to gull this generation with a continual exposure of Mormonism, and yet it will not stay exposed! Have the community of discerning men lost their reason or do the blind lead the blind? exposure has followed exposure in quick succession, and now we are gravely informed that a little "plurred brief,. Blackstone. is endeavoring to make a full exposure through the prophet,s wife!

Suppose we say a word concerning the "prophet,s wife," Mrs Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in this ninety ninth expose of Mormonism, as a fixed star from a gambler,s lamp at midnight. The very idea that so valuable and beloved a lady, could be coaxed into a fame of disgrace like the above is as cruel and bloody as the assassination of her husband at Carthage. There is no honor or shame in this generation; or after thay had murdered an affectionate husband, and left his wife and a large family of small children to mourn his loss and struggle against the woes of life, they would give the family a chance to drink once without the wormwood and gall!

The fact is. the story must have been put in circulation to injure the Latter day Saints; and as Mrs Smith was one of them to destroy or murder her reputation, and create division in the church; but let us say once for all—Mormonism exists by unity; and as to its "exposure—Ten, thousand elders are constantly exposing it to the understanding of the world in America, Europe, Asia, the islands of the sea and peradventure to the spirits in prison, while Jehovah, as he hath ever done; gives line upon line, precept, upon precept; here a little and there a little, and Wood may try to prevail; correspondents such as that black-hearted villian, Davis of Alton, may write to the St. Louis Republican, and the Globe. with all the rancid race; that now preys upon the mortlity of the community and government; may spread such falsehoods like the pestilence that walks in darkness—and Mormonism will go from heart to heart; from place to place, from state to state, from nation to nation, from laud to land, from continent to continent till Israel is saved and Babylon shall have sunk, like a mill stone cast into the sea. Praise God

If Mormonism copes with thousands in his youth, what may be expected in manhood?—The glory of God covered the heavens, and the earth was full of his praise. saith the prophet Then. about then, mean men and liars, will receive their reward, and the saints theirs—for God will reward every man according to his works,

The glory of America has departed,—the virtue of freemen has been corrupted, and the good name of liberty has been filched from the 'asylum of the oppressed' by wicked men in high places. How has the gold become dim!—Where has truth hid? and why are twenty millions of people at ease while the Lords f the Philistines are gambling for the ark of the covenant? Remember Egypt, remember the days of old, remember dagon must fall, and remember when you slander the saints, there is a God in Israel, who will come forth out of his hiding place like a thief, and then wo to the world because of iniquity

Signs of the Times.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers.—(Isaiah 49th chap., 22 23 verses,)

From the New York Sun,

Restoration of the Jews.

"The Messrs. Harper have published, in a handsome pamphlet, the discourse of Mr. Noah on the Restoration of the Jews, with a map of the Land of Israel. As much curiosity has been excited to read this discouase, a very large edition will no doubt be circulated, It is interesting to know, while referring to this subject, that a meeting has been recently called in the Hanover Rooms, in London, for the purpose of recommending the foundation of a Society to be entitled 'The British and Foreign society for promoting the Restoration of the Jewish nation to Palestine.' It is proposed to accomplish this object by endeavoring to induce the British Government to take the Jews in Palestine under their special protection; to negotiate with the Porte for the independence of that country, under the protection of England, and the great powers who might concur in the object; and to aid, and to call upon all Christendom to aid in the conveyance of poor Jewish families desirous to return to the land of their fathers, to locate them properly on the land under the direction of skillful agricultural agents, and to provide them with seed, implements of husbandry, and provisions until they reap the first harvest. Resolutions approving of such a Society were adopted. It is remarkable that this proposition should have been made in England about the same time Mr. Noah was making a similar proposition here."—(Express.)

The Messrs. Harper have taken more than usual pains in getting up the above pamphlet, which is upwards of 50 pages of large letter on a beautiful paper. The map is peculiarly interesting, as it embodies the Survey made under the Rev. Dr. Keith, and restores several portions of the Land, supposed to have been hitherto alienated, and shows that the property rightfully belonging to Israel by a deed which never can be contested, amounts nearly to 600,000 square miles, reaching from the Nile to the Dardanelles, and from the Mediterranean to the Persian Gulf. The plan proposed to Mr. Noah of promoting the restoration of the Chosen people by securing to them possessions of land for agricultural, manufacturing, and trading objects, seems, by the above, to have been anticipated by a proposition in London to establish a British Society in aid of the restoration and to induce the British Government to take the Jews of Palestine under its special protection. This proposition independent of its humanity, has much in it of policy. No movement could attach the Jews throughout the world, more firmly to Great Britain than such an one. Successfully carried out—it would place the affections—the religious attachments, and pecuniary and commercial facilities of that enterprizing and wealthy people, wholly at the disposition of Great Britain, producing wonderful results from a mere effect of policy, and humanity, equity and good feeling, and is attainable with the greatest ease. However, the whole horizon is lighting up with bright and extraordinary events. By the last advices from Europe, it appears that Jerusalem had been besieged by the Mountaineers from Lebanon, and the Governor had informed the Consuls and the various religious associations always residing in that interesting City that he could not insure their safety, so plunder and massacre necessarily must result from the success of the hordes hovering about Mount Libanus. Should they be in sufficient force to carry the place, which is not strong, it follows that the European powers will be compelled to take prompt measures for the protection of the persons and property of the Christians in the Holy City. In the wars between Mehemet Ali and the Sultan of Turkey, Syria was conquered and placed under the control of Ibrahim Pacha. When Mehemet Ali returned to his allegiance to the Sultan, Egypt re-conveyed Syria to Turkey, but it is evident that in the midst of many troubles and surrounded by revolting provinces, Turkey is in a very enfeebled condition and cannot afford that security in Syria, which is at this time required. All Christendom has an interest in Palestine, and will forever feel an abiding attachment to a country from which spring the the doctrines and faith of the Redeemer. The Greeks and Catholics, independent of splendid churches and convents of every description, have also possession of the Holy Sepulchre which is richly endowed, and the Protestants have their Chapel Prelates and Bishops—the Americans, their place of worship and their missionaries. To have the religious community destroyed and their churches sacked by a hord of mountain robbers, can never be permitted by Christendom.—To have even their safety jeopordized, is alone sufficient to justify a prompt movement, not in the nature of a romantic crusade, but something more tangible and pacific.

Jerusalem and a circuit of country of 40 miles around, together with Jaffa or any other port in the Mediterranean, should be transferred to Great Britain and placed under her Government; if necessary a pecuniary consideration could be paid to Turkey, and a guarantee for the faithful protection of the Musselmen fath and their mosques. Apart from jealousy among the Christian powers at this desirable transfer, it would be a great protection to Jews and Christians—a positive security for persons and property of all denominations residing in Palestine, and would draw towards it emigration, enterprise and wealth, which would revive the former prosperity of that interesting country. England would at the same time have a territorial position of great importance in the neighborhood of her possessions in India and within a few days travel of the Red Sea. In a commercial and political point of view, such a territory would be more valuable to England than, half her west India possessions, and should France object to it, that important power can be conciliated by some possessions which she might require.

At all events the movements now in Palestine and the invasion of Jerusalem, which some would think accidental, we concider providential. Cristianity must protect itself, and if Palestine passes into the hands of Great Britain it will in due time revert to its original owners, and the predictions of the prophets will be fulfilled. We begin to believe in the oft repeated assertion that the year 1847 will produce great events in the East.

Jewish Press in Palestine.

Sir Moses Montefiore has presented his coreligionist at Jerusalem with two presses, and the necessary types for printing Jewish tracts. This office consists of twenty-two people of that persuasion. A number of works, as well as an almanac for the year, have already been printed at Jerusalem.

Receipt of Tithing.

For the Temple of the Lord, for the week ending Feb. 20 th, at the Tithing office of the Church of Latter Day Saints of New York, No. 7 Spruce St.

Ann Doe	5 00
Samuel Leaver	20 00
—— ——	2 00
—— ——	1 00
Francis Fletcher	3 00
Total,	31 00

A meeting will be held regular every Friday evening, by the Elders of the New York branch, at No. 42 Clarkson st., let none fail to attend.

S. BRANNAN.

NEW YORK & HAVRE PACKETS.

LINE—To sail from New York on the 8th 16th, 24th, and from Havre on the 1st 8th and the 24th every month, as follows viz.

	From N. York.		From Havre.	
ARGO. C. Anthony, Jr.,	March	8	April	24
	July	8	Aug.	24
	Nov.	8	Dec.	24
FRANCOIS 1st, Ainsworth,	March	16	May	1
	July	16	Sept.	1
	Nov.	16	Jan.	1
BURGUNDY, D. Lines,	March	24	May	8
	July	24	Sept.	8
	Nov.	24	Jan.	8
EMERALD, Howe,	April	8	May	24
	Aug.	8	Sept.	24
	Dec.	8	Jan.	24
RHONE, J. A. Wotton,	April	16	June	1
	Aug.	16	Oct.	1
	Dec.	16	Feb.	1
VILLE DE LYON, C. Stoddard,	April	24	June	8
	Aug.	24	Oct.	8
	Dec.	24	Feb.	8
ALBANY, Watson,	May	8	June	24
	Sept.	8	Oct.	24
	Jan.	8	Feb.	24
SYLVE ED KEMBLE L. Weiderholdt,	May	16	July	1
	Sept.	16	Nov.	1
	Jan.	16	Narch	1
LOUIS PHILLIPPE, J. Castoff,	May	24	July	8
	Sept.	24	Nov.	8
	Jan.	24	March	8
DUCHESS D'ORLEANS, A. Richardson,	June	8	July	24
	Oct.	8	Nov.	24
	Feb.	8	March	24
SULLY, W. C. Thompson,	June	16	August	1
	Oct.	16	Dec.	1
	Feb.	16	April	1
IOWA, W. W. Pell,	June	24	Aug.	1
	Oct.	24	Dec.	8
	Feb.	24	April	8

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Admittance Twenty-Five Cents.

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my25:c]

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Boston, Oct. 12th, 1844.

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New York, Sept. 1844.

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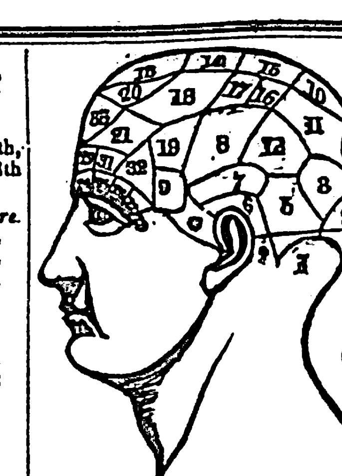

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United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan. 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Stheh'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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NARRAGANSETT,	"	Woolsey
MOHEGAN,	"	

daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, No. 32 Ann street, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a Painting Office.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their Wood Type, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

☞ Publishers of Newspapers in the U S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft. 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H Cook, Buffalo, N Y.
H. Fitzhugh & Co., Oswego, N. Y.
m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEEN TRAVELLERS.

The Rail Road Bridge at the Roanoke completed, ON THE GREAT SOUTHERN MAIL ROUTE,

Via Washington City, Richmond, Petersburg and Weldon, and the only Daily Line to Charleston, S C, direct to New Orleans.

(24 Hours in advance of the Bay Line.)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for expedition, security and certainty, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M. Arrive in Philadelphia at 3 P M.
Leave Phila at 4 P M. arrive in Baltimore at 1 A.M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P.M.
Leave Rich. at 4 P.M. arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M. arrive in Wel. N C. at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M.
Leave Balt. at 4 P.M. arrive in Washington at 6 P M.
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO, Via Oswego.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

Chicago Line of Steam Propellers,

with a Line of Fifteen Schooners, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

Proprietors and Agents.

BRONSON & CROCKER, } Oswego
DOOLITTLE, MILLS, & CO. }
FARWELL & HARRINGTON, Utica.
ROSSITER & RHEPPERD; Troy.
W. S. ROSSITER, 23 Coenties Slip, N. Y.

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Pease & Allen, Cleveland, Ohio,
Cha's Howard & Co. Toledo, O. & Detroit, Mich.
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Hutchinson, Wheeler, & Co. Southport, Wisc'n.
m18:c]

WILSON'S REAL ESTATE AND LOAN OFFICE.

For the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N. Y.

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FOR SALE AT THE PROPHET OFFICE

NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles: promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account of their Doctrine and Discipline; with the reasons of the Auhor for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St.Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood
Millennium Poems.
Index, to the Book of Mormon, 2nd. Edition
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: ot which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. Eor Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality the Body, and Intelligence and Affection: by P. P. PRATT. Price 25 cents each or 12 dollars per hundred. To had at the Prophet office.

TESTAMENT THE TWELVE PATRIARCHS, the Sons of Ja is most respectfully dedicated to my well-beloved Brot. , John Albitson, Patriarch in the Courch of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

THE "BIBLE OF NATURE," 2v. 1200 pages, price $1,25

THE ELEMENTS OF ANIMAL MAGNETISM, by a Practical Magnetiser, price 12½ cts.

Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

being a divinely inspired record, written by the FOREFATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

GENTILES WHO INHABIT AMERICA;

BY CHAS. THOMPSON,

Minister of the Gospel.

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Minot's Building, Spring Lane, over the Boston Type and and Stereotype Foundry,

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Is prepared to do every kind of Book, Job, Card, and Fancy Printing, in a superior style, and our terms as low as any other establishment in the city. The office contains every specimen of type that is useful and fanciful, and additions are constantly being made to keep pace with the improvements of the times.

Show Bills, Handbills, Circulars, &c. struck off at the shortest possible notice, on Ruggles' Power Press, with four times the speed of the common press, and at prices to correspond.

The public are invited to call and examine specimens whether in want of printing or not. Sept. 3d, 1844.

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Tayor, Editor and Proprietor; at Nauvoo, Hancock county Illinois. Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

THE TIMES AND SEASONS,

Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money! shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No 7 Spruce street, New-York.

WHO WANTS BOOTS AND SHOES!—The greatest reduction in price ever known, Only think of gentlemen's fine dress Calf stitched boots, of the most fashionable shape, $2 75 to $3. Also, dress pegged boots, $1 50 to $2 and $3 50 per pair. Ladies' fancy colored, city made gaiters, $1 50 to 1 75 a pair; ando, from fashions for 1844, for gentlemen, ladies and childreadson thirty to forty per cent cheaper than ever, 179 Hall th corner of Canal. STEWART& SAUL. je—c

BRUSH FACTORY.

WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

BRUSH FACTORY.—WM. J. DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Allotas Hair Brushes. The above articles he has on hand for sale at the lowest prices. 118 Nassau st. [je—1:1w

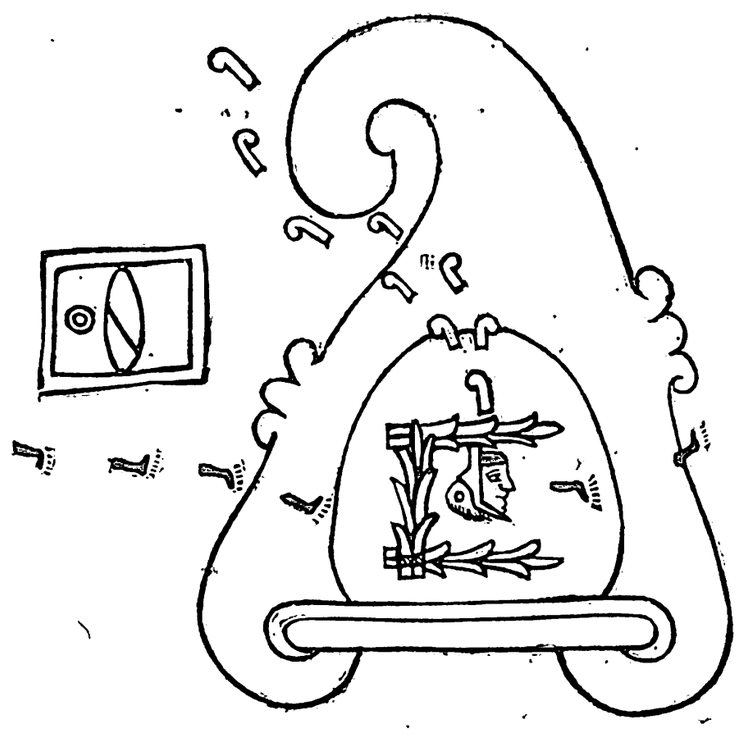
THE PROPHET.

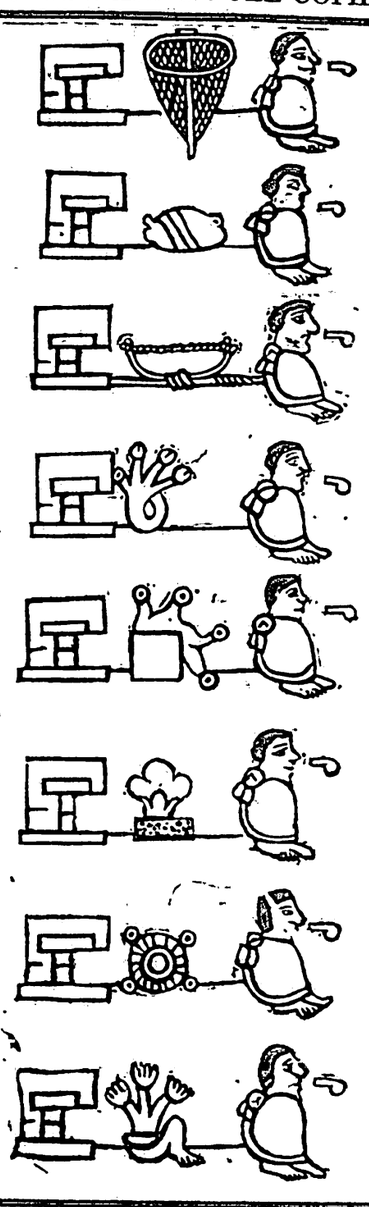
DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S.BRANNAN PUB. — Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. — S. BRANNAN, ED

VOL. I.—NO. XLI. — NEW-YORK, SATURDAY MORNING, MARCH 1. 1845. — $2 PER AN. SINGLE COPIES 6 CTS

No. 1.





Aztec Map.

The Journey of Lehi and his family from Jerusalem to the continent of America, in the first year of the reign of Zedekiah King of Judeah, previous to the Babylonish captivity.

'THE PROPHET'

IS PUBLISHED EVERY SATURDAY BY

S. BRANNAN.

At the Latter Day Saint Book Depository, No 7 Spruce Street, New York, at two dollars per annum in advance. Eleven copies to one address for Twenty dollars. Advertising 50 cts. per square of six lines for one insertion, and 25 cts. for every subsequent insertion.

ALL LETTERS AND COMMUNICATIONS MUST BE ADDRESSED TO THE PROPHET, POST PAID.

☞ Post Masters are authorized by the Post Office department, to forward, free of expense, all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names, with the State and Post Office, should be distinctly given when money is forwarded, to avoid mistakes, as there are often several towns of the same name, or several Post Offices in the same township.

Postmasters and Traveling Elders are requested to act as Agents

The above engraving is a fac-simile of the commencement of a record kept by the natives of Mexico, representing the journey of their fathers to America, which we feel to flatter ourselves, will be found very interesting to our readers.—It is upwards of twenty feet in length, and commencing with this, we shall continue to publish it in detatched portions in each number with comments until finished. And any one that is familiar with the Book of Mormon, can at once discover, the harmony existing between the two records one having been kept by the more enlightened part of the aborigines, (the Nephites,) which will be found in the writings of the book of mormon, as translated by Joseph Smith, the Prophet of the nineteenth century and the other kept by the less enlightened (the Lamanites,) which we now propose to lay before our readers, and of which the above is a commencement.

The following account of its discovery, we copy from Delafield's Antiquities of America, page 95th.

About the year A. D. 1780, the Chevalier Botturini, an Italian gentleman, visited Mexico, for the purpose of obtaining what information was to be had touching the ancient inhabitance of America. He was ardently engaged in the pursuit of all that contributed to develop the history of past ages, and in forming collections which would illustrate the manner and customs of races which were at this day almost forgotten. At Mexico he received a polite attention of the Government; and every facility was afforded him of becoming acquainted with the history and custom of the various nations, successively conquerors and occupants of Anahuac, as Mexico was anciently termed. He was highly successful in amassing valuable information, and in collecting hieroglyphic paintings, maps, and drawings of the temple, idols, &c. but from unknown causes, before he was quite ready to return to Europe, he unhappily incurred the displeasure of the Government, and was incarcerated. The unfortunate gentlemen died in prison of a broken heart.—His papers, and manuscript collections were taken from him, and become scattered.

Subsequently, Mr. Bullock, of London,—then whom none has ever proved more enthusiastic and energetic in pursuit of specimens of antiquity, and of ancient and modern art,—visited Mexico with nearly, if not the same views, as those of M. Butturini. Though indefatigable exertion and industry, Mr. Bullock succeeded in making casts of planispheres, zodiacs and idols, which he took home to London, and exhibited in a room fitted up for the purpose in his Egyptian Hall. Piccadilly. Among other curiosities, he obtained a very long "AZTEC MAP," delineating the travels of this race through America, a fac-simile of which is prefixed to this work.

This map, if it may properly be so called, was among the valuable collections of M. Butturini, and was confiscated with the rest of his property by the Mexican government. On Mr. Bullock's visiting Mexico, with a view to obtain knowledge and specimens of art, which should throw light on the history of the ancient races which occupied that country, he fortunately procured this map, and took it with him to England. It was there exhibited and attracted the wonder of the citizens of London; but yet no learned person seemed to have steped forward to apply scrutiny and investigation towards unravelling its misteries.—It will be noticed there are numerous figures on it, and on the end of the map is a table of references. These were originally made by M. Botturini, and those on the engraving, prefixed to this volume, are fac-similes of the chirograph of that gentleman. When Mr. Bullock again left London, and established his residence in Cincinnatti, Ohio, he brought two copies of this drawing, both of which are at present in this city, and from these the annexed engraving is taken.—The writer of this volume has received from Mr. Bullock himself, the history of his acquisition of his valuable documents, and is further informed by him, that a copy yet exists in the Cathedral at Mexico. Of its genuineness and authenticity there is no question. The figures and hieroglyphic characters correspond with those in other paintings made by this ancient family. Its genuineness was admitted by Botturini, who obtained it from the native Indians, and it has ever since received its full credit for being what it professes, from all who has given the subject any attention. Its authenticity has been placed beyond a doubt, in the mind of the writer, by the verification of Mr. Bullock himself, a gentleman personally known to him as one entitled to the respect and confidence of the community. With full and unhesitating faith, then, the writer begs to submit it to the study of the reader, as a subject deserving much attention, and about which comparatively little is yet known.

The native Mexicans stated it to be a chart delineating the entrance into America of the Aztec race, and a narrative of their slow and polemic journey southwardly into Anahuac.

We shall make no comments at present of any great length touching this journey, until, our readers have become more acquainted with it, after they have recieved some seven or eight numbers, when they will be better able to judge fo its merits. Those wishing to procure this journey, had better send in their names immediately and subscribe for the Prophet, we do not, nor are we able, to print only one hundred coppies extra, which, if our subscription increases will soon run out and then they cannot be had. You will then wish that you had been more diligent. We give this notice for the benefit of the many that we feell satisfied, when they become acquainted with it, would not miss obtaining it on any conditions.

Celestial Family Organization.

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead (if quickened by the celestial glory) restores him to life with all his bodily and mental powers and faculties, and consequently associates him with his family, friends, and kindred, as one of the necessary links of the chain which connects the great and royal family of heaven and earth, in one eternal bond of kindred affection, and association.

The order of God's government, both in time and in eternity, is patriarchal: that is—it is a fatherly government Each father who is raised from the dead and made a partaker of the celestial glory in its fulness, will hold lawful jurisdiction over his own children, and over all the families which spring of them to all generations, forever and ever.

We talk, in this ignorant age, of children becoming 'of age,' as it is called; and we consider when they are 'of age' they are free from the authority of their father. But no such rule is known in the celestial law and organization, either here or hereafter. By that law a son is subject to his father for ever and ever, worlds without end.

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz, the celestial order is an order of eternal life, it knows no death, and consequently makes no provision for any. Therefore all its covenents and contracts are eternal in their duration, and calculated to bind the several members of a family in one eternal union.

In order to illustrate this subject, and make it perfectly plain to the most simple capacity, we must leave death entirely out of the consideration, and look at men and families just as we would look at them if there was no death. This we can do with the greatest propriety, because the time was when there was no death, and the time will be again, in which there will be no death.

Our venerable father Adam took our mother Eve for a wife, when the human family, and the world in which they lived was as free from death as God and his throne.

We would now enquire what kind of a contract was made between them, and also how long it was to endure? Was it after the power and union of an endless life? or was it made to serve a momentary purpose, till death shall separate?—The answer is obvious.

This marriage contract must have been eternal, or else it must have admitted the sinful as well as cruel idea of a divorce and final separation during their lives; for, let it be born in mind that they had no death in view, and no idea of ever being subject to death, even for a moment, at the time the contract was made.

Again, Paul opens a mystery; viz., that we shall not all sleep in the dust; but those who live at a certain time will be changed in a moment, in the twinkling of an eye, and will be caught up to meet the Lord and so ever be with him.

Now as some of these will doubtless be husbands and wives, we would enquire when their marriage contract will be fulfilled and come to an end? They agreed to be each other's till death should separate (that is if they were married by the usual ceremonies which now exist). And behold death never separated them; for the change from mortal to immortal was instantaneous.

Again, "Christ came to deliver those who through fear of death were all their lifetime subject to bondage."

Therefore after the resurrection men live, and live forever, as though death had never been. In view of this God declares himself to be the God of Abraham, Isaac, and Jacob, who have once died; and yet he claims not to be the God of the dead but of the living.

Again, Paul speaks of another great mystery; viz., "that every man should love his wife, even as Christ loves the Church.

Now we would enquire, whether the love, and consequent union of Christ and his Church is to come to an end by death, and a final separation take place in the world to come? or whether, on the other hand, the union is more perfect and complete in the other life than it is in this? All agree that the love and union of Christ and the Church is eternal, and that it not only continues in the other world, but it is made perfect there.

This being the case, it leads us to the irresistable conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity; or else Paul was very wrong in telling every men to love his wife even as Christ loves the Church.

Having established the fact, or principle of eternal union between a man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other, that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent.—Jesus Christ and his Father continue to be one in their affection and union since he rose from the dead. and he still yields obedience to the commands of his Father, and has also revealed that he will continue to do so, when he has put down death, and all rule, and authority, and power. "Then shall the Son also be subject to the Father."

We hear nothing in all this subject about Jesus Christ ever being 'of age', so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him

Now this same Jesus prayed to his Father, as testified to by the Apostle John —That his disciples, and those who believed on their words, might be one, even as Christ and his Father are one.—Not only one with God and Christ, but also one with each other in the same manner, and in the same sense that they were one.

Now suppose, in fulfilment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they become one with each other, in precisely the same sense that Christ and his Father are one; would not these children be subject to their father in the same manner as Christ is subject to his Father? Certainly they would.

We have also a most beautiful, practical illustration of the principle of continued authority on the part of the father, and obedience on the part of the children in this life, in the family of Jacob. His sonswere, many of them, advanced in years, so far as to become heads of families at the time of going to Egypt for corn. And yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent, even if they starved to death.

It appears too, that Abraham had the entire control of his son Isaac's matrimonial affairs, although Isaac was forty years of age, at the time of his marriage with Rebecca.

Having now established the fact that the celestial order is designed not only to give eternal life, but also to establish an eternal order of family government, founded upon the most pure and holy principles of union and affection. We will take a review of the celestial family of man as it will exist in the restoration of all things spoken of by the holy prophets.

First. His most gracious and venerable majesty king Adam, with his royal consort queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst, as a king and prist for ever after the order of the Son of God They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign forever and ever. While thousands of thousands stand before him and ten thousand times ten thousand minister unto him. And if you will receive it, this is the order of the Ancient of days—the kingdom prepared and organized to meet Jesus when he comes.

This venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac, Jacob Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign.

They will then be organized, each over his own department of the govenment according to their birthright and office, in their families, generations and nations. Each one will obey, and be obeyed according to the connection which he sustains as a member of the great celestial family.

Thus the gradation will descend in regular degrees from the throne of the ancient of days with his innumerable subjects, down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre, although his kingdom may perhaps only consist of a wife and a single child.

Such is the order and organization of the celestial family, and such the nature of the thrones, principalities and powers, which are the rewards of diligence.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself.

Adam and all the other patriarchs, kings, and prophets will still be subject unto Christ, because he was, in the eternal world, the first born of every creature, and the beginning of the creation of

God. Hence in the patriarchal order, he rules by right of birth.

"If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" I might enlarge the subject by connecting the family of Adam with other branches of Christ's kingdom. and of the celestial family in other planets and worlds; many of which are older aud much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are; viz, the sons and daughters of God.

I might also tell you of the continued exertions of creative power by which millions of new worlds will yet be formed and peopled by king Adam and his descendants, in the name, and by the authority of Jesus Christ; and by virtue of the holy priesthood which is after the power of an endless life, without beginning of days or end of years; and thus go on, enlarging and multiplying, conquering and to conquer, till Abraham's seed become numerous as the sand; and till the saints of the last days possesses a kingdom and dominion of his own posterity, vastly more numerous than king Adam will possess in the great restoration of all things pertaining to this little earth; but you are not able to receive heavenly things as yet, and therefore I forbear, and let the things of earth suffice, at least for the present; and till the Saints should be counted worthy of endowment, and of an entrance into the sanctuary of our God. For there shall the greater things be made manifest to those who overcome and are counted worthy.

I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the celestial family, and of the eternal connections and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of the energy and power of eternal life and love, which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connections and desires? Or what Saint who has any degree of faith in the power of the resurrection and of eternal life, can be contented to throw themselves away by matrimonial connection with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connections and indulgencies, they not only lose their own celestial crown and throne, but also plunge their children into ruin and darkness, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends—my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connections or engagements till you have asked council of the spirit of God in humble prayer before him; till you know and understand the principles of eternal life and union sufficiently to act wisely and prudently, and in that way that will eventually secure yourself, and companion, and your children in the great family circle of the celestial organization.

I would now say to parents that their own salvation, as well as that of their children, depends to a certain extent on the bringing up of their children, and educating them in the truth, that their traditions and early impressions may be correct.

No parent who continues to neglect this after they themselves have come to the knowledge of the truth, can be saved in the Celestial Kingdom.

I would earnestly recommend that all sectarian books, tracts, pictures, paintings, etc., which are not according to the truth, be removed from the family circle of the Saints, and that their children be not suffered to read them, at least till the truth has taken hold of their minds sufficiently, that they may be able to contrast the one with the other, and to perceive the difference. Sectarian sermons, and their manner of worship, and their sunday schools are also a great damage to children, being well calculated to rivet upon their young and tender minds, the most vague, mysterious, and erroneous notions and principles, which may prevent their ever being open to the conviction of the truth. And even if they should embrace the truth afterwards, they will find their perceptive faculties so blunted and beclouded by early impressions and traditions, that it will continue to retard their progress in the comprehension of truth, insomuch, that many of its plainest and simplest principles will either remain entirely unperceived by them, or else be seen through a glass darkly, as it were, and thus lose much of their force and beauty.

For instance, let a child read a pictorial bible and examine the pictures He at once concludes that these pictures are a part of the original, and that they are true representations of the scenes as they really took place; and they will be very apt to judge of the ordinances and forms of worship just as they saw them pictured.

So with the comments which may be interspersed, or even the headings of the chapters which men have introduced.

So powerful are these impressions that even King Solomon's old love song which happened to be compiled among the sacred writings, but which does not contain one word about God, Christ, the Church, or revealad truth; has, by the headings which men have introduced over the chapters, ("Christ's love to the Church," "The Church's love to Christ," etc.) been swallowed for the most sacred composition, and has been a favorite text book for divines.

Whereas, one has only to read it with his eyes open, to see that it is a silly dialogue between Solomon and one of his favorite wives, and of so indelicate a nature that if produced by a modern prophet or writer, it would be spurned from all decent families with the utmost abhorrence.

Such then is the power and influence of early tradition, and such the causes which have been operating for ages, to blind the minds of men on religious subjects, till at length the great majority are rushing en masse to destruction, like the blind into the ditch. And those who would escape have a hard struggle, both with their own traditions and the opposition of their neighbors, though truth may be set before them so plain, beautiful, and evident, that pure intelligences would wonder and be astonished that it is not immediately embraced.

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children?—Can you contemplate the present state of the world and not feel an exceeding desire to take your family and flee from the confusion of Babel, and go where you can be associated with the children of light?

Strive then by example and precept, to teach your children in the light of truth, and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacs, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error.

My heart is often pained when I enter a house of the Saints, and find their walls ornamented, and their tables, shelves, and book cases still groaning as it were with the weight of sectarian paintings, books and trash. Brethren, I would either sell them at auction to those who wish to purchase, or else I would heap them up and have one good fire; and then I would be to some expense to furnish my family with useful works, such as maps, charts, works of science, and above all, a good supply of religious information from the true sonrce.

In regard to matrimony, I suppose some will tell me that "in the resurrection they neither marry nor are given in marriage." That is true, for the best of all reasons—because they do it here; and thus bind on earth that which shall be bound in heaven, and that too by God's own authority; this being the world of preparation, and that the world of enjoyment. Therefore there is no need of doing it in that world.

Those who do not understand and attend to the ordinances and authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the celestial glory in the world to come; therefore they must remain as they are, and never enjoy that sweet union and exaltation, which is prepared for the Saints of the Most High.

Thus all are judged according to the deeds done in the body; and that which they sow, they shall also reap.

If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connections; or if they choose to be united after the manner of this world, by being joined with a companion who is not worthy of an eternal covenant, and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world, and the pleasures and fashions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of the celestial family, and strangers to the covenant of promise. Their former covenants come to an end with their life, and in that world they can neither marry nor be given in marriage; consequently, they must remain unassociated in a family capacity, and therefore have no kingdom over which to reign, nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing, of teeth indeed; for who can endure eternal disappointment?

Who can endure to be forever banished and seperated from father, mother, wife, children, and every kindred affection and from every family tie?

For none of bur relationships will be recognized by the authorities in that world, unless secured to us here in an everlasting covenant which cannot be broken, and sealed by the constituted authorities of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, lest the whole earth should be smitten with a curse.

And if you will receive it, Elijah the prophet has been sent in these last days to man on the earth, and has conferred the keys of the sealing power, that others might go forth in his spirit, power, and priesthood, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But the keys are on the earth, and shall not be taken from it till the sealing is accomplished.

Therefore, O ye Saints of the Most High!—build the Temple and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you the fulness of mine ordinances pertaining to the Holy Priesthood and preparation, by which the living and the dead may be redeemed aud associated in the exalted principles of eternal life and joy. - Amen.

P. P. PRATT.

Latter Day Saints,

Look out.

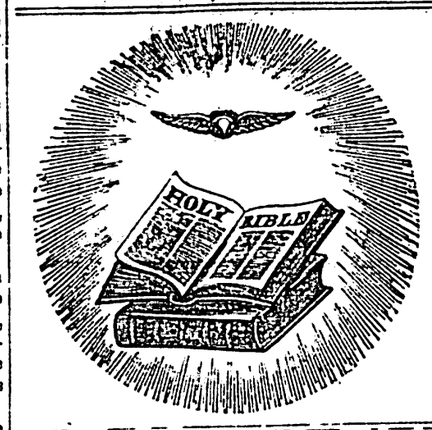
We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property in the front rank of the market, will do well to forward us a full description of the same, not neglecting the advantages in marketing, and the lowest terms of sale: and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which will be but very small.

This institution will be the means of placing, the property, of those who avail themselves of this adantage, in front of the market, as there are thousands passing and repassing through this city, in pursuit of property, from all parts of the world; and this establishment will soon be generally known, and become a regular depot for land seekers, and we shall be furnished with every information to put them on the right track.—So brethren make no delay in sending a description of your property and terms of sale, and we will do all in our power for you. All letters must be addressed to S. Brannan, (post paid,) No. 7 Spruce St. N.Y.

S. BRANNAN

THE PROPHET.



SATURDAY MORNING, FEB. 22, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

Long Island.

Elders, Lutz & Raymond, for the last two or three weeks have been making quite a stir on Long Island, calls for preaching on every hand, and several baptized, and more coming forward. This is what they have been standing in need of, in that country for a long time, and Elders Lutz & Raymond are the very men for the work, patient and persevering, may God bless them.

To be had at this Office.

Books, of Mormon, Dessertation of Nebuchednezer's dream, by Elder Appleby, Grants Rigdon, a picture of the persecution in Missouri, a fac-simile of the characters the book of Mormon was translated from, a picture of Joseph addrissing the Lamanites, the Fountain of Knowledge by P. P. Pratt, Joseph Smith's views on the policy of Government, Prophetic Almanac, by O. Pratt, and a proclamation to the Kings, Nobles, Governors, and Rulers of the earth.

Prayer Meetings.

Are held regularly at the following places in this city, on Monday evening at 42 Clarkson st., on Tuesday evening at 111 Lewis st., Wednesday evening 31 Goerick st., Thursday evening at 118 Fulton st., and on Friday evening the Elders meeting will be held at 42 Clarkson st.

Speech of A. Babbitt of Hancock County Ill.

ILLINOIS LEGISLATURE.

Springfield, Jan. 15, 1845.

In the House of Representatives of the State of Illinois, upon the unconditional repeal of the Nauvoo charter.

Mr. Babbitt of Hancock county arose and said he had waited to see what direction this bill would take; he had not intended to enter into the debate at this time, neither should he. Had the friends of equal rights seen fit to come up in defence of those principles involved in the bill before the House, being the immediate representative of that people, and knowing the present degree of prejudice and excitement existing against them, he could not in justice to himself and his constituents remain longer silent, and sit quietly by and see their rights endangered without endeavoring to put this matter in its true light before those who were called upon to act, as he was confident he could in some measure remove the existing prejeudice against the citizens of Nauvoo. He had remained silent from the consideration of a belief that this democratic legislature would see justice done every portion of the inhabitants of our State, and protect them in the secure enjoyment of their equal rights and all their privileges.

In the first instance it was urged against the Mormon people that they had committed frauds and aggressions in Ohio, swindled the community, and were expelled from the State; this he begged leave to say was false. They were not expelled nor driven from Ohio, and as evidence of their conduct and character there, he would refer gentleman to the letters and testimony of the ex-governor of that State to the governor of Illinois, recommending this oppessed people to our kindness and attention, and his request upon Congress to consider their grievances, and to extend to them protection and relieve their sufferings.

The Kirtland Bank operations are charged upon the Mormons as a crime, but what is its true history? It was at first a Safety Fund Institution, and had it been originated and controlled by Mormon influence would have been only in accordance with the spirit of the times. Similar institutions flourished in other places and in other States. But sir, this concern was not owned and conducted exclusively by Mormons; men of every religious denomination had a hand in its creation; stockholder, directors, and Mormon citizens lost their all by their operations. You never have heard an outcry against them in Ohio, and to my knowledge there never was one of that body convicted for any crime or offence against the laws of that State. They left it with their own accord for the purpose of removing to a place where they could obtain more land in one body, that they might settle down near together, which is but natural for any other class of men.

Follow them to Missouri, and what is their history there? They first settled in Jackson county, and were driven to Clay. Their numbers rapidly increasing, jealousy was excited, and a false pretence alleged against them of stirring up mutiny with the slaves, for the grounds of this suspicion I will only say that the Mormons like many others believe that slavery is an evil, yet sir, they are in every respect anti-abolitionists, and they do not undertake to dictate any mode of emancipation.

The citizens of Clay county held meetings and appointed a committee to wait upon the principal men amongst the Mormons and advise them to remove to some unsettled part of the State. They accordingly purchased of the government almost entirely the connty of Caldwell, to which they removed.

They were not left a long time in the enjoyment of peace, even in their new possessions, difficulties did not however break out first there, but in a small settlement of Mormons on the Missouri river called De Witt. Here they had increased so rapidly that jealousy was aroused, a large army was collected who surrounded the town and threatened the inhabitants with extermination. They were forced to treat with the lawless banditti, and agreed to go to their new location in Caldwell county, but this did not satisfy the hellish feelings of the mob; they followed them to their new abode and made several attacks upon them; then an armed force was called out under command of General Atchison and others, who were successful in dispersing them, but what was the next news that went abroad through the State? why, that the Mormons were in arms, that they were slaying all before them, burning houses and confiscating property. A committe was sent to the governor, who without going to the seat of difficulties himself, or sending an agent to learn the facts in the case; without law or precedent, except in the person of a Nero or Caligula, issued an order to Gen Clarke to exterminate the Mormons, regardless of sex or age, which order was executed. An armed force assembled who commenced the work of slaughter by a number of men and children.

They finally staid their murderous hands, on condition that the Mormons should surrender up all their leading men and leave the State forthwith To this they agreed, acting upon the principle that life was dearer to them than possessions, and liberty more desirable than slavery. They therefore in the dead of winter, destitute and miserable, started for this State, where they were well received.

They had been driven from place to place in Missouri, their press destroyed, some of their number inhumanly butchered, and they were driven by force of arms to Illinois, where they were kindly treated, until they increased so that they were able to control the selection of officers in their immediate vicinity; as soon as that was the case, political aspirants who were not able to secure their influence and support, commenced a warfare upon them, and charged them with crime. Well, what was the crime? It was simply the free exercise of the right of suffrage in the selection of public officers.

I had thought it a democratic doctrine that the majority should rule, but it is said the Mormons do not exercise that right as other religious denominations do. They vote as unit; the reason for this is, they are forced into it in self defence. They go to the polls and find an anti-Mormon ticket there, and can do nothing else consistently with their interests. It is not to be expected that any people will vote for their avowed enemies instead of their friends.

The great and alarming hue and cry about Mormon outrages, violence and crime, were raised by those political demagogues who could not receive their votes, and thus obtain promotion at their hands.

A great deal is said and alleged against the Mormons in the city of Nauvoo, for the use made of the Habeas Corpus act by their Municipal Court. If any persons not actuated by preconceived prejudice will learn the facts in the case, they will find that persecution has driven that people to it in self defence. No demand was made by the governor of Missouri for Joseph Smith, until he had been two years in this State, and that demand was instigated by his violent enemies here. Mobs came from Missouri, kidnapped Mormons, took them away, tied them up, whipped, and inhumanely treated them, when no charge of offence could be alleged against them. The governor of this State demanded or requested the surrender of all persons guilty of such acts that they might be brought to justice, which was disregarded, and a request made for the delivery of the Smiths and Mormon leaders to the authorities of that State. This plan was concocted here, and what kind of justice could they expect from those who had thus oppressed, driven, and followed them with their insatiable vengeance to Illinois?

A further plan was laid to take Mr. Smith; he was arrested and a writ of Habeas Corpus resorted to, but to save him from their ruthless hands, from whom he or any other Mormon would have but little else to expect than a certain and speedy death.

Great complaint is also raised against their city ordinances, which were passed for the express purpose of deterring men who were sent from Missouri to perpetrate their acts of violence, and hang about Nauvoo to carry into effect the base designs of baser men.

They were passed for bunkum, and they had the desired effect. Those men who were hovering about the city of Nauvoo waiting the opportunity to wreak their vengeance upon the devoted heads of the Smiths, left, and those ordinances were immediately repealed; none of them where put in force; they were only created as weapons of defence to deter the commission of crime and the perpetration of acts of violence.

We hear a great deal said about the rights of the old citizens of Hancock county being sacrificed. This is the signal, whoop and war cry of political demagogues; men who are not worthy to receive the suffrages of any people; men who for their own promotion would willingly sacrifice the civil and religious liberties of others, and endanger the peace, and destroy the best interests of our State.

You hear of Mormon outrages, Mormon jurors, and Mormon courts; while in Hancock county, not one single officer of the court is a Mormon, and in the empannelling of jurors special care is taken, that not one Mormon shall be put upon them to do away with the groundless apprehensions and foul calumnies that might otherwise be heaped upon them, on the score of legal injustice and judiciary corruption. Yet even this precaution has not been able to screen them from unmerited reproach, and the slanderous attacks of unprincipled place-hunters and political jugglers. Long catalogues of crimes have been prepared against the Mormons, in order to effect if possible their expulsion from the State. Bogus making, thieving, horse stealing, counterfeiting and bigamy, have been sounded from one part of the State to the other, to awaken the prejudice and arouse the hostilities of an excited populace against that proscribed class of the community, in hopes an array of popular rage might extirpate or drive them from their homes. Did (he asked) the Mormons ever resist the execution of the laws? If, in some instances, they resorted to unjustifiable subterfuges to keep out of the hands of their prosecutors, it was but to escape a certain and summary death, with which they had been publicly threatened. What had they to expect from men who openly avowed their nefarious designs, and even said they had their bullets run for twelve months for the express purpose of shooting Mormons, if they did not leave their possessions and their homes, and take refuge with the Indians in the recesses of the Rocky Mountains or in the wilds of the West.

I say would any man be expected to go to Carthage under such circumstances, when he had nothing to expect but an unrelenting persecution and a violent death? Among men who acknowledge no law, would not obey the commands of the Executive of our State, and said in derision of his power, "we have no governor, he is a Mormon governor."

The expenses of the Mormon war, as it is termed, are alleged against the citizens of Nauvoo; that expense occurred for the detention of violence, suppression of mobs, and was more properly speaking, the Warsaw war. The troops were ordered out only for the purpose of getting the mob under command, that they might be kept from acts of violence.

The arms were demanded of the citizens of Nauvoo, and as soon as they were assured of the protection of the laws, they obeyed the order and gave them up.

They have always been ready and willing to submit to all laws, when there was even a prospect of protection under those laws, but it has not been so with the people of warsaw; peace officers in the discharge of their official duties have been insulted and abused.

While people cry out against the outrages of the Mormons and their unscrupulous disregard to law and order, it must be recollected there is less crime in Hancock County, than in any other county of its size and number of inhabitants in the state. It is said Mormons protect each other and cannot be brought to justice, I have shown that the court was not Mormon, and can with much more propriety hurl back the charge upon the Mormon persecusion of warsaw and Carthage, for there the prejudice is so strong and determination so fixed, to drive the Mormons from the land; that false allegation and perjury are not the greatest of their crimes. Men can be found to swear the innocent guilty, because they worship God acording to the dictates of their own consciance and forsooth are Mormons. Thus originate the stereotyped editions of Mormon offences which go out abroad to prejudice every where the public mind—and men are here advocating the erection of new courts for other places (as the city of Chicago for instance,) while they wish to take from us our police organization and municipal court, why is this? Is this democratic doctrine, and shall acts like these go out from a democratic Legislature.

Repeal the charter of Nauvoo, prescribe her citizens by your public acts, and tolerate and encourage the demon of mob violence that surrounds that people, and is wating to feast upon their destruction. Already have their public journals claimed your sanction by the passage of an unconditional repeal of this charter through every branch of this Legislatiiv body; already do they claim your endorsement to their acts of violence and deeds of wickedness, and finish the work you have begun, and seal the signet of Mormon destruction. You sign their warrants for execution here in this hall, and send them forth but to be enforced; already have they sent out the message that the Legislature are with them; with them in their intolerant proscription persecution; with them in the perpetrations of violence and the commission of crime; yes, with them in he foul, cruel, and cowardly murder of the Smiths who were in the hands and under the protection of the laws. Will you countenance by any act of yours cold and bloody murder, which would disgrace and stigmatise the name of pirates and public robbers.

Mormons are not confined to Nauvoo alone they are spread and increasing throuhout the length and breadth of our land, and while we are inviting emigration to our rich an uncultivated prairie's, we are by our acts of injustice driving actual settlers from our state: from a state too, where a majority pretend to be the advocates and devotees of equal rights; even Jack Mormons as they are termed, are objects of particular vengeance, and only because they are willing to do equal justice to all. The cry of Mormon outrage comes up from the far south, while the counties near Hancock knowing the true history of that people commiserate their condition, and are willing to meet out to them even handed justice.

The use made of the habeus corpns act which is urged as a reason for a repeal of their city charter is but a justifiable one: has been well called the writ of right, and should not be curtailed.

He did consider that the unconditional repeal of their charter, would be an act of flagrant injustice, unwarranted by the democratic doctrine by which we pretend to be governed, nor called for by any existing facts nor justifiable cause. It was (he said) necessary for a city to have an internal police, and under operations of that police, men might be thrown in prison or confinement, and the writ of habeas corpus was often indispensibly necessary for the relief of those individuals.

Mr. B. contiuued, he would not have taken the floor at this time, but no one seemed disposed to arise in the defence of those principles which were deeply involved in the question before the house it was a question of equal rights, and he had hoped to see gentlemen stand up in defence of those rights. There seems to be a disposition manifested here to proscribe that people for opinion's sake.

We are told in defence of that position that they do not exercise ther political privileges, in the same manner as other religious denominations do; they vote as unit. To vote thus is not incorporated in their religion like other men, they are left free to vote as they may choose, when they come to the polls and find an anti-Mormon ticket, then they are forced by direct oppositon to unite; and what is the sin of unison of feeling and concert of action. Would not the democratic party wish that all could see alike the true interests of the American people. Do not devoted christians pray that all may be of one mind, and bring about the happy days of millennium; but when one city acts as a body,

design, force, corruption is the cry, and that people must be exterminated. "Consistency thou art a jewel."

If the Mormons have done wrong, they were forced into the commission of that wrong and in the matter of voting as one man were obliged to do it in self defence; could it be expected of them or any other body of men, that they would support their enemies instead of heir friends? I think not. The great secret of a party opposition, is that they are a kind of nag that will not carry double; they will not take all political parties on their backs, but I think gentlemen should not complain at that, they have carried them each in their turn.

Mr Speaker I am well aware of the excitement which has prevailed, I know the bitter animosities existing against the Mormons, and prejudices which have been created by the free circulation of unfounded charges, and unmerited attacks upon that people; but what has already been done by the popular fury in relation to this matter, what has been the course of the anti-Mormons crusaders; has the character of their conduct been such as to merit your sanction and approbation, are you prepared to countenance their violation of law, order and justice, in the resorting to the violence of mobs, to effect the final overthrow and expulsion of that people—are you prepared to signally mark them as the suitable objects of vengeance, and seal their destruction by insiduous acts of legislation? What has been the course and character of their opposers? to what have they not restored to carry out their nefarious projects?—Have they plundered and embezzled the property of ther neighbours? have they practiced frauds and committed offence against high heaven by believing what some men term heresy? these are the crimes alleged against the Mormons, but those men who take upon them the unholy war of religious and political persecution have resorted to crimes of a deeper and darker hue, crimes that cry to heaven for justice, murder and treason have marked their progress in blood and infamy; go to Carthage and let the dumb walls of a prison house in mournful silence tell you of their cold inhuman butchery, which has fixed indelibly the foul stigma of murderers upon them; and what is still more they committed this act of unheard of treachery, at the very time the highest executive officer of the State who had pleged the victims the protection of the laws, was supposed to be in the city of the devoted prophet, whose incenced populace it was expected would put him and his people immediately to death calculating thus to enrage the already too much excited inhabitants in the surrounding country, that they might raise enemies and sack their city and drive them, men women and children again from their possessions and their homes to seek once more shelter from want and persecution, amidst the cold unfeeling charities of the world. If men here upon this floor are willing to lend countenanance to deeds like these, I want they should come out and show their hands. Tell us so and not evade the question. It may be thought I am too independant, I can not help it.—It stirs the blood of my fathers within me, who fought and even died for liberty and in the advocacy of just and equal rights, I cannot cringe and play the sycophant.

My friends advised me not to speak upon this question, as I was styled a Mormon it might increase the existing qrejudice of members upon this floor. I waited for some one to appear before the committee of the whole house, but the silent and summary manner in which the committee arose reported progress, and recommended the passage of the bill inclined me to the opinion that we were to have a kind of funeral procession here, and without ceremony bury the rights of Mormon citizens.

Who could after seeing the spirit manifested here of proscription, blame citizens of Nauvoo for sending men to represent them in the halls of legislation. He hoped the matter would be again referred, and some respect paid to the remonstrance of 1300 citizens of that city which had been presented to his honorable body. Other cities transcended their chartered rights as well as Nauvoo, even in the city of Springfield a public lecturer has been fined by the common council for daring to lecture upon a science whithout license, had this been done in the city, and under the authorities of ill fated Nauvoo, the cry would have gone out, and unmerited censure heaped upon the Mormons. Be just then, regard the principles of equal rights, and deal out to the citizens of every portion of our State even handed justice, forget not your duties in the madness of prejudice, but act in this matter with prudence. If the privileges of the Nauvoo charter are too extensive, if it grants power exceptionable, repeal those provisions and leave them in possession of their just rights.

Notice to the Elders.

In accordance with the instructions from the West, I would earnestly urge upon the Elders generally to repair to Nauvoo to the special conference on the 6th of April, or as soon as convenient afterwards, prepared to spend the summer there in working on the Temple, cultivating the earth, and other branches of industry in receiving instruction preparatory to the great endowment which is promised to them who keep the commandments of God.

Elder M. Sirrine of Connecticut should go up if possible. And my counsel is for him to ordain faithful men, who cannot leave home at present, and let them take charge of the branches there in his absence. And then let him start for the West with all the men and means he can get,

Elder Ball of Boston should also go up, leaving the affairs of the church to Elder Benson

And he should take with him all the men and means he can get.

Elder Robins should also hasten home to the West without delay, and all other members of the quorums of the Seventies who may be abroad in any part of the world.

Elder Crosby of Lowell is also advised to repair immediately to the West without unnecessary delay.

Elder Bickford who was sent on a mission to New Hampshire from Boston, is also advised to gather up his means, and go up without delay.

Elder Appleby, who was lately appointed on a mission to Delaware, should go up by all means, if it is in his power to do so consistent with his affairs or circumstances at home.

Elders Grant and Brown of Philadelphia should continue the watch-care of the churches in that vicinity, and also be very particular in teaching them the law of tithing and all other duties and counsel laid down in the circular of the Twelve, and the Trustees of the Temple.

And they will be particular to forward all the workmen and means in their power, as fast as possible.

In short, I need not name every elder, but suffice it to say, that all who can go up, whether elders or members let them go, and let them go well prepared with tools, provisions, clothing materials, and money, prepared to stay the season and to perform every duty in regard to the building up and protection of Zion.

In so doing the Lord will bless them and accept their sacrifice as he did Abraham's, and they shall be counted for his seed, and shall be numbered in the same covenant.

As to the Saints who cannot go up at present, whether they be male or female, let them assist by their faith and prayers, and by their means of every kind, and they shall also be accepted and blessed in due time. Thus dear brethren and sisters, let us go to work with all the power we have, and strive with one heart and with one mind to accomplish the great work assigned to us; and the Lord will open the windows of heaven and pour out a blessing that there will not be room enough to receive it.

This from your brother and fellow-laborer in the cause of Zion.

P. P. PRATT.

New York, Feb. 25th, 1845.

We are happy to have it in our power to announce that Elder Crosby, of Lowell, has made full satisfaction in regard to the difficulty for which he was suspended from fellowship, and is now restored to the full fellowship and confidence of the church, and is at liberty to officiate in his calling.

P. P. PRATT.

We are happy to announce the arrival of Elder Elijah Fordham from the West, on special business for the church. We hope he will be well received and assisted in the mission on which he has come.

P. P. PRATT.

Just Published.

A few specimen copies of a proclamation to all the Kings, Presidents, Governors, Rulers and People of the earth, revealing the state of Nations, Kingdoms and Empires.

This work is in pamphlet form, 16 pages of large, beautiful type, and only a few copies have been printed.

No more will be printed till we get the signatures of the Twelve, from the West, to the same.—Therefore if any wish a copy, they would do well to apply immediately.—Price 10 cts. single copies, or six Dollars per 100.

P. P. PRATT.

Brother Brannan:—

Notwithstanding it is grating to mortality to recount the deeds of the base and the vile, yet, a conviction of duty sometimes requires it of the children of God; therefore I deemed it my duty to communicate to you the following statement of facts, and if you judge it worthy of an insertion in your widely circulated Prophet, you will please insert them in consecutive order with the preceding minutes.

In his efforts to raise this branch of the church, Elder R. Dickson has encountered so much opposition that, after preaching three times each Sabbath for three or four weeks, as no place could be obtained for preaching through the week. Our evening meetings were broken up by mobs, (the instigators of the mobs were professors of religion too,) and those mobs winked at by the authorities who are sworn to keep the peace and administer the laws in righteousness: but, as it is written, "When the wicked rule, the people mourn." We were, therefore, obliged to discontinue our evening meetings, and indeed the mobs and rioting prevented all but a mere few, who were real seekers after truth, from attending our meetings, even in the day time, for more than two months; and many of the people swore vengeance against Elder Dickson merely because of the Gospel which he preached, and threatened that they would not rest until they shed his blood, if they could catch him out after night. Elder Dickson, therefore, for fear of his life being sacrificed on the Devil's altar, has been obliged to keep in doors after night ever since the mobs broke up our evening meetings, until quite recently; he now begins to venture out a little after dark; but the mobocrats watched him so closely that when he ventured one evening about dusk to go out to attend a prayer meeting, they pelted him with eggs in the street so that he was completely besmeared with them, and they threw them with such violence that they lacerated the side of his head and made the blood run. But he desires to give thanks, praise, honor and glory to God for delivering him out of the mouth of the lion, and for his blessing in giving him faith in God and perseverance, by his grace, to establish a branch of his church in this part of his moral vineyard.—Thanks be to Cod that the strong hand of prejudice is about broken here, and the prospect now is, that by next spring, at latest, there will be a good opening for a great work to be done here through the course of the ensuing summer; as there will to all appearance at the present, be a good opening both for preaching and a place to preach in next spring; as one of the brethren has a pretty large hall that he has had let to the Baptist Society for about three years, but it will be unoccupied next Spring as they are building a place of worship.

May God speed his great and glorious work which he has commenced in the last days, until the glory of God shall cover the land, and the earth be full of his praise.

Your's in the bonds of the everlasting covenant.

ROBERT DICKSON

From Nauvoo, Feb. 5.

We stop our paper to report from Nauvoo.

The Nauvoo Neighbor has made us another call, but no news of any great importance to impart, other than all rolls on as usual, except the weather having "chopped round," and a (W. N. W.) wind was blowing as keen as a razor.

The Osprey (steamer,) has departed from her mooring opposite Nauvoo for St. Louis, and will continue the comming season to play between the two above mentioned places.

The Trades Meeting met on the evening of Jan. 28, and Mr. Durfee exhibited a plan for a dam, consisting of three Piers, each 40 feet long, 10 feet wide, and 15 feet apart, and averaging 12 feet in depth, planks to be put down between the piers, and the spaces to be covered with plank also. The whole forming a permanent dam, and a bridge forty feet wide, and 80 rods long. In our next we shall give the minutes of the Trades Meeting in full.

A communication has been sent to some gentleman in Nauvoo, suggesting the propriety of petitioning Congress, for a grant of Land within her territories, for our special location as a people, with the privilege of forming our own local laws, but at the same time amenable to the general government.

☞ A new Charter of the City of Nauvoo has passed the House, and will probably pass the Senate, says the New York Plebeian, which we hope to be true.

Conference.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Charlotte Town, Queen's Co, Prince Edward's Island, Gulph of St. Lawrence, Saturday, October 5th, 1844.

Conference met pursuant to previous appointment at 11 o'clock, A. M., to organize a branch of 8 members.

The meeting was opened by singing, and the Throne of Grace being addressed by Elder Robert Dickson. Conference was then organized by appointing Elder R. Dickson, President, and John Jury, Secretary.

Only one official member present, namely, Elder Dickson, in consequence of no other official members being, to his knowledge, nearer than about 100 miles, and circumstances rendering it impracticable at the time to obtain any others.

Resolved that brother John Jury jun'r be ordained an elder, to preside over this branch, and that brother John Jury Sen. be ordained priest of this branch; also that brother Wesley Siddle be ordained an elder.

The above named brethren were then accordingly ordained.

Resolved that this branch be called the Charlotte Town branch.

The President then read from the Book of Doctrine and Covenants, the duty of the various officers of the church of Christ, and earnestly admonished the young officers to begin forthwith to magnify their calling and honor the priesthood, seeing that this generation is perishing for lack of knowledge, and that the Lord has a great and mighty work to perform in this generation; yea a marvellous work and a wonder in the last days: and he urged them to adhere closely to the first principles of the gospel.

The young elders and priest expressed their determination to make themselves useful with the help of the Lord, in his moral vineyard.

Conference adjourned at half past one, till next day at nine o'cock.

Met pursuant to adjournment, when a hymn was sung and prayer offered, the President addressed the audience on the death and resurrection of Jesus Christ, and then administered the sacrament.

Conference adjourned at 11, to meet at 5 o'clock, P. M.

Obliged to have a long recess owing to some circumstances connected with our place of preaching.

Met pursuant to adjournment, and after singing and prayer the President addressed the audience concerning one body, one spirit, one hope, one Lord, one faith, and one baptism.

The Spirit of the Lord was truly with us during conference, for the unity of the Spirit in the bond of peace.

There are a number more in this place and vicinity, very believing. The sick have been healed in about a dozen instances in this place, both in the church and out of it, by the laying on of hands, which strengthens the faith of the saints, and increases the hatred of the wicked priests and people.

Resolved, That a copy of the minntes of this conference be transmitted to the editor of the Prophet for publication.

The President has, since the 19th of June succeeded, with the help of God, in raising up this branch of the church through mighty opposition, both from hireling priests and people.

ROBERT DICKSON, Pres't.

John Jury Jun., Clerk.

Conference.

According to previous adjournment, the elders and other members, composing the Genesee Conference of the Church of Jesus Christ of Latter Day Saints, convened in the village of Batavia, N. Y., on Saturday, January 11th, 1845.

Organized by choosing Elder G. Thompson President, and Elder S. Wight, Clerk.

Opened by singing and prayer by the President, after which the President arose and stated the object of the conference to be that of transacting business in the name of the Lord, as pertaining to the church, and for strengthening each other in the work of righteousness.

The enquiry was then made whether any difference existed between any?—None appeared; but a good feeling prevailed.

The number of official members was then called for, and 15 elders appeared.

The number of members not taken.

The representation of branches was then called for.

Batavia branch represnted by Brother S, Taylor, has 20 members including 7 elders and 1 priest.

Alexander branch, represented by Brother H. Thompson, has 20 members, including 2 elders—8 members having been added since last conference.

Hume branch, represented by Brother S. Wight was 24 members, including 3 elders and 1 priest.

Attica branch, represented by Brother R. Shadbolt, has 14 members, including 3 elders.

Bennington branch, represented by Brother R. Shadbolt, has 6 members including 1 elder.

Millford branch represented by Brother Adams, has 3 members, including 1 elder and 1 priest.

Brother G. Thompson represented 4 scattering members in Wethersfield.

Brother G. Thompson also represented 7 scattering members in Orangeville including 1 elder.

Brother Hartman represented 6 scattering members in Caledonia.

Brother Angel represented 10 scattering members in Freedom.

A motion was then made to read the proclamation of Elder P. P. Pratt. Carried unanimously—it was then read by the Clerk.

Motioned and carried unanimously, That we receive the same.

President Thompson then followed in a few spirited remarks, exhorting the saints to carry out the principles contained in the proclamation.

Motioned and carried unanimously, That we sustain the Twelve in their calling.

Adjourned, to meet to-morrow at ten o'clock, A. M.

Sabbath morning, ten o'clock. Met, pursuant to adjournment.

Opened by singing and prayer by Brother S, Taylor.—Addressed by Elder Hyrum Thompson, on the first principles of the Gospel of Christ, from 2nd Cor., 11th, chap 1st and 2nd verses.

Dismissed for half an hour—blessing by Bro. M. Hugar

Two o'clock, P. M. Called to order by the President. Opened by singing and prayer by Brother Adams.

Addressed by Elder S. Wight—text, from Matt., 5th chap., 13th verse. Subject—The salt having lost its savor, there is no salvation by the different orders of the day.

President Thompson bore Testimony, and exhorted the elders to diligence.

The case of Brother R. Shadbolt was presented.—referred to Elder P. P. Pratt.

Motioned and carried, That the President and Clerk be required to forward the minutes of this Conference to the Prophet office, for publication in the Prophet.

Conference then adjourned sine die. Dismissed by prayer by Elder S. Wight.

GEORGE THOMPSON, Pres't.

Stephen Wight, Sec'y.

Conference.

Conference of the Church of Jesus Christ of Latter Day Saints held at the Tabernicle School House Burlington Co. N. J. Official Officers present, Elders 6, Priests 2, Teachers 2,

Elder Isaac R. Robbins was called to the chair and A. H. Scott elected clerk, opened by singing and prayer by Elder A. Read, Bordentown, the president then arose and stated the object of the Conference and called for a representation of the different branches, Elder Taylor arose and gave an account of the Tabernicle Branch; 26 members, 3 Elders, 1 Priest, and 1 Teacher, all in good standing except one or two, and they have been visited by the Teachers and they promised to reform.

Shreevesville Branch, was then represented by the Teacher; the branch consists of 21 members, 2 Elders, 2 Priests, and 1 Teacher, and in good standing except 4 or 5 who had absented themselves from their meetings some time and therefore was not considered worthey members.

Elder A. H. Scott then represented the Vincent Town Branch consisting of 4 members, 1 Elder, 1 Priest, all in good standing.

The president then arose and gave a full account of the situation and condition of the church at the present time; he spoke at some length and with a considerable energy, and warmth of feeling, in relation to the troubles and persecutions, that the church has had to waid through of late; and exhorted the saints to faithfulness and perseverance in serving the Lord; and showing the necessity of keeping his commandments, and living by every word that proceedeth forth from the mouth of God.

Elder Scott, arose and said he wanted to put the saints in possession of the fact in reference to the apostacy of Sidney Rigdon and his followers, in order to have a general expression of the Saints upon that subject. He then commenced from the death of the Prophet and Patriarch, and gave a full account of the trial of Sidney Rigdon before the church, and his excommunication from the same, and spoke of his visions and pretended revelations, to steal away the hearts of the saints, and trying to overthrough the kingdom of God. And after getting from the book of covenants and other ordinations, and keys of authority confered upon the Twelve by Joseph Smith to lead the church in all the world, showing most distinctly that the Twelve held the authority of the first presidency, and not Sidney Rigdon.

And after giving many facts in the case, following resolution was offered,—Resolved that the members of this conference will uphold the Twelve in their calling and standing, as the head of the church; and that we withhold the hand of fellowship from every one that is trying to reproach and defame the characters of the Twelve, or cast reflections, or deffimations on the ashes of our much commended Prophet and Patriarch.

The vote was taken, and there was a unanimous uplifting of hands for carrying out the above resolution.

Elder John R. Robbins then stated his visit to Nauvoo, and what he knew about S. Rigdon's case and trial before the church, and bore a faithful testimony against all imposition, and fraud, and exhorted them to longsuffering and kindness, meekness, dilligence, vigilence in carrying out the principles of their religion.

Elder A. Read arose, and spoke of the organization of the kingdom, showing that it required Apostles and Prophets, to establish the kingdom, and bore his testimony to the same, and exhorted the people to investigate and embace the principles of salvation.

On motion Abraham Hays was ordained to the office of priest.

The president then enquired if there was any more business to be done. Then a collection was taken up for William Smith—Sang a hymn and adjourned to meet at Br. Taylors, at seven o'clock.

Conference met at 7 o'clock—sang a hymn. and prayer by Elder Scott. The house was crowded to overflowing. and the people attentive while the evening was taken up by short addresses from I. R. Rrbbins, John R. Robbins, A. Read, A. H. Scott and J. Sexton. The saints was much edified, and rejoiced in the truth, and many believing; after which the sacrament was administered by Isaac R. Robbins. The saints are all united in the bond of the covenant, in this neighborhood, and we pray God, that, they may ever remain in the bonds of union, love and fellowship, and grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, is the prayer of all the faithful.

Resolved that the minutes of this conference be published in the Prophet, at New York, and also in the Times & Seasons if they think proper to coppy it.

Isaac R. Robbins and John R. Robbins left the conference on a mission along the Atlantic coast to labour for a while, may the Lord be with them and bless their labours.

ISAAC R. ROBBINS Pres't.

A. H. SCOTT, Sec'y.

Religious Persecution in Norway.

It appears that the same intolerant spirit which digraces the established Lutheran church of Sweden, and which closed the mouth of that excellent man, Mr Scott, is manifesting itself in Norway. A small body of Quakers living at Stavenger have been forced to appeal to the government for relief from the persecutions to which they are subjected by reason of their religious faith. They represent themselves to have been imprisoned for weeks because for conscience', sake they will not bring their children to baptism, besides other vexations and wrongs This denial of religious fredom is especially odious to the Lutheran Church in Norway, because of the large measure of civil freedom enjoyed by that community; and also because, a very few years ago the Lutherans of Norway and Denmark, as well as the British churches, were called upon to extend their sympathy and aid to the several persecuted Lutherans of Prussia. Scarcely has that storm passed when we find the Lutheran churches in Denmark and Norway persecuting with a high hand, the Baptist in the former country and the Quakers in the latter. It is high time that persecution for conscience sake was shamed out of Christendom, but it never will be so long as the unnatural alliance between church and state is permitted.—New York Evangelist.

Mormonism in London.

During the last week placards were distributed extensively throughout the metropolis announcing that Elder G. H. Davis, from America a particular friend of the notorious Joe Smith, the Mormon prophet, who our readers will remember was killed in the progress of the late riots in America, would preach a funeral service on the prophet,s death, at the Assembly-rooms, Theobald's road, on last evening (Sunday) at half-past six o'clock. At the appointed time, however strange as the fact may appear, the room was crowded in every part principally by respectably attired persons the majority being females. The person anounced to be elder was seated on a platform at the end of the room with a small table before him, on it being some books, pewter plates &c. He remained for some time with his face covered by his hands, and at intervals appeared as if engaged in devotion. Much curiosity appeared to be excited regarding the companion of the departed prophet. The individual, who is about 40 years of age, w s attired in deep black. The proceedings were opened by a person coming forward and calling on the meeting to repeat some hymns, which were taken from a book marked as the Latter day Saints' Book, and which contained a great variety of such description of prayer. This part of the service was somewhat of a warlike nature relating particularly to revenge for Him whose blood had been shed. The singing having concluded the assemble joined in prayer after which Elder Davis, who had hitherto remained silent, rose and having however, stood in a very solemn manner for a few moments, as if inspired commenced his discourse. He began by expressing a wish to God that he might be enabled to do justice to the subject. He said that his text on which rested the principles of true religion, was "The testimony of Jesus is the spirit of propheey."

The address occupied a considerable time and the apparent correctness with which it was delivered was not less astonishing than the large faith of those who listened to it.

Elder Davis announced that he had been the intimate friend of that great and good man Joseph Smith, who had been martyred for the sake of God and the religion he had inculcated. He contended that religion could not exist without prophecy, and cited several texts of Scripture, which he considered formed a phalanx of truth impenetrable in support of his opinions. The subject of the present existence of prophecy having terminated a history both spiritual and temporal, was givin of Joe Smith, or rather, as Elder Davis denominated him, Brother Smith. He was 39 years of age, when killed, stood six feet in height and weighed 212lbs. Was the son of a farmer, and followed for some years the occupation of his parents. To him no education had been imparted, and he could scarcely write his name until the Lord fixed on him as the instrument by which his holy church was to be restored. He in a moment became a great and powerful man and the Lord revealed facts to him for the redemtion of the world. He accordingly, as a prophet went forth to speak the truth, but like all true propagators of the truth, was subjected to all kinds of persecution, which continued to follow him to the days of his martyrdom. The followers of the prophet, at first, added Mr, Davis, numbered but six, but they had increased to hundreds of thousands, and they were increasing in all parts of the world, for Brother Smith had foretold—and, like the ancient prophets, all his prophecies would be fulfilled—that the world would yet be filled with the truth.

Elder Davis, at some length, eulogised the departed prophet, adding that in spite of all persecution, he would toil for the redemption of the world. Already were there th usands of their number in England and Scotland and their were also some in Ireland. The Elder concluded by asking a blessing for the followers of the prophet.—London. Morn Adv.

Receipt of Tithing

For the Temple of the Lord, for the week ending Feb. 26th, at the Tithing office of the Church of Latter Day Saints of New York, No. 7 Spruce St.

—— ——	1,00
—— ——	1,00
—— ——	,50
—— ——	1,00
—— ——	1,50
—— ——	2,00
—— ——	5,00
—— ——	1,00
—— ——	3,00
Silas P. Barnes,	5,00
Dorcas A. S. Caswell,	2,00
Total,	22,50

A meeting will be held regular every Friday evening, by the Elders of the New York branch, at No. 42 Clarkson st., let none fail to attend.

S. BRANNAN.

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 10 till 2 o'clock, to receive and record all Tithings for the Temple, which will be promptly and safely forwarded to Nauvoo, paid over to the trustees, and duly recorded there to the credit of the proper persons.

The Churches in Philadelphia and vicinity can pay into the hands of Elder Brown who will please forward the same to me, with the names of each person who pays.

The churches in Br. Benson's care can also do the same by him, and he can forward to me in the same manner.

P. P. PRATT.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter day saints of New York, hold their meetings every sabbath at the usual hour morning, afternoon and evening, at the Marion Temperance Hall, 193 Canal st.

Eld. S. Brannan, Presiding.

NEW YORK & HAVRE PACKETS.

LINE—To sail from New York on the 8th 16th, 24th, and from Havre on the 1st 8th and the 24th every month, as follows viz.

	From N. York.	From Havre
ARGO. C. Anthony, jr.,	March 8	April 24
	July 8	Aug. 24
	Nov. 8	Dec. 24
FRANCOIS 1st, Ainsworth,	March 16	May 1
	July 16	Sept. 1
	Nov. 16	Jan. 1
BURGUNDY, D. Lines,	March 24	May 8
	July 24	Sept. 8
	Nov. 24	Jan. 8
EMERALD, Howe,	April 8	May 24
	Aug. 8	Sept. 24
	Dec. 8	Jan. 24
RHONE, J. A. Wotton,	April 16	June 1
	Aug. 16	Oct. 1
	Dec. 16	Feb. 1
VILLE DE LYON, C. Stoddard,	April 24	June 8
	Aug. 24	Oct. 8
	Dec. 24	Feb. 8
ALBANY, Watson,	May 8	June 24
	Sept. 8	Oct. 24
	Jan. 8	Feb. 24
SYLVE ED KEMBLE L. Weiderholdt,	May 16	July 1
	Sept. 16	Nov. 1
	Jan. 16	March 1
LOUIS PHILLIPPE, J. Castoff,	May 24	July 8
	Sept. 24	Nov. 8
	Jan. 24	March 8
DUCHESS D'ORLEANS, A. Richardson,	June 8	July 24
	Oct. 8	Nov. 24
	Feb. 8	March 24
SULLY, W. C. Thompson,	June 16	August 1
	Oct. 16	Dec. 1
	Feb 16	April 1
IOWA, W. W. Pell,	June 24	Aug. 1
	Oct. 24	Dec. 8
	Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird. It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st —Directors: Messrs John Brouwer, Samuel S Doughty, Wm. G Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y:

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BOY'S CLOTHING

Cut and made in the most fashionable style by

MRS. A. MCALLISTER,

No. 296 Washington Street,

BOSTON.

Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public.

Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.

BOSTON, Oct 19th, 1844.

WM. A. LIVINGSTON & CO'S

NEW-YORK & PHILADELPHIA,

AND

SOUTHERN & WESTERN

DAILY PACKAGE EXPRESS.

The Subscribers have made arrangements to forward with the utmost rapidity and at moderate charges, boxes, bundles, packages, specie, bank notes, samples, valuable papers, &c.

TO AND FROM NEW YORK AND PHILADELPHIA,

They beg leave, also, to state, that they forward to the following places south and West of Philadelphia, by the same Exclusive Express Cars that other Express Lines in this city do, with equal speed, and at as low rates, viz.

Baltimore,	Norfolk,	Charleston.
Wheeling,	St Louis,	Washington, D. C.
Portsmouth.	Savannah,	Pittsburgh,
Fredericksburgh, Va.	Petersburg,	Augusta, Ga.
Cincinnatti,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c. &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 WALL ST. at quarter to 3 and at half past 4 o'clock P. M.

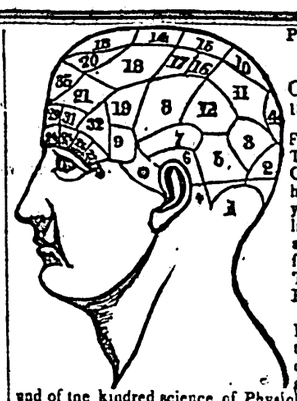
NEW YORK, Sept. 1844.

W. A. LIVINGSTON & CO.

EXPRESS FORWARDERS.

☞ This Express is run so as to forward through Messrs, HARNDEN & Co's Eastern & European Express; also, through Messrs. LIVINGSTON, Wells & PALMEROY's Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W. A. LIVINGSTON, 42 South Third St. Philadelphia.
JONSTON LIVINGSTON, 3 Wall St. N. Y.



PHRENOLOGICAL WORKS

FOR SALE BY

O. S. FOWLER,

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FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL,

Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, anywhere to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5, or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCTION AND SELF-IMPROVENENT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schoolsand, seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist can treat it—SCIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMAPNIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the generalsenor of the Bible doctrines sustained. Religion is as much a science as mathematics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL;

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations, including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never futly presented; and yet its importance is vastly underrated The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanack is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office It is now well conducted by P. P Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

"KNOW THYSELF."

ADMITTANCE FREE

TO

FOWLERS PHRENOLOGICAL CABINET

IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m15:c

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Ganeva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st., back office, over the Bank Coffee House.

PIAN FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No 7 Spruce st. 2nd floor.

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan. 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 25	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.

100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S —Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,
160 Pine street, New York.

Gives drafts in sums to suit applicants

ON THE

PROVINCIAL BANK OF IRELAND.

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Cork,	Bainbridge,
Limerick.	Ballymena,
Clonmel,	Parsontown,
Londonderry,	Downpatick,
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Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Bandon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.

SPOONER, ATWOOD & Co., Bankers, London.

Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey,
MOHEGAN, "

daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped; and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO 32 ANN STREET, N. Y.—WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

☞ Publishers of Newspapers in the U S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount.

New-York, May 19, 1844, [m15:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, for the money returned.

G. C. ALLEN, Importers of Watches and Jewelry,
Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC!

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo.; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wissing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft. 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
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W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H. Cook, Buffalo, N Y.
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m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C., DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M Arrive in Philadelphia at 3 P M.
Leave Phila. at 4 P M. arrive in Baltimore at 1A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M. arrive in Wel. N.C at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M.
Leave Balt. at 4 P.M. arrive in Washington at 6 P M.
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO, VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily, at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

PROPRIETORS AND AGENTS.

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PEASE & ALLEN, Cleveland, Ohio,
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HUTCHINSON, WHEELER, & Co. Southport, Wisc'n.

m15:c]

WILSON'S REAL ESTATE AND LOAN OFFICE.

for the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N Y.

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE

NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTORY OF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality the Body, and Intelligence and Affection: by P. P. PRATT. Price 25 cents each or 12 dollars per hundred. To had at the Prophet office.

TESTAMENT THE TWELVE PATRIARCHS, the Sons of Ja is most respectfully dedicated to my well-beloved Brot., John Albitson, Patriarch in the Council of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ. SAMUEL DOWNES.

THE "BIBLE OF NATURE," 2v. 1200 pages, price $1,25

THE ELEMENTS OF ANIMAL MAGNETISM, by a Practical Magnetiser, price 12½ cts.

Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

being a divinely inspired record, written by the FORE-FATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

GENTILES WHO INHABIT AMERICA

BY CHAS. THOMPSON,

Minister of the Gospel.

BOOK AND JOB PRINTING.

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN PUB. — Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. — S. BRANNAN, ED

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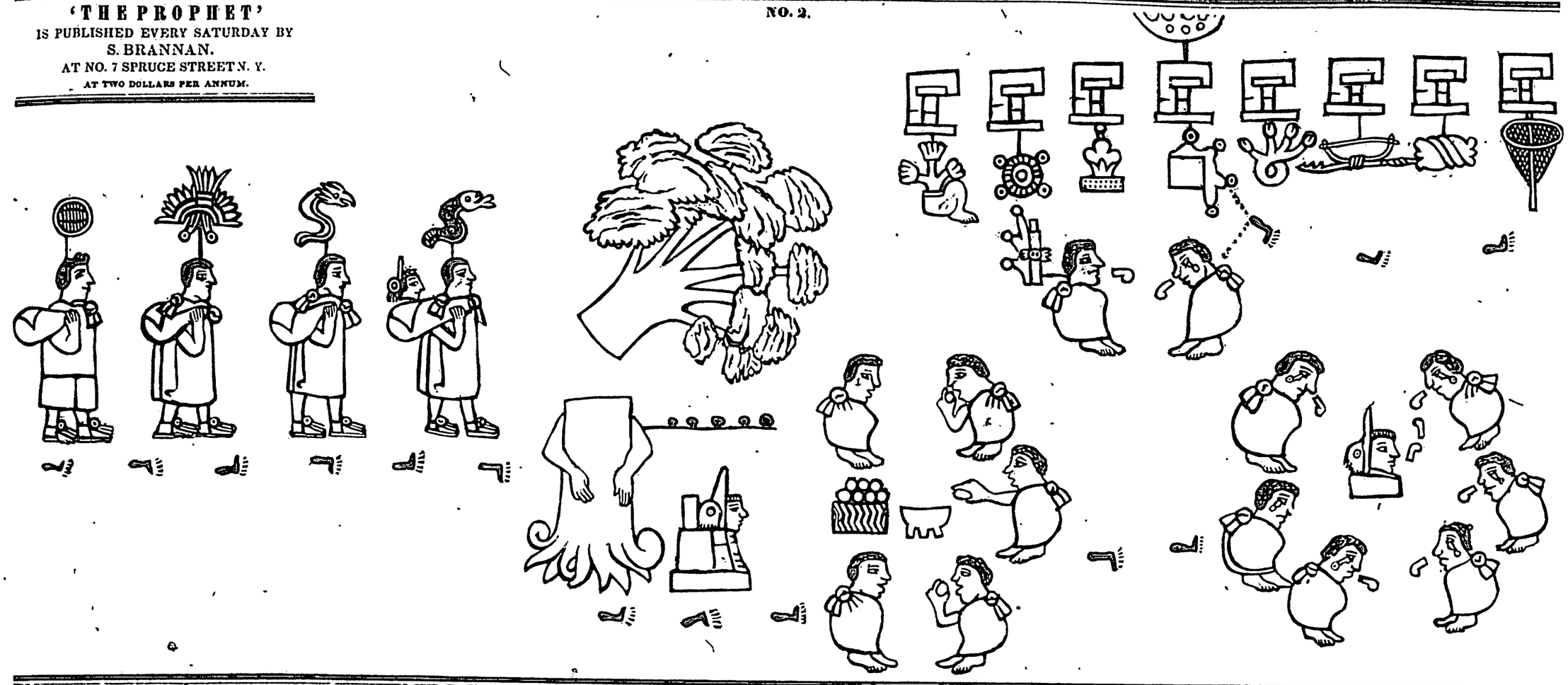


The Journey of Lehi and his family from Jerusalem to the continent of America, in the first year of the reign of Zedekiah King of Judeah, previous to the Babylonish captivity.

The Vision of Lehi.

The above engraving is No. 2 of the journey of Lehi from Jerusalem to America.

We do not wish to lay down our own opinion as being the only standard for the explanation of these glyphs, for this would not be liberal, but when God speaks we will keep silent. But it must be admitted that the above is a very striking representation of some things that are recorded in the Book of Mormon.

The four personages represented as travelling a journey, bear the appearance of the four sons of Lehi,—Laman, Lemuel, Sam, and Nephi, from whom sprung our modern tribes of Indians, an dthe founders and builders of those ruined cities in Central America.

The Tree and the Rod that leads to it, with the company of five seated on the ground, three of them partaking of fruit, while the other two are not, strikes our mind very forcibly of the vision of Lehi, which can be found on the 20th page of the Book of Mormon,—He saw his wife (Sarah) with his two sons (Nephi and Sam) partaking of the fruit, while the other two (Laman and Lemuel) did not.

A query may arise in the minds of some, why that Tree should be represented as broken and falling, with a man's arms clasped around the trunk of the roots.

We can come to no other conclusion, why this Tree, which is called the Tree of life or the kingdom of God on earth, should be represented in a broken and fallen state than this:—The church and kingdom of God was fully organized among the Nephites, (a name that this once enlightened class was designated by,) but along about the fifth or sixth century they went into a state of apostacy, and they were no longer as a people under the protection of heaven. The Lord suffered the Lamanites (the author of the above record) to go to war and prevail against them. They were finally exterminated, and at the time of their overthrow and extermination, there was but one man that adhered to the commandments of God and sought to sustain his kingdom on the earth, (so says the Book of Mormon,) which, we are inclined to believe, is here represented with his arms extended around the tree, at the very time the top is severed and falling to the ground.

The next group is unoubtedly the family of Lehi assembled in prayer and worship. They are denoted speaking by the small spots near the mouth, and weeping, with tears falling from their eyes.

The glyphs on the upper part of the engraving are without doubt the marks of distinction or coat of arms of the different noted families that sprang from Lehi and Sarah.

Discovery of America in the Eighth century by a Civilized race from Asia or Europe, Probable settlement of the United States by them. Ruins of one of their cities in Wisconsin.

Among the various curiosities of our country, there are none better calculated to excite a feeling of wonder in the mind of the beholder than the mounds of the West. Many of them seem to be the relics of the glory of a people that have long since passed away. Those situated on the Crawfish river, Jefferson county, teritery of Wisconsin, and which bears the name of Aztalan, are the most curious that have been found. Recent examination of these mounds have induced the belief that they are the ruins of an ancient city, found by a civilized race of beings totally distinct from the Indians.

They derive their name of Aztalan, from a tradition among the Indians, mentioned by an old French traveller, who in the seventeenth century, made a tour throughout the extent of the great Lake, in a canoe paddled by Indians. The tradition alluded to, was the effect, that some hundred of years previous, a warlike people came from the north-east, and after several battles, wrested their land from them. This people were Aztalans, and are described as being possessed of tools and implements of all kinds, with which they cultivated the soil, built houses, and exhibited a degree of civilization far superior to the natives.—After subduing Indians they proceeded to build a city, in about the forty-second degree of north latitude, which they called Aztalan. The tradition then proceeds to state, that after the lapse of a hundred years the Aztalanians becoming dissatisfied with the country, burnt their city, and proceeded south to Mexico, which they conquered, and have ever since retained. The extensive and magnificet ruined cities now found in that country are supposed to be the work of this peopie as well as the ruins above represented.

In corroboration of this, Baron Humbolt's writings infom us, that at the time the Spaniards overran Mexico the people inhabiting the vale where that city now stands, were called Azteeks or Aztekas, and were as the history informs us usurpers, and came from a country far North which they called Aztalan.

The country of Aztalan, Baron Humbolt remarks, "we must look for at least, north of the forty-second degree of north latitude." He comes to this conclusion from an examination of the Mexican, or Azteka manuscript, which are made of a certain kind of leavs or skins prepared on which an account painted in hieroglyphics or pictures, was givin to their migrations from Mexico, and how long they halted at certain places, which in the aggregate amounts to four hundred and sixteen years, and they commenced their journeying in the eight century.

In the fall of 1839 we were in Wisconsin, and having plenty of leisure time determined to take a tour through the Territory, and as we had heard much of these ruins, decided to make this the first subject of visitation. Accordingly having hired a little foundred pony, at the moderate price of one dollar per day, we left Milwaukie early one morning in November. On the adventures that we encountered, and of the feelings realized by us on the first sight of one of those 'gardens of the west' a Prairie, we will not now speak. Suffice it to say, that on the afternoon of the second day, we reached Aztalan and having "put up" at a log hut in the immediate vicinity, which bore the dignified title of Hotel. we proceeded at once to make an examination of the ruins.

There are amongst these ruins walls and buttresses built of brick. This brick is evidently formed by a mixture of the clay and sand in the immediate vicinity. Judging from its appearance, it was piled up mixed with grass or straw and was then burnt, or baked until it assumed a degree of hardness much greater than our ordinary brick, as it is now after the lapse of centuries quite solid and difficult to break. It is full of pores of about an eighth of an inch in diameter which intersects it in all directions, evidently caused by straw which was comsumed by the great heat necessrily made to harden the wall. There are also several square mounds of plains whose use must have been synonymous with the towers which are seen in the old forts of Europe. One of these contains an excavation or cellar, from which a stairway leads to the top. About three feet below the surface of the ground is a sewer, arched with stone. From the appearance of the ruins it is evident that a part of them once contained a fort. On a slight eminence about eighty rods to the right of the fort are about one hundred and fifty mounds, built on straight lines. They are evidently places of burial, as all that have been opend contained human bones, beads, and other Indians ornaments

These ruins being so much more extensive than we anticipated, the enclosure containing twenty-three acres, and the artificial work being so distinct and palpable, inducod us to delay our stay at the hotel some days, and make a thorough survey and exploration of their mysteries. Accordingly after having traversed and examined every part extensively, we procured assistance and opened mound No. 4. After much hard labor we penetrated to the depth of six feet, when we found the skeleton of an Indian in a sitting position. The bones were much decayed, and many of them crumbled to pieces, by accidental blows of the spade. Beneath the skeleton, and upon which it appeared to be seated, we found the charred remains of a fabric, which appeared much like hemp. This mat or article of dress was braided together in a very neat manner, and was undoubtedly the cloth of which the natives formed their clothing. In addition to this, we found between the legs of the skeleton a piece of earthenware, shaped somewhat like a common bowl, and covered with a glazing surpassing any thing of the kind that we ever saw. This alone, would indicate a knowledge of the arts, possessed by the Aztalanians, far superior to that which the Indians have ever been known to possess.

The walls were probably about three times as high as they now are, and were evidently built to protect the city from an enemy. There is much here to indicate, that this has been a densely populated walled city. The number of mounds on all sides, and the quantity of human bones which are found in each, are conclusive evidences of a populous vicinity. Some conjecture that the houses of the inhabitants were built upon the buttresses, but we are inclined to believe that this was not the case, as excavations for cellars, &c., are only found within the enclosure. The form of the walls and buttresses are said to resemble the Chinese method of building fortifications, but of the truth of this statement, we are entirely ignorant.

Many speculations and conjectures have been made in regard to the origin of these ruins, and the people who constructed them, but none we think, are as plausible, and bear so much the appearance of truth on their face, as the one mentioned. That several hundred years have elapsed since they were abandoned, it is proved by the fact that large oak trees are growing on the top of the wall which must be at least five hundred years old. Although the wave of oblivion has swept away forever the founders of this city, and left not a monument where with to penetrate into the deep mystery that hangs over their fate, the foundation of the city still remains, and afford the antiquarian a fruitful theme of speculation. The indications of civilization, manifested here as well as in the middle and southern part of this continent afford sufficient evidence to assume that a populous snd enlightened people once swayed the rule of dominion over this country, and that by intestine wars they were thus destroyed and degenerated into the present Indian. It caused us sensation of no ordinary character to gaze on these rules, where once a mighty and intelligent people congregated, some of whose bones were beneath the very ground opon which we stood. And as we gazed upon these decayed relics of humanity in the early twilight of the second day of our arrival, a specie of awe stole over us, and visions of the lhng past flitted before our mental vision—These fleshless bones appeared again in their animated form, and around on every hand appeared countless multitudes of human beings, engaged in all the various avocations of busy life.

The loud and joyous laughter of youth, the song of the maiden, and the plaintive notes of the Indian flute were heard, breaking through the stillness of the night. The voice of the host calling us to supper, dispelled the illusion, but as we left the Fort we trod softly feeling that we were on hallowed ground.—Eagle, Greenwich, N. Y.

Another evidence of the Book of Mormon.

It has been somewhat of a matter of speculation by many, after having read the book of Mormon, why the name of the brother of Jared was withheld but always designated through the whole history as "The brother of Jared," leaving the reader entirely ignorant of the name of that good as well as great and noble man.

Who knows but what this was for some wise purpose on the part of God, but we will leave the reader to judge for himself; and we will proceed to call his attention to an extract from Delafield's Antiquity page 75, which was taken from the Scythian and Phœnician history as follows.

We have shown that one of the "sons," or descendants of Nimrod [or "Belus"] was named Nilus, and from him the river took its appellation This Nilus, a direct descendant of Belus, is said to have been the son of Finiusa, who was king over a band of Scythians which hovered in the vicinity of their dwelling-places in Shinar.—With this monarch, we commenced the narrative of the events to which we alluded. They rest on the valuable monument of antiquity called "THE PEDIGREE OF MILESIUS," a compilation made, like the Homeric poems, by the filid, or bards, and which has, for many years been admitted as authority by European antiquarians.

"There is something very peculiar in this monarch's history, as delivered by these filids. He is said to have been a prince of uncommon genius for learning, applying himself in a most assidious manner to the study of languages, and at length to have made himself master of many; for some time before he was established in his government, there arose a variety of tongues, from the building of Babel by the sons of Nimrod; and before this, that all the then inhabitance of the earth spoke but one language; and that while they were busied about this tower, in order to preserve themselves from another flood, by carrying it up higher than they fancied water could reach, the filids say that Heber, of the family of Shem, admonished them against such an enterprise, and refused joining in it: alleging that it was a wicked attempt, and a vain one, carried on in defiance of Heaven, whose ordinations there was no resisting. They were not moved with this remonstrance, but obstinately persevered in their resolutions, when, in the midst of it, a strange confusion in their language broke out, and frustrated their design. Heber, for his pious behaviour on this occasion, had his language preserved pure in his family, say these records.

Now we will call your attention to an extract from the Book of Mormon, third American edition page 523.

And now I Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country. And I take mine account from the twenty-four plates which were found by the people of Lamhi, which is called the book of Ether. And as I suppose that the first part of this record, which spake concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever transpired among the children of men until that time, is had among the Jews, therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that they may get the full account. But behold, I give, not the full account, but a part of the account I give, from the tower down until they were destroyed. And on this wise do I give an account. He that wrote this record was Ether, and he was a descendant of Coriantor; Coriantor was the son of Moron; and Moron was the son Ethem; and Ethem wss the son of Ahah; and Ahah was the son of Seth; and Seth was the son of Shiblon; and Shiblon was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Ammigaddah; and Ammigaddah was the son of Aaron; and Aaron was the descendant of Heth, who was the son of Hearthom; and Hearthom was the son of Lib; and Lib was the son of Kish; and Kish was the son of Corum; and Corum was the son of Levi; and Levi was the son of Kim; and Kim was the son of Morianton; and Morianton was a descendant of Riplakish; and Riplakish was the son of Shez; and Shez was the son of Heth; and Heth was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Emer; and Emer was the son of Omer; and Omer was the Son of Shule; and Shule was the son of Kib; and Kib was the son of Orihah, who was the son of Jared; which Jared came forth with his brother and their families, with some others and their families. from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scatterd upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared, being a large and a mighty man, and being a man highly favored of the Lord; for Jared his rbother said unto him, cry unto the Lord, that he will not confound us that we may not understand our word. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared, therefore he did not confound the language of Jared; and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded. And it came to pass that Jared spake again to his brother. saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that ye may receive it for our inheritance.

The Leading Diblomatists of Europe.

It has been much the fashion of the day to express an absurd wonder that the Jews possess so much influence in so many European cabinets. Why, they possess this influence in all, for show me the cabinet in which one at least of the privy councillors is not a Jew. A few years ago I went to negotiate a public loan to St. Petersburg. On my arrival I had an immediate interview with the Russian minister of finance Count Cancrin; I found him the son of a Lithuanian Jew. I afterwards went to Madrid on a like errand, and I had to transact business with the Spanish minister, Mendizabel, the son of a Spanish Jew. Something connected with this loan required me to proceed straight to Paris, to consult the president of the French Council, Marshal Soult, in whom I found another Jew. Marshal Massena wa, also a Jew, his real name being Manasseh. Nor did my experience end here. Having a short time afterwards to go to Prussia, I was attending the council of ministers, when Count Arnim entered the cabinet, and I beheld a Prussian Jew.—Coningsby.

Four kinds of Salvation.

Salvation, as proposed to man in the Scripture is of four kinds, viz.—

First, Salvation from original sin and its effects.

Secondly, Salvation from actual sin, or individual transgression:

Thirdly, Temporal Salvation,

Fourthly, Eternal Salvation.

We shall now proceed to set forth the nature of each of these salvations, and the conditions on which the are enjoyed by man.

Original sin and its effects came by the transgression of Adam and Eve, in the Garden of Eden. So "sin entered into the world, and death by sin.",

This sin and death affected the whole family of man in a twofold point of view, banishment from the presence of the Lord, and the death of the body. And unless some means of salvation had been provided, the bodies of men must have slept in eternal silence, and their spirits dwelt in eternal banishment.

But says the Apostle, "AS in Adam ALL DIE, even SO in Christ shall ALL be made ALIVE."

Jesus Christ, then has paid the debt which Adam contracted, and through his death and resurrection has redeemed ALL men from the fall, and from death, and from every thing which Adam's transgression entailed upon them.

This salvation is UNIVERSAL, that is, it applies to all the race of Adam, without any regard to the deeds done in the body. The death and condemnation came by one (Adam,) and passed upon all men whithout any act or agency of their own.

So the redemption comes by one man (Jesus Christ) and will be efectually applied to all men, without any conditions whatever on their part.

It is free grace alone, without works, which redeems man from the fall, and from the death which came by reason of the fall. The most hardened sinner, who sinks to endless woe, will go there as free from Adam's fall as if it had never been.

Hence Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

All little children (being redeemed by Jesus Christ) are saved and counted holy, without any faith, repentance, baptism, or any thing else.

Hence the doctrine of little children being "desperately wicked, deceitful, depraved, &c, and and that they must be born again, changed, be converted, experience raligion, be regenerated, &c. is a docrine of devils. or of foolish and incon siderate man.

We come now to speak of the second salvation viz., salvation from personal transgression. This salvation is the gospel which was to be preached to sinners, "It is not, to call the righteous, but sinners to repentance.

This salvation is promised on the conditions made known in the gospel, "He that believes and is baptised shall be SAVED." "Repent and be baptised every one of you, in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost."

"SAVE yourselves from this untoward generation." "Arise and be baptised, and wash away your sins." "The like figure whereunto even baptism doth now SAVE US."

"Ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became servants of righteousness." The foregoing texts all go to show that sinners experienced a present salvation from sin on condition of faith in Jesus Christ, repentance towards God, and baptism for remission of sins. They were saved then and there,—they were saved that very hour, that is justified, forgiven, and free from sin.

This gospel salvation pertains to sinners only. Little children could have no part in it.

We next proceed to notice the third salvation, viz., temporal salvation.

This varies in different ages and under different circumstances. In the days of Noah it was salvation from the flood, and the ark was the means.

In the days of Lot it was salvation from fire, and fleeing from Sodom to Zoah was the means.

In the days of Jacob it was salvation from famine, and revelation to lay up corn was the means. In the days of Moses it was salvation from Egyptian bondage. In the days of Esther it was salvation from the decree of Haman. In the days of Ezra it was salvation from seventy years' captivity in Babylon, by a restoration to Jerusalem. In case of Paul's shipwreck, it was salvation from the watery grave, by the soldiers and sailors abiding in the ship according to Paul,s directions. But in the days of Josephus it was salvation from the sword, famine, and pestilence which befel the Jews. This salvation was accomplished by fleeing to the mountains, according as the Savior forewarned his disciples. "When ye see Jerusalem compassed with armies, then let him who is in Judea flee to the Mountains.

So in these last days, salvation is needed from famine, earthquake, war, pestilence, and flame of devouring fire, which must overtake the wicked world and all that remain among them. "But in Mount Zion, and in Jerusalem, shall be deliverance, and in the remnant whom the Lord our God shall call." So in fulfilment of this, the Lord has provided the western wilds of America and the land of Palestine, places of diliverance for his own peculiar people. And will gather his sheep out of all countries where the false shepherds have preyed upon them, and will "cause them to dwell safely in the wilderness, and sleep in the woods."—(See Ezekiel, 31.) This temporal salvation comes by revelation in these last days, as in days of old, and therefore can only come to those who are governed and led by revelation, viz., the Latter Day Saints.

We must now speak of the fourth state of salvation, viz.' eternal salvation. This can only be enjoyed in the immortal state after the resurrection of the body and its reunion with the soul.

All those who are redeemed from Adam's fall will enjoy this eternal salvation, if they die before they come to years of accountability, so as to be capable of committing sin.

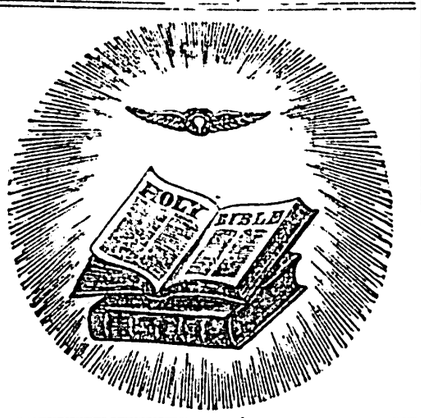
All sinners will enjoy eternal life and salvation, on conditions of faith, repentance, and baptism and endurance to the end.

Hence, a man may be saved from Adam's fall by free grace, and from his own sins by belief and baptism, and also aprtake, of temporal salvation, by obeying the warnings which God sends by revelation; and being saved in this threefold sense, he may neglect to endure to the end in keeping the requirements of Jesus Christ; and so at last be damned.

Here then is a condition to be fulfilled by the creature, in order to the enjoyment of eternal salvation, which is not absolutely necessary to either of the salvations, viz., endurance to the end.—That is, a person must continue in well-doing and keep the commandments of Jesus, from the time he is baptised into Christ till the end of this life of probation.

Having now shown clearly and distincly the nature of salvation as revealed and proposed by the heavenly Father to his children in different ages, we leave the subject, with a sincere hope that all those who love the truth may be led to work out their own salvation with fear and trembling.

THE PROPHET.



SATURDAY MORNING, MAR. 8, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

The Postage Reform Bill passed both Houses of Congress on Saturday. It goes into operation on the 1st of July next. Rates of postage, for a single leter, weighing half an ounce or less, for 300 miles or less, five cents; for any distance over 300 miles, ten cets.

We still have on our books a hundred or two of names that have not paid up their subscription. What a great help a couple of hundred dollars would be to us at this time. Brethren, do not forget us.

Vermont.

Cheering news we still continue to receive from that State, of the advancement of the Kingdom of God. Seven have been baptized and organized into a branch in the town of Athens.

From Nauvoo.

From our correspondent (E. Smith) we are informed of some of the movements in the camp of the enemy, which throws some light upon thiir deep concerted plan to obtain a pretext for a wolf-hunt, or our extermination; but, inasmuch as God's ways are past finding out, we are inclined to believe that Moses' rod will be rather too hard for them, and these SHARP soothsayers sooner or later, like Nebuchadnezzar, nip the grass.

The following from our correspondent:—

You have doubtless heard of the repeal of the Nauvoo Charter by the Legislature of this State before this time. By advices from Springfield we learn that a bill for a new charter has been introduced into the House and is likely to pass that body; but it is thought the bill will be defeated in the Senate. I hope it will, for the citizens of Nauvoo will not receive it, if it should pass and become a law, as it would be disgraceful to accept any thing of the Legislature of this State, in compensation for what they hrve unlawfully taken from us, short of a full and completeatonement for the same. and there is no disposition on their part to do that, if their actions can be taken as an index to their real character and disposition.

A Mr. Elliott of Warsaw came into the city a few days ago in disguise, and after being here a daw or two, was arrested on a charge of being one of the murderers of Joseph and Hyrum Smith. An examination was had before Squire Johnson, who committed him to stand his trial at the next term of the Circuit Court, and delivered him over to the Sheriff, who was here at the time. The Sheriff started for Carthage jail with him about nine in morning of the 13th, and before night the prisoner was in Warsaw. How he got away from the Sheriff I have not learned, though I have my own opinion. Comment is unnecessary further than to state, that Elliott had lately received the appointment of Deputy Sheriff of the county from the Sheriff, Gen. Deming, which would seem to please those engaged in the horrible massacre on the 27th of June.

The brethren in the Morley settlement are being continually harrassed by their mobocratic neighbors, with vexatious suits for alleged thefts, for the avowed purpose of driving them from their possessions and homes, as can be proved by those (not members of the church) to whom their diabolical schemes have been made known by them engaged in the prosecutions. I learned last night that there were seven or eight of the brethren in Quincy jail, committed by a certain mobocratic majistrate in Lima, on the testimony of men supposed to be guilty of murder. This is one of the schemes invented to wear out the saints. There is one satisfaction however, and that is, "The triumph of the wicked is short;" for there is a God in Israel, who will overrule all things for the good of his saints and will overcome his enemies ere long.

Again from Nauvoo.

The Times & Seasons and the Nauvoo Neighbor made their appearance by one mail. They contain much interesting matter, all of which we shall not be able to get into this number of our paper.

Elder Hyde has returned to Nauvoo from his visit to St. Louis, where he left a branch of the Church of nearly four hundred members, prospering spiritually and temporally, with a daily increase of their numbers.

An arrangement for the establishment of a package express from Nauvoo to this city, is being made on the part of the Saints in that city. As soon as they inform us who they have united upon as receiving agent, we shall be ready for the business.

The proceedings of the dedication of the Seventies' Hall will appear in our next.

A meeting has been held at the Court House in Carthage for the refutation of the many charges of crime and misdemeanor brought against the Mormons, from which it his hoped that some good may result.

A report exhibiting the plan of the dam designed by Joseph Smith to cross a certain portion of the Mississippi river, has been made through the Neighbor by Mr. A. Ripley, which we shall publish in our next.

The week ending Feb. 12, the weather has been somewhat cold, and the navigation obstructed by the ice. The river is expected to be clear of ice for navigation by the first of March.

Questions that the Millerites cannot answer without repentance; Listen!

Christ and the world.

Oh ye inhabitants of the earth would not the following be the language of the Son of God, if he was permitted to stand in one of our beautifully adorned sanctuaries, and address the religious arristocracy of this generation, in connection with our modern noisy second adventers.

"Whatsoever is written by the Prophets and Apostles which were of old concerning me must be fulfilled; and the time is nigh at hand, when I will come down from my habitation in the Heavens, and stand again upon the earth, in power and great glory; and I will establish my kingdom and laws over all the earth; and my will shall be done on the earth as it is done in heaven.

But before that great day, there must needs be preperation; that all things that are written may be fulfilled.

Behold, I the Lord will reason with you, O children of the earth, even as one man reasoneth with another, that you may understand.

When I come upon the earth before, did I not fulfill every jot and tittle of those scriptures of the Prophets which, related to the circumstances of my conception, birth, ministry, sufferings death, buriel, and resurrection? was I not conceired of a virgin, born in Bethlehem, called out of Egypt, turned aside into Nazereth, to fulfill that which was written? was I not betrayed for thirty pieces of silver, and was it not a treacherous kiss from one of my own household? was I not scourged and spit upon? did they not pierce my hands, side and feet; and did they not cast lots for my vesture, and divide my raiment among them? all, to fulfill the scriptures? Was I not numbered with transgressors? Did they not pass by me without breaking my bones, although they broke the bones of the two which were crucified with me? Was not my life taken from the earth, and did I not make my bed with the rich in my death, to fulfill the scriptures? Did I not rise again the third day, because it was written that I should not see corruption? Verily I say unto you, all these things were done to fulfill the words of the Prophet.

Again, did I not predict the distruction of Jerusalem, and the temple; and the dispersion and long captivity of the Jews? Did I not forwearn my disciples to flee out of Judea to the mountains? Is it not written by my servant Luke?—(See Luke 21st.) and has it not come to pass, every whit in relation to the city and temple, and in relation to the Jewish nation? Did I not say that Jerusalem should be trodden under foot of the Gentiles, till, the times of the Gentiles be fulfilled? Are not all these things fulfilled even unto this day?

Again, did I not say there should be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations with perplexity—mens hearts failing them for fear, and for looking after those things which should come upon the earth? Did I not forewarne you, that when you see these signs begin to come to pass, you might know that the kingdom of God was nigh at hand, and that all the tribes of the earth should mourn, and they should see me coming with the clouds of Heaven with power and great glory? Have not these signs began to come to pass? Why then do some affirm that the coming of the Lord is not near, or that I will not come in person, in a cloud, in like manner as I ascended? For I will come upon them unawares and, they shall not reign with me on the earth.

Again, there are many who err on the other extreme, not knowing the scriptures, neither the power of God. Behold they set an appointed time for my coming, and it fails to come to pass; and they cry unto me with much importunity, to come down among them, and not to disappoint them.

But they cannot alter the times and seasons which the father hath put in his own power, nor cause me to disregard that which is written.

Behold my servant Paul testified that the Heavens must receive me, UNTIL THE TIMES OF RESTITUTION of all things which I had spoken by the mouth of all my holy prophets since the world began. I also testified to my people while in the flesh, that this Gospel of the kingdom should first be preached to all nations for a testimony, and then I would come.—My servant Peter also testified that I would come in flaming fire, taking vengeance on all those who know not God and OBEY NOT THE GOSPEL.

Now verily I say unto you, if I were to come before these scriptures were fulfilled, I should be guilty both of falsehood and injustice. It would be falsehood to break my word, and it would be unjust to destroy a people for not obeying that which they had not been taught, nor had sufficient opportunity to obey. Indeed, many of the very people who manifest so much zeal to warn others, and who pray so earnestly for my coming, have not themselves understood the Gospel nor obeyed it; and should I come, in answer to their prayers, it would be to their own destruction.

Again the circumstances of my coming, and the very place where I will set my feet are clearly foretold by the prophets.

Behold I have told you by the mouth of my servant Zachariah, that my people Israel should be gathered to the land of Canaan, which I gave unto Abraham and his seed for an everlasting inheritance, and that Jerusalem should be rebuilt, and the Temple and sanctuary also; and that all the nations round about should be gathered there to fight against my people Israel; and that Judah should fight in their own defence, and that the weak among them should be as David, and the strong among them should be as the angel of the Lord; and thus the nations who should be in the siege against Jerusalem should be cut in pieces; and then, and under those circumstances they should look upon me whom they had pierced, and should mourn and repent, and find a fountain opened in that day for the inhabitants of Jerusalem, for sin and uncleanness. Not only did my servant Zachariah tell these things, but he also told that my feet in that day should stand upon the mount of Olives, which is before Jerusalem on the East. That the earth would cleave in twain beneath my feet, and the mountain rend assunder at my presence. That half of the mountains would remove to the north, and the other half to the south, and make a great valley where the mountain now stands. That I would come, and all the Saints with me in that day, to that place, and under those circumstances to defend the Jews, to destroy their enemies, and to cleanse and purify Jerusalem. That Jerusalem should be holy, and all the land round about should be safely inhabited from that time forth; and that summer and winter would succeed each other, and the year roll round in its season from that time forth. And that all the nations of the land should go up to Jerusalem from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles; and that there should be one Lord, and his name one, and he should be king over all the earth.

Again, my servant Daniel was shown a vision of my coming in a cloud to take the dominion of the earth; and that all kingdoms should serve and obey me. But before I came he saw my kingdom organized in its beauty by the Ancient of Days, and all prepared to receive me.

Know ye therefore, O inhabitants of the earth, that all these, and many other scriptures must be fulfilled in connection with my coming; and that I cannot come till the times of restoration are fulfilled, and till the circumstances and preparations are completed as it is written; and that when all things are prepared I will come, and bring all the Saints with me to reign on the earth. Thrones shall be cast down, kingdoms and States shall be broken up, empires shall rend, but my word shall all be fulfilled, and my kingdom shall stand forever.

My servant David shall then be seated on the throne of Israel at Jerusalem; mine apostles who suffered with me in the flesh, shall be seated on twelve thrones to administer justice and judgment to the twelve tribes; and my Saints shall be placed in power upon the earth, and administer the affairs of government.

My laws shall be the only creed, the only standard of justice; and my Saints the only kings, governors, and magistrates upon the earth. Intelligence and truth shall prevail; error and darkness flee away; death shall be swallowed up in victory; life shall be everlasting; and peace and love shall crown the whole and thrill through every bosom.

Earth shall feel the blessing. The parched ground shall abound in pools, the thirsty land in springs of water; the desert shall blossom as the rose, and vegetation bloom as Eden, while all the beasts of the field dwell in peace. Man shall then plant gardens and eat the fruit of them; he shall plant vineyards and drink the wine of them; he shall build houses and inhabit them. His children shall multiply in the earth and come to a good old age; and he whose years are numbered, shall be changed in the twinkling of an eye, and shall live and reign with me forever.

And now verily I say unto you, and unto all men, repent of all your errors and wicked works, obey my gospel, and become members of my kingdom, that there may be one fold and one shepherd.

And in order that you may understand my gospel in its plainness and in its fulness, I will now declare it unto you, even the gospel which you must obey, in order to be prepared for my coming; without which you can never reign with me on the earth.

Believe in me, for I have been crucified and have risen again from the dead as your Lord and your Redeemer. Repent of all your errors, and of all your sins and follies; come unto me with a broken heart and contrite spirit, and be baptized in my name for remission of sins. Receive the gift of the Holy Spirit through the laying on of the hands of my servants, and then serve me faithfully to the end and you shall have eternal life.

Behold I the Lord have spoken it by the mouth of my servant, and I will bear witness of its truth by my spirit, to all those who will seek with all their hearts to know and do the truth,—even so, amen.

Athens, Windham Co. Vt., Feb. 22d. 1845.

MR. EDITOR,—We take our pen in hand to communicate a few items of news relative to the great work of God; believing they will be interesting to you, and the readers of your valuable paper, also, feeling zealous ourselves for the spread of the truth, leads us to write on this occasion, having baptized a number here, we consider it wisdom to organize them into a branch of the church of Jesus Christ of Latter Day Saints.—We appointed a time which was on the 15th of February 1845, and continued the following day; met according to appointment, and although the weather was unfavorable, yet we had a good time, a number of Elders were present from the state of New Hamhshire. We organized a branch called the Athens branch of the church of Jesus Christ of Latter Day Saints, consisting of 7 members, Ordained brother Gideon Stiles to the office of Priest. The rest of the time was spent in preaching, and hearing from the Elders that came from abroad, they give cheering news of the spread of truth in different parts, at the close of the meeting we had several resolutions which we read to the people, which we will insert for your consideration,

Resolved, 1st, That this congregation disapprobate the unlawful and unhallowed persecution that has been waged against the church of Jesus Christ of Latter Day Saints, in particular, the black and diabolical murder of our beloved Prophet and Patriarch, Joseph and Hyrum Smith; and we consider them as religious persecutions, for we verily believe that they have not been the agressors.

Resolved, 2nd, That we will stand by and protect the innocent at all times, and allow every man the liberty of worshipping Almighty God according to the dictates of his own conscience and protect him in the same;

Resolved 3rd, That we will uphold and sustain the Twelve, Elder Brigham Young as President, not only of the Twelve, but of the whole church, and assist in carrying out the measures of Joseph Smith, the Prophet of the most high God.

Resolved, 4th, That we will assist in building the Temple of the most high God in the city of Nauvoo.

Resolved, 5th That in order to secure the salvation of this church, we hold ourselves in readiness to obey the instruction of the Twelve.

Resolved, 6th, That we will sustain the Prophet, Nauvoo Neighbor, and Times and Seasons.

Resolved, 7th, That the minutes of this conference be forwarded to the Prophet for publication.

We would say, thath we had a good time—peace and harmony prevailed, although our congregation was not so large as it would have been had the weather been favorable. We expect to baptize a number more shortly. The people as a general thing are quite favorable and much interested in our prinoiples, and have been kind to us, although there may be a few, who, like the peacock, like to spread their feathers and make it appear as if they were somebody. but they are early known and can be detected by the Spirit of God. The prospect is very good at present time—we believe there are many that will obey the truth. If there are any Elders coming to this State, we hope they will give us a call.

We remain your brethren in the bonds of the new and everlasting covenant.

ALFRED CORDON.
JAMES BURGESS.

If it is convenient for you please give our love to Elder P. P. Pratt and family, as we are acquainted with them. We are among the "Green Mountains," lifting up our voices in defence of truth.

From the Nauvoo Neighbor.

A Fable.

Once upon a time, a few eagles being invited by the hawks, ravens, owls and turky buzzards, inhabiting a plain by the side of a great mountain, to partake of the common privileges to hunt for a living with them, accepted; and these carnivorous birds, feeling themselves greatly honored by the company of eagles, in a council of ornithomancy, granted a writ of freedom while there should be a day to hunt, or night to sleep, on the ground that the Creator made the land and water, as free for one portion of his Creation as another. But as soon as the eagles began to make nests and pursue the common avocations of eagles, the hawks, ravens, owls, and Turky buzzards, together with the Crows throughout the wilderness began to prepare for an 'eagle hunt' but the eagles with the loss of a few 'spread eagles', acted wise enough to elude the general massacre premeditated.

The next move of the hawks, ravens owls, Turky buzzards and Crows, was to invite the geese and peacocks to come into a to-pos-loquacion and talk away the freedom of the eagles; which they did.

Now the eagles having never disgraced the glory of an eagle, by stooping to treachery, corruption and hypocracy, concluded to make a proclamation to all the eagles in the world, that they might all pray to the God of all flesh to pronounce the judgment written. And while they were speaking—these fowls held a spree, and were drunken, and were fighting among themselves—when, Lo, and behold, the wild beasts of the earth, come out of their thicket, like lions pierced with hunger, and devoured them up; and the eagles set upon the top of a high mountain and glorified!

MORAL—When officials 'in ermine and lace' descend and associate with wicked and corrupt men, to injure the innocent, and degrade the virtuous under the cloak of power they, generally meet an omnipotent rebuff, which leaves them to fester in their own infamy, while honesty sits on the pallidium of liberty, and hisses misrule and meanness meet their reward!

'TOM'S AGE OF REASN.'

From the Millennial Star.

Address to the Saints in England.

BELOVED SAINTS—I wish to call your attention to an important subject a subject that involves important consequences. First, the saints as a people are called with a holy calling; yes, a call from the Saviour of the world by direct revelation to his servent Joseph, to whom was given the authority of the Holy priesthood (that was taken from the earth in consequence of a departure from its ordinances after the days of the Apostles,) and to him was given a commandment to call upon the inhabitants of the earth to repent, and inasmuch as they repented to administer unto them the ordinances of the gospel, and also to ordain others unto the same power in order to build up the church of Christ again on the earth, and gather together the honest in heart to Zion, the dwelling-place for the pure in heart, that they might be prepared for the comming of the Son of God.

To effect this great purpose of God, is given the authority of the Holy Priesthood. and the pure unadulterated principles of life and salvation are committed to the care of the servants of God, by which the understanding of men are enlightened, and their judgement informed, and by which they know that they are heirs of eternal life. Oh how important is the position of those who are appointed and ordained to watch over those doctrines and principles, given by the author of our existance for the salvation of the workmanship of his hands

What humility should we possess when we stand before God, and our fellow-men to point out the way to eternal life. How careful should we be, lest through vain glory and the love of self-esteem, or to gain applause of the world, we should depart from those pure principles committed to our charge, and lead men astray, by wcich they come short of the glory they anticipate, how can we meet them at the bar of God, under such circumstances, and not find the blood of souls in the skirts of our garments. O, ye Latter-Day Saints, prove the world that ye have received the spirit of truth, by speeking the truth on alloccasions, by keeping your word sacred when you promise, dealing uprightly with all parties, not shunning to declare the truth, both by precept and example.

Know this dear brethren, that all the powers of darkness with mobs combined, can never destoy, the church of Crist establish upon the principles of truth, and revalations from God. No bretiren the power of destroying the church of God, remains only in the church itself, and it can only be effected by a departure from the principles of truth, for when the church ceases to be governed by the laws of heaven, it ceases to exist, inasmuch as we are servants to him whom we obey. The preservation of these principles, pure and unadulterated, can only be effected by the united exertion of the saints, both those who have the priesthood, and those who have it not. When we consider the responsibility of the Twelve Apostles, on whom is laid the burden to regulate the affairs of the church in all the world, and to see that the gospel is proclaimed in its purity to all nations. Let us consider them as members of the church whom God has appointed as his servants, to whom he has committed the watch care of the whole, and when the Lord speaks through them, and communicates that intelligence by authorized servants, let the saints give heed, but not otherwise, and by so doing, they will avoid being troubled with false doctrine by those who come to them without being sent proclaiming strange things in order to exalt themselves in the eyes of men

Let the saints understand the order, that those who are appointed to preside over the church in Britain, are responsible to God and the authorities of the church who placed them in that position, to preserve the purity of the principles of the plan of salvation, and the order that God has instituted, and to see that there is no departure from the laws of God, and with a due sense of our important duty, we shall take heed to communicate all things necessary for the building up and instruction of the saints, therefore, let them give no heed to the false charges that are brought against the authorities by aspiring individuals, who do so as an apology for their own proceedings, and in order to obtain followers with them. Give little heed to such individuals, and they will not trouble you long. My brethren in the priesthood, let me exhort you to proclaim the first principles of the gospel to those out of the kingdom of God, that they may find their way into it, and teach them who in the church, to live the life of a saint of God, and that it will be by purity of principle, exemplified by the life and conduct of the saints, that will make the church of God triumphant over error and every false principle, and secure to us eternal life in the kingdom of God.

I wish to say to the Saints, that as there is a rumour abroad that if the temple in Nauvoo was not completed so that the Saints could assemble in it. and receive their endowment on the 16th of April, 1844, that God would reject the Saints as a people, and with this impression some have ceased to contribute towards its completion, and I now wish to say what I have heard from the mouth of our beloved Prophet, three or four times, the first time at a General Conference in 1843, he said there would not be another General Conference until the Temple was completed, and it has been so, all the Conferences held in Nauvoo since that time, have been special Conferences, and also if the Saints did not continue to labour on the Temple, and use evry exertion to complete it that the Lord would reject them and their dead, for there were ordinances pertaining to the endewment and organization of the priesthood. and for the dead that could not be attended to elsewhere, any more than Moses could in his day organize the priesthood, and attend to all the ordinances of the same until he completed the tabernacle which was a pattern of heavenly things. Now the question that remains, is have the Saints ceased to labor on the Temple from that day to this. only when the mob was upon them, and the Prophet and the Patriarch were slain? I answer No, and would some of those who withhold their pence be as faithful as those who have borne the burden in the heat of the day. we might now behold the top stone carried to its place with shoutings of "grace, grace unto it." But I will say for the benefit of the Saints who have contributed their mite, they have an interest in the house of God. and will in no wise lose their reward, and notwithstanding all the persecutions, we shall soon see the House of God completed, and his servants receive their promised blessing.—Yours as ever,

REUBEN HEDLOCK.

There will be a very good opportunity for any person wishing company from this city to Nauvoo, on the 12th inst.

From the Times and Seasons

To the Public.

Nauvoo, Jan. 17, 1844.

As much has been said concerning stealing and secreting property in this city, for the purpose of giving an impression abroad that Nauvoo was a grand depot for concealing stolen property, and that the Mormon community was concerned in it.—I will state, that so far as my knowledge extends concerning the matter, I have ascertained that stolen property has been brought by way of Nauvoo from the country, and then crossed over the Mississippi river to Iowa, and back into the Territory some ten or twelve miles; where the thieves havs some friends to conceal stolen property.

There seems to be a connection of these frinds thirty or forty miles back into the country on this side of the river, who, with five or six in this city, seem to have a line for running stolen property through Nauvoo to the territory of Iowa; and I have good reason the believe that those in the country on this side of the river, those in the city, and those in the Territory, are one clan; but they are not Mormons, nor have the Mormons any fellowship with them.

I have taken pains to go wiih a person from the country, with a writ and have searched every house suspected, till the person was satisfied, and till I was satisfied myself that no such property, as claimed, was in the city.

I have good reason to believe that scoundrels stay in Nauvoo, and when stolen property comes into the city, they are ready to pass it on to the Territory, and screen themselves under the cloak of Mormonism, in order that the Mormons may bear the blame. If people will satisfy themselves as I have done, they may find a 'depot' in the regions of Iowa, containing the greater part of the property charged to the Mormons.

I would state further, that the Mormons had no agency in the searches I made, but that I made them at the instance of men from the country, and that I spent three days in the Territory of Iowa, searching into the facts and matters, and my statements are made up from personal observation.

JOSEPH A. KELTING.
Dep. Sheriff of Hancock Co.

From the Nauvoo Neighbor.

The Lake of Sodom, or Dead Sea

This mysterious water was anciently called the "Sea of the plain," from its being situated in the great plain of Jordan; and the Salt Sea, from the extreme saltness of its waters; and the East Sea, because it lay eastward of Judea, and in contradistinction from the West or Mediteranean Sea. It is designated by Josephus and the Greek and Roman writers, Lacus Asphaltites, that is the bituminous lake, on account of the vast quantity of bitumen with which its waters are impregnated. It's more frequent modern appellation is the Dead Sea, from a tradition that nothing can live in the vicinity of its saline and sulphurous waters. This has been disproved by the testimony of several modern travellers, particularly Maundrell, Chatreaubrand, and Stephens. This lake, which is about seventy miles long, and from ten to twenty broad, occupies the southern extremity of the Valley of Jordan, and covers what was once the Valley of Siddim, a rich and fertile valley, in which stood five cities, commouly called the cities of the plain, namely; Sodom, Gomorrah, Admah, Zebulon, and Zoar; the first four of which were destroyed by fire, while the latter was preserved at the intercession of Lot. This mysterious lake is described as a sea of molten lead, bounded on either side by a range of lofty and barren mountains. A perpetual silence hangs over it; not a wave or ripple disturbs its surface; its shores are seldom traversed by any footsteps of the wild Arab: not a boat or vessel of any description has ever been known to cross it from the time it engulphed the wicked cities of the plain to the present day; not a bird builds its nest or pours forth its strains of melody within the precincts of this doleful region, and a few dry and stunted shrubs are the only vestiges of vegetation to be seen in its vicinity.—Bannister's Survey of the Holy Land.

Who can read the foregoing without thinking that hell is is in the midst of the earth? But, says the learned clergy, hell, like heaven, is beyond the bounds of time and space.' In reply let us observe that is an opinion without proof, wherear Moses says:

'For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase' and set on fire the foundations of the mountains.'

Sure enough 'hell' is in the midst of the earth, and when Sodom and Gomorrah were destroyed they sunk down to hell, and the water covered up the unhallowed spot. Jude knew this when he wrote:

'Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.'

Nor is it less apparent that Ezekiel was ignorant of the location of hell, when he was relating the great return of Jacob from his captivity, and other rebellious cities or churches, from their captivity in hell, when he left such marvellous prophesying as this:

'When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy children in the midst of them.'

'That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.'

'When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.'

Restoration! what will the sectarian world do when 'hell delivers up her dead,' and the sea delivers up her dead, and all are judged according to their works? Somebody will see the cross of Christ, and Carthage jail, as well as some other notorious places.

No wonder we have earthquakes, hot springs and convulsions of the earth; if the damned spirits of six thousand years, ante-deluvians, Sodomites, Egyptians, apostates of Israel, and mobbers of Babylon, which have gone down into the pit quickly, act like their fellow servants of this generation!' No wonder the earth groans and is in pain to be delivered as saith the prophet. But we will stop; for the wisdom of God is past finding out. 'Inhabitants in the sea,' in the earth, and under the earth; prisons for disobedient spirits in the regions of space, and 'outer darkness' prepared for hypocrites, where they can weep, and wail and gnash their teeth, after which they receive the ungodly's resurrection!

The mystery of God!—Towns covered up with lakes, and cities hid with seas, and death a person, and hell a person, and both now reigning in the midst of their dark abodes! and finally will ride upon the earth on pale horses with power, and kill and starve the wicked to recruit their dominions; and then after all yield to a just judgment and go into the lake which burns with fire and brimstone!

From the Neighbor.

Trades' meeting.

Tuesday evening, January 28th, 1845.

Elder John Taylor in the chair, L. R. Foster Sec. pro tem.

The chairman made some remarks in relation to the best manner of proceeding in building the dam, and particularly insisted upon having every thing that might be put into the company funds for that purpose, reduced to its cash value.

Mr. Durfee, of the Committee appointed to confer with the Nauvoo Agricultural and Manufacturing Association, made a report. He also made some observations concerning the arrangement that ought to be made between the Trustees in Trust and the N. A. & M. Association in reference to the ownership of the dam. The whole concern might be vested in the Trustees and their successors, and the N. A & M. Association lease it, for the consideration of one tenth of the income.

Mr. Hawes said, the Trustees have claim on it which claim they propose to relinquish for one tenth; the balance would be stock, under the control of the Association, &c.

Mr. Durfee exhibited a plan of the dam, which would consist of three piers, each 40 feet long, ten feet wide, and fifteen feet apart, and averaging twelve feet in depth, planks to be put down between the piers, and the spaces covered with plank also, the whole forming a permanent dam, and a bridge forty feet wide and eighty rods long.

Mr. Turley of the Agricultural and Manufacturing Association, made some remarks respecting the union of the two Societies, but said he had no plan to propose.

The chairman said, he had formed no particular plan, suggested the propriety of having a meeting appointed to discuss the best plan of union He made some general remarks respecting the nature of the Association of which he had, in the commencement of the meetings been chosen chairmen, said no constitution had as yet been prepared—felt averse to any thing of the kind—there might be an organization, something like the Priesthood, &c., and who was followed by

Mr. Amasa Lyman, who spoke at some considerable length respecting the proper manner of organization, and of the nature of the charter of the Nauvoo Agricultural and Manufacturing Association. If it was not liberal enough to cover and protect the interests of the farmer, as well as of the mechanic, and every interest, he did not want any thing to do with it. It might perhaps be liberal in its provisions to justify us in acting upon it in building so small a thing as a dam across the Mississippi, but if its capital stock could not be increased beyond 500,000 dollars, he wanted nothing to do with it.

The chairman read from the Times and Seasons, the charter of the Association, and remarked that perhaps it might be best to act upon its provisions in building the dam in order to secure some technical legal advantages.

Several persons expressed doubts of its affording any such advantages and doubted the propriety of acting under its provisions at all.

Mr. Lyman thought it likely an extra session of the Legislature would be called, and the charter be repealed, after we had got two or three of the piers built.

Mr. Hawes said he was satisfied that nothing but great things and liberal things would satisfy this community. He spoke of the great advantages which would result from a proper organization and combination of various interests, and showed that if the farmers and the builders, and the shoemakers, and the wood cutters, and the lumber men, and men of various other occupations were each to form associations and organize into companies, the vacant prairies would be extensively cultivated, the laborers be fully employed, the idle ploughs all put into use, the lumber which floats past us down the Mississippi be secured for our own use, and every body be vastly benefitted, and have enough both to drink and wear.

Mr. Roberts spoke of the good success which the Coach and Carriage Manufacturing Association had thus far met with. They had organized without any connection with the charter under discussion, and he thanked God they had done so, for their business would be facilitated in a ten fold greater degree without it than with it.

He felt much obliged to the chairman for opposing him in his efforts to be united with it when trying to get organized.

The Chairman observed that he saw in the beginning that it would not answer to connect the Coach Makers Association with the charter of the Nauvoo Agricultural and Manufacturing Association; and he had as little confidence as any one in the stability of the charter, not that they can take it away legally, this they cannot do; no dependance can be placed upon the actions of the Legislators of Illinois in granting charters, for they will grant them, and then cry for them again, as little boys cry for marbles, when they have given them away. There is not so much confidence to be placed in them as in a common man.

They granted us a city charter with perpetual succession, and took it away again in about four years. They have violated their word and the faith of the State, and have shouldered the murder of the Smiths at Carthage jail, by receiving into their midst, and screening from public justice by the exercise of the Legislative prerogative, one of the men indicted for murder, upon the old supposition that the king can do no wrong; therefore he thought we had better have nothing to do with it, for it would be a curse rather than a blessing to us, and if he had his way, he would go in for repealing it, for this we could do legally and the Legislature could not.

Mr. Hawes moved that the charter of the Nauvoo Agricultural and Manufacturing Association be repealed. Carried unanimously.

Moved by Mr.——that notice be given in the Neighbor that the charter is repealed. Carried unanimously.

The chairman presented a plan of an organization for the Trades Union, as follows.—First, twelve men to be appointed, forming a living constitution, with President, Secretary, &c., to take lead in the concern.

2d.—Seperate Trustees to organize themselves and have their own laws, and be subject to the others. Adopted unanimously.

Elder Taylor and Elder Lyman were appointed a committee to select the names of twelve men and present them to the next meeting for adoption or rejection.

Mr. Ripley was appointed to write an account of the contemplated dam, its advantages &c., and to make a plan of it.

Adjourned to Tuesday evening next, same place.

From the Times & Seasons.

Which is right?

We present, for the inspection of candid people, various translations of the first verse of the twenty ninth chapter of Isaiah. The Bishop's bible being the oldest printed text we begin with that first.

"Ah altar, altar of the citie that David dwelt in; adde yaere unto yaere;—let them kill lambes."

King James' ranks as second, and reads:

"Wo to Ariel, to Ariel the city where David dwelt; add ye year to year; let them kill sacrifices."

The Catholic occupies the third place, and reads:

"Wo to Ariel, to Ariel, the city which David took; year is added to year, the solemnities are at an end."

The Polyglot, fourth, reads;

"Woe to Ariel, (the lion of God,) to Ariel the city, (or of the city,) where David dwelt; add ye year to year: let them kill sacrifices, (or cut off the heads."

Michaelis' (Hebrew) comes in as fifth, and if we had Hebrew type would read:

"Ho (O or alas) ariale, (altar of God,) ariale, keir sit (city) khau nauh, (to bow down) Dauveid (David) se poo (add ye) shaunauh (year) gnal (upon) shaunauh; khaugeim, (festivals) yien-ko poo (let them be cut off.")

Now with very little alteration for dialect, from Hebrew to English. the verse will read:

Alas, altar of God, the city bowed down to David; add ye year upon year; let the festivals be cut off.

The first four translations came from the same Hebrew, but not by inspiration.

If all men knew that Isaiah delivered his prophecies about the days that Israel went to a far country; or, more properly, when "The Lord was angry with him and removed him out of his sight," they might perfectly understand the foregoing verse, and conclude that God removed the altar and festivals with Israel. That Daniel had allusion to the same things when he said.

"And from the time the daily shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days."

Israel was "removed out of sight" about seven hundred and twenty years before the birth of our Savior: and five hundred and seventy years of the Christian era, would complete the twelve hundred and ninety days, which prophetically means twelve hundred and ninety years. In the next verse Daniel says:

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

This thirteen hundred and thirty-five years added to twelve hundred and ninety makes two thousand six hundred and twenty-five years for the 'end' of the whole captivity and gathering of Israel. Thus Mormonism is ahead of all theories and speculations, that can be started. But hark, gentle reader, it is nowhere said, that the sanctuary should not be 'cleansed' before the Lord comes; nor is it contrary to the promises of the Scripture, for the Lord to come twenty years before the ten tribes come from the north countries, and meet his foes in the valley of Jehoshaphat.—In fact, this view of Daniel's numbers, will exactly meet the return of the ten tribes as foretold in the Appendix in the Book of Doctrine and Covenants.

One word further upon the "alter of God," or perhaps some very learned men may choose to call it "the lion of God,"—By reading the rest of the twenty ninth chapter of Isaiah it seems that the "altar" was to be brought down and speak out of the ground; as thus we are reminded that it spoke by the power of the priesthood. No wonder, then, that the prophet exclaimed:—alas for the priesthood! no man could get revelations from God without it:—and as we say, also, for the clergy without a priesthood; they bow down to the bible, and add translation upon translation: but the spirit ceases to guide them in the old paths, and the whole world has gone a whoring after strange Gods. Alas, for the alter of God!

From the Nauvoo Neighbor.

The Church of England.

The Church of England seems to be in exceeding tribulation. A letter from the Bishop of Exeter, on the 11th of November last, addressed to the clergy of his diocese on the subject of the observance: of the rubric, has caused a great sensation. Among other heterodoxies we see stated, that some of the English Divines, in repeating the creed, use the word blessed when they repeat the phrase' born of the Virgin Mary; and an arch deacon, Wilberforce, has said that the use of the material cross is proper. This, says this divine, as well as a publication called the Ecclesiologist, 'is the true protection of Christians. They are never so safe as under it. The graves in a church yard and the cottages in a village, cluster around it in security.' Mr. Ward of Baliol College, Oxford has recently published a tract called the Idea of a Christian Church. In this, he says boldly 'in subscribing to the articles, I renounce no Roman doctrine. Mr. Ward was summoned before the authorities of Oxford to explain his meaning.—His defence was that his name was not on the tittle page of the work.—Gazette.

So the church militant, in addition to the breach of Pusseyism, begins to show signs of woe. We heve heard, by the bye, that some wise clergymen of the said church, petitioned his holiness the pope, for an ordination under his gracious hand, but the 'head of catholicity. informed him that he must renounce his heresy first. Now, the substance, or more properly the want of substance, in the sectarian world is, that God is not in all their ways, and so every man goes his own way.

The present christian world exists and continues by division. The MYSTERY of Babylon the great, is the mother of harlots and abominations of the earth, and it needs no prophetic vision, to unravel such mysteries The old church is the mother, and the Protestents are the lewd daughters. Alas! alas! what doctrines, what principles, or what scheme, in all christendom, has produced the apostolic union? What prayers, what devotion, or what faith, 'since the fathers have fallen asleep,' has opened the heavens; has brought men in the presence of God: and to the spirits of just men made perfect, and to an innumerable company of angels? The answe is, not any.—'There is none in all christendom that doeth good, no, not one. To be sure they love the uppermost rooms at feasts, and the chief seats of the synagogues. They wear soft raiment, and gold chain, but the prayers of the poor, steeped in tears, are bottled up in heaven, as a testimony against them, and they cannot escape the due demerits of their hypocricy.

All kingdoms but Daniel's set up in the last days, must break to pieces. So success to the divisions of christians: they will help hasten the latter-day glory. God and Mormonism forever!

Law and Gospel.

It would be of great benefit to the church and many times save the saints money and trouble, if the Elders, through the aid of the churches abroad, would furnish the 'Twelve,' at Nauvoo, with the latest "Revised Statutes" of each State and Territory.—[Neighbor.]

From the Jewish Chronicle.

Election of Chief Rabbi for England.

On the 31st of July the Commitee appointed for the selection of candidates, reported the four following names, out of thirteen that had applied, to the general Committee, viz., Dr. Adler, of Hanover; Dr. Auerback, of Darmstadt. Dr. Hirschfeld of Wollstein, and Dr. Hirsch, of Emden, An abstract of the testimonials, &c, of these gentlemen has been printed, and sent to every elector, the original documents being left open for inspection at the vestry chambers of the great Synagogue, Duke's Place, London, for one month before the election. This was to take place on the 13th of October and would be determined by the votes of 25 Synagogues throughout Great Britain, and Ireland. The Burton St. Synagogue. London, and the reformed Synagogue in Liverpool take no part in it.

This is a matter which has exited great interest among the British Jews generaly, those of them especially, that are anxious to arrest the progress of reform, and maintain the unity of Israel. The want of some adequate guidance, of what Carlyle would call some true heaven-descended "Hero" is beginning to be deeply felt among the Jews throughout the world, nor are the symptoms of the same wistful, earnest longing, either few or indistinct among the Gentiles also. "To us, indeed," says the editor of The Voice of Jacob, No. 26, "it is a remarkable sign to find how extensively the expectation prevails, that some man of more than common mould will be forthcoming in the hour of utmost need; now that the times are out of joint' and becoming too critical for the ordinary means to adjust. A correspondent of the same Journal, commenting on the history of Joseph, makes these remarks, No. 62. "Hence applicability of Joseph's advice to our case, hence the necessity for a wise and discreet man,, to avail himself of the energies of Israel, and to direct them in unison and harmony, so that oneness and nationality may be preserved. Nor are the terms, wise and discreet, light ones. He, our speritual director, must be wise to understand the powers he has to wield, and discreet to use them; wise to command, discreet to harmonize; wise to check, discreet to lead; wise on the past, discreet for the future; in order that of such a man we may say with our text:—' Can we find such a one as this, a man in whom is the Spirit of God?'—'and according to thy word shall the people be ruled?"—"Alas!" exclaims the Editor again, No. 66,—"that we have no real leader!"

Now, to the serious mind, all this is very affecting. The sheep of God's ancient fold, wandering on the mountains of vanity, in the cloudy and dark day, having no shepherd! Would that they but knew were to find him!—even one possessing every qualification for "Leader and Commander of the people!" Is. lv, 4. "Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit whithin him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep, as a horse in the wilderness, that they should not stumble?" Is, lxiii. 11, 12, 13. Yes, where is that "Shepherd of Israel, that led Joseph like a flock?" Ps, lxxx. 1; that" Angel of his presence, who saved them? in his love and in his pity he redeemed them; and carried them all the days of old?,' Is. lxiii. 9, Is he clean gone for ever?

Latter Day Saints,

Look out.

We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property in the front rank of the market, will do well to forward us a full description of the same, not neglecting the advantages in marketing, and the lowest terms of sale; and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which wil be but very small.

This institution will be the means of placing, the property of those who avail themselves of this adantage, in front of the market, as there are thousands passing and repassing through this city, in pursuit of property, from all parts of the world; and this establishment will soon be generally known, and become a regular depot for land seekers, and we shall be furnished with every information to put them on the right track.—So brethren make no delay in sending a description of your property and terms of sale, and we will do all in our power for you. All letters must be addressed to S. Brannan, (post paid,) No. 7 Spruce St. N.Y

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		From N. York.	From Havre
ARGO.	C. Anthony, jr.,	March 8	April 24
		July 8	Aug. 24
		Nov. 8	Dec. 24
FRANCOIS 1st,	Ainsworth,	March 16	May 1
		July 16	Sept. 1
		Nov. 16	Jan. 1
BURGUNDY,	Fred Johnson.	March 24	May 8
		July 24	Sept. 8
		Nov. 24	Jan. 8
EMERALD,	Howe,	April 8	May 24
		Aug. 8	Sept. 24
		Dec. 8	Jan. 24
RHONE,	J. A. Wotton,	April 16	June 1
		Aug. 16	Oct. 1
		Dec. 16	Feb. 1
VILLE DE LYON,	C. Stoddard,	April 24	June 8
		Aug. 24	Oct. 8
		Dec. 24	Feb. 8
ALBANY,	Watson,	May 8	June 24
		Sept. 8	Oct. 24
		Jan. 8	Feb. 24
SYLLY ED KEMBLE	L. Weidetholdt,	May 16	July 1
		Sept. 16	Nov. 1
		Jan. 16	Narch 1
LOUIS PHILLIPPE,	J. Castoff,	May 24	July 8
		Sept. 24	Nov. 8
		Jan. 24	March 8
DUCHESS D'ORLEANS,	Sawney Milligan, Capt.	June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	March 24
SULLY,	W. C. Thompson,	June 16	August 1
		Oct. 16	Dec. 1
		Feb. 16	April 1
IOWA,	W. W. Pell,	June 24	Aug. 1
		Oct. 24	Dec. 8
		Feb. 24	April 8

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my25:c]

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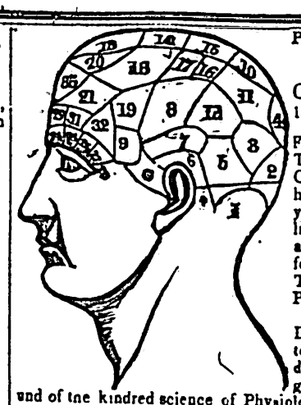

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Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan. 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hartleston,	" 25	" 55	" 25
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Sheridan,	Depeyster,	" 13	" 13	" 13

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NARRAGANSETT, " Woolsey,
MOHEGAN, "

daily, Sundays excepted, from Battery Place, pier No. 1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO. 32 ANN-STREET, N.Y. WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount.

Mew-York, May 19, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 35 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, for the money returned.

G. C. ALLEN, Importers of Watches and Jewelry,

Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Iudependence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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Charles Craft. 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H. Cook, Buffalo, N. Y.
H. Fitzhugh & Co., Oswego, N. Y.

m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED,

ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A.M. Arrive in Philadelphia at 3 P M.
Leave Phila at 4 P M. arrive in Baltimore at 1 A.M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P.M.
Leave Rich. at 4 P.M. arrive in Petersburg, Va. 6 P.M.
Leave Peters'g at 6½ P.M. arrive in Wel. N C at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M.
Leave Balt. at 4 P.M. arrive in Washington at 6 P M.
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18 H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE

LAKE ONTARIO,

VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

PROPRIETORS AND AGENTS.

BRONSON & CROCKER, } OSWEGO
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WILSON'S REAL ESTATE AND LOAN OFFICE.

For the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N Y.

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE

NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVER LASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.)

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthoo
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith, in relation to Political and Religious matters generally: of which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality the Body, and Intelligence and Affection: by P. P. P T. Price 25 cents each or 12 dollars per hundred. To had at the Prophet office.

TESTAMENT THE TWELVE PATRIARCHS, the Sons of Ja is most respectfully dedicated to my well-beloved Brot. John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

THE "BIBLE OF NATURE," 2v. 1200 pages, price $1,25

THE ELEMENTS OF ANIMAL MAGNETISM, by a Practical Magnetiser, price 12½ cts.

Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

being a divinely inspired record, written by the FOREFATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

GENTILES WHO INHABIT AMERICA

BY CHAS. THOMPSON,

Minister of the Gospel.

BOOK AND JOB PRINTING.

JOHN GOOCH.

Minot's Building, Spring Lane, over the Boston Type and and Stereotype Foundry,

BOSTON.

Is prepared to do every kind of Book, Job, Card, and Fancy Printing, in a superior style, and our terms as low as any other establishment in the city. The office contains every specimen of type that is useful and fanciful, and additions are constantly being made to keep pace with the improvements of the times.

Show Bills, Handbills, Circulars, &c. struck off at the shortest possible notice, on Ruggles' Power Press, with four times the speed of the common press, and at prices to correspond.

The public are invited to call and examine specimens whether in want of printing or not. Sept. 3d, 1844.

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county Illinois Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

THE TIMES AND SEASONS,

Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money, shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No. 7 Spruce street, New-York.

WHO WANTS BOOTS AND SHOES?—The greatest reduction in price ever known, Only think of gentlemen's fine dress Calf stitched boots, of the most fashionable shape, $2 75 to $3 Also, dress pegged boots, $1 50 to $2 and $2 50 per pair. Ladies' fancy colored, city made gaiters, $1 50 to 1 75 a pair; and, from fashions for 1844, for gentlemen, ladies and children down thirty to forty per cent cheaper than ever. 179 Hall th corner of Canal. STEWART & SAUL. je—c

BRUSH FACTORY.

WM. H. MILES, MANUFACTURER OF VARNISH Graining, Stenail, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1:c]

BRUSH FACTORY.—WM. J DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Aliotas Hair Brushes. The above articles he has on hand for sale at the lowest prices. 118 Nassau st. [je—1:tw

THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN PUB. — Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. — S. BRANNAN, ED

VOL. I.—NO. XLIII. — NEW-YORK, SATURDAY MORNING, MARCH 15. 1845. — $2 PER AN. SINGLE COPIES 6 CTS

NO. 3.

The Journey of Lehi and his family from Jerusalem to the continent of America, in the first year of the reign of Zedekiah King of Judeah, previous to the Babylonish captivity.

'THE PROPHET'
IS PUBLISHED EVERY SATURDAY BY
S. BRANNAN.
AT NO. 7 SPRUCE STREET N. Y.
AT TWO DOLLARS PER ANNUM.

We present again to our readers, the third portion of the journey of Lehi and his family from Jerusalem; and those who wish to understand more fully the explanation, we would recommend a second reading of the Book of Mormon.

The above shows them still on their journey by the four first on the plate. The next undoubtedly represents Lehi in the act of circumcision, and that immediately above it, Nephi is trying the strength of his wooden bow that he invented after they had broken their steel ones. The last we would suppose to be the pillows of heaven or the firmanent.

From the Times & Seasons.

Elder Kimball's Journal.

We esteem it a privilege to extract a sketch of scenes gone-by, from the Journal of H. C. Kimball. The saints, when regailing on such samples of brotherly love, &c., can ascertain the value of good works and good men,; and, if they are alike wise, they can cast in their mites, in future, as faithful servants in the service of their Lord and Master. But with great care, there will be few only, that can exhibit as faithful a stewardship as Elder Kimball. We shall endeavor to continue extracts as we have time. The scenes of the present, have never been given entire to the saints; of course, they will be interesting:

EXTRACT FROM THE JOURNAL OF ELDER HEBER C. KIMBALL.

During my stay here (Kirtland) and on the 17th February 1834, a general council of twenty four High Priests assembled at the house of Joseph Smith jr., by revelaton, proceeded to organize the High Council of the church of Christ, which was to consist of twelve High Priests.—The number composing the council who voted in in the name of and for the church in appointing these councillors were forty three, as follows. nine High Priests, seventeen Elders, four Priests and thirteen members. During this time I received much precious instruction concerning the order of the kingdom.

When I got to Kirtland the brethren were engaged in building the house of the Lord. The commandment to build the house, and also the pattern of it was given in a revelation to Joseph Smith, jr, Sidney Rigdon, Frederick G Williams, and was to be erected by stated time. The church in a state of poverty and distress, in consequence of which it appeared almost impossible that the commandment could be fufilled, at the same time our enemies were raging & threatening destruction upon us, and we had to guard ourselves night after night, and for weeks were not permitted to take off our clothes, and were obliged to lay with our fire-locks in our arms.

At this time also, our brethren were suffering great persecution in Jackson county, Missouri; about twelve hundred were, plundered and robbed, and their houses burned and some were killed.—The whole country seemed to be in arms against us, ready to destroy us. Brother Joseph recived a lengthy revelation concerning the redemption of Zion, which remains to be fulfilled in a great measure. But he thought it best to gather together as many of the brethren as he conveniently could, with what means they could spare and go up to Zion to render all the assistance that we could to our afflicted brethren. We gathered clothing and other necessaries to carry up to our brethren and sisters who had been stripped; and putting our horses to the wagons; with our fire-locks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon, and the workmen who were engaged at the Temple so that there were very few men left in Kirtland. Our wagons were abont full with baggage &c., consequently we had to travel on foot. We started on the 5th of May, and truly this was a solemn morning to me. I took leave of my wife and children and friends, not expecting ever to see them again, as myself and brethren were threatened both in that country and in Missouri by enemies, that they would destroy us and exterminate us from the land.

There were about one hundred brethren in our company who started for Zion. These brethren were all young men and nearly all elders, Priests, Teachers & Deacons. The second day we arrived at New Portage, being about 50 miles, at which place on the 7th, we made regulations for travelling and appointed a paymaster whose name was Frederick G. Williams, and put all of our monies into a general fund. Some of the brethren had considerable, and others had little or none, yet all become equal. While here one of my horses received a kick from another horse, which obliged me to trade away my span, and get another span of older horses. We then proceeded on our journey twelve miles to the Chippeway. Here we pitched our tents under a pine grove. The next day we were divided into companies of twelve each, and captains were appointed over each company. I then organized my company in the following manner, appointing two to attend to cooking, two to see that fires were made, two to prepare the tent at night and prepare the bedding, and also to strike tent every morning, two to fetch and provide water, one to do the running, two to see to the horses, see that the wagon was greased, and every thing for starting. My business was to see that the company was provided for, and to see that all things were done in order. Our living generally was very good, being able to buy bread from bakers on the way through the settled part of the country. After this we purchased flour and had to bake our own bread. We sometimes had to live mostly on johnny cake and corn dodger, and sometimes our living was scant. Every night before we went to bed we united in our tent and offered up our prayers before the Lord for protection. This was done at the sound of a trumpet: and at the sound of the trumpet in the morning every man was upon his knees and some one made prayer. There was a similar order attended to in each tent. There were higher officers appointed over the company.

On the 8th we started on our journey, and on Saturday the 10th, we passed through Mansfield and camped for the Sabbath in Richfield. On Sunday the 11th, brother Sylvester Smith preached and the sacrament of bread aud wine was administered to the company. On Monday the 12th we passed over the Sandusky Plains, and through the Indian settlement. We then passed through a long range of beech woods, where the roads were very bad. In many instances we had to fasten ropes to our wagons to haul them out of the sloughs and mud holes. While passing throgh these woods the brethren scattered on each side of the road and went to hunting for wild game. We came to Belle Fountain were we first discovered refractory feelings in Sylvester Smith. We passed through a very pleasant country to Dayton, Ohio, where we crossed the Miami River, which is a very beautiful stream; the water being only about two and a half feet deep, most of the brethren forded it. We arrived at this place on Friday the 16th. The brethren were in good spirits, and the Lord was with us. On Saturday the 17th we passed into Indiana, just on the line betwixt the State of Ohio and Indiana; where we camped for the Sabbath, having travelled forty miles that day. Our feet were very sore and blistered, and our stockings were wet with blood, the weather being very warm.—This night a spy from the enemy attempted to get into our camp but was stopped by the guard. We had our sentinels or guards appointed every night, on account of spies continually harassing us. On this evening there was quite a difficulty between some of the brethren and Sylvester Smith, on occasion of which brother Joseph was called to decide the matter. Finding quite a rebellious spirit in Sylvester Smith, and to some extent in others, he said that they would meet with misfortunes, difficultiesi and hindrances, "and you will know it before you leave this place"; exhorting them to humble themselves before the Lord and and become united, that they might not be scourged. A very singular occurrence took place that night, and the next day concerning our teams.—On the following morning when we arose we found almost every horse, in the camp so badly foundered that we could scarce lead them a few rods to the water. The bretheren then deeply realized the affect of discord. When brother Joseph learned the fact he exclaimed to the brethren, that for a witness that God overuled and had his eye upon them, that all those who would humble themselves before the Lord, should know that the hand of God was in this misfortune, and their horses should be restored to health immediately. By twelve o'clock the same day, the horses were as nimble as ever, with exception of one of Sylvester Smith's which soon afterwards died.

On Sunday the 18th we had preaching as usual and administered the sacrament. I did not attend meeting myself as I was writing a letter to my companion. Monday 19th we passed through Indianapolis where we crossed white river. The teams forded the river, most of the bretheren crossed the new bridge which was unfinished. We were threatened by our enemies that we should not go through the town, but we passed through quietly and were not molested, everything appeared to be in perfect silence as we went through, although they loooked aghast as if fear had come upon them. At night we camped on an open spot, the height of an eminence. Here we lost one horse. On Sunday the 25th we arrived at the edge of Ilinois. We had no meeting but attended to washing and baking to prepare for our journey again. At night we were alarmed by the continual threatning of our enemies. I would here remark that notwithstanding so many threats were thrown out against us we did not fear nor hesitate to proceed on our journey for God was with us. and we had no fear of ether man nor devil.—This we know because they (angels) were seen On Tuesday the 27th we came to the Kaskaskia,—a deep river, where we found two skiffs: we took and lashed them together and they served as a kind of ferry boat. We took our baggage out of our wagons and put it on board and ferried it across, then took our wagons and horses, and swam them across, and when they got them to the shore side, the brethren cast ropes into the tongues of the wagons, and helped the horses and wagons out of the river, and thus helped themselves over, In this way we were all enabled to cross in safety. Wednesday the 28th we reached the town of Decatur, Here we lost another horse. Saturday the 31st at night, we camped one mile from Jacksonville and prepared for the Sabbath. On Sunday, June 1st we had preaching all day, and many of the inhabitants of the town came out to hear. Brother John Carter preached in the morning. By this time the inhabitants began to flock down in companies to hear preaching, as they understood we were professors of religion and had had a meeting in the morning. Brother Joseph then proposed that some of the brethren should set forth different portions of the gospel in their discourses, as held by the religious world. He called upon brother Joseph Young to preach upon the principles of free salvation. He then called upon brother Brigham Young to speak, who set forth baptism as essential to us in Mendon N. Y., when he used to retire to a little grove near my house for secret prayer, he would get so filled with the spirit and power of the Holy Ghost that he would burst out into a loud voice, that he was heard by the surrounding inhabitants for more than a mile. After the day's services were over at this place, many strangers were in the camp making remarks upon the preaching which they had heard. They said that brother Joseph Young, by his preaching they should judge was a Methodist. They thought brother Brigham Young was a Close Communion Baptist. Brother Orson Hyde they supposed was a Campbelite, or Reformed Baptist—Brother Lyman Johnson they supposed was a Presbyterian, and brother Orson Pratt a Restorationist. They enquired if we all belonged to one denomination. The answer was, We were some of us Methodists, some Presbyterians, some Campbelites, some Restorationists, &c. On Monday morning, when we passed through Jacksonville, they undertook to count us, and I heard one man say, who stood in the door of a cabinet shop, that he had counted a little rising of five hundred, but he could not tell how many there were. This thing was attempted many times in towns and villages we passed through, but they were never able to ascertain our number.

To be Continued.

Dedication of the Seventies Hall.

Thursday December 26th, A. D. 1844.

The services commenced under the direction of Pres. Joseph Young, who organized the meeting in the following order.

The stand was occupied by the seven presiding Presidents of the seventies, and the Twelve or as many of them as were present. The senior President of each Quorum was seated on the right, the Choir of singers on the left and the brass band in front. The second and third Quorums in order, with their families, occupied on the other seats for the day. Each day afforded a new congregation, that all the seventies, with their families, might in turn, participate in the privilege of the dedication, according to their respective Quorums, there being fifteen Quorum, whose claims were equal, two of which convened in the Hall each day, beginning with the second and third.

The excellent melody of the Choir aud Band mingling with the devout aspiration of a congregation of all saints, gave the commencement of their services an air of interest, felicity and glory, at once feeling, touching, pathetic, grand, sublime.

A hymn, composed by Elder W. W. Phelps, for the dedication, entitled 'A voice from the Prophet; Come to me,' was sung; and a supplication to the throne of grace made.

The dedication prayer by President Brigham Young, was in substance as follows:

Thou God who dwellest in the midst of thine own kingdom, and doeth thy pleasure in the midst of the same. We realise that we are thy children; although we have long wandered from thee. Yet we feel that it is thy good pleasure to bless us, when we come unto thee with hearts of humanity. Therefore we desire to present ourselves before thee as dutiful children to an earthly parents, knowing that we are thine and ask thee for those things we need. We feel, our Father, that we are in a world of darkness, and trouble, and death, where we cannot behold thy glory; yet we come unto thee in the name of Jesus Christ, thy son, and ask thee to forgive our sins and past offences. Fill us with thy spirit, and accept our praise, while we dedicate ourselves unto thee, and as we have approximated to behold this beautiful morning, the day in which begins a new year, do thou, our heavenly Father look down in compassion upon us, the creatures of thy care and protection, who dwell upon thy fotstool. Increase our knowledge, wisdom, and understanding, that we thy servants, may be enabled to administer salvation to thy people, even as thou hast committed a dispensation of the same unto us; and while we call on thy name we desire union in thy presence, our Father, to dedicate thyself unto thee this hall, the ground upon which it stands, and all things which appertain unto it. We ask thee to let thy blessings rest upon thy servant Edward Hunter, our beloved brother, who has donated to us the ground upon which this sacred edifice has been erected. We pray thee to enrich him and his family, not only with the good things of this world, but with the riches of eternity also. We ask thee our Father, to accept the dedication of our hearts this morning, and may we feel the prelude of that power and authority with which thy servants shall be clothed, when they shall go forth and open the door of salvation to the nations and kingdoms of the earth; even thy servants, the seventies, upon whom the burthen of thy kingdom does rest, and to whom the keys of the same shall be committed from time to time. We now dedicate this hall unto thee, our Father, and ask thee in the name of thy son Jesus Christ, to sanctify it and make it holy, and may no foul spirit be suffered to enter it, and may it be filled with thy spirit that it may be called the gate of heaven, and may all who enter within its doors be made to feel thy love and power. We ask thee to pour out thy spirit upon the Presidency of the seventies; wilt thou endow them with knowledge and understanding that they may be enabled to instruct thy servants over whom they are called to preside; and do thou let the same blessings flow freely upon each Quorum, that all thy servants may be filled with thy spirit, and become mighty men before thee that they may go forth and gather the pure in heart, Zion redeemed and Jerusalem rebuilt. Help us, O Lord, to seperate ourselves from all iniquity, that evil doers may not exist in our midst, but may this people become a holy people, peculiar to thyself, to show forth thy praise in all the world. Our Father, in heaven, we humbly beseech thee to shield and protect us in this city; provide for and sustain us by thy power, that we may be enabled to accomplish the work which thou hast commanded us to do. Assist us to build the Temple and Nauvoo House; that the truth and light of the everlasting gospel may shine forth from this place, to the honor praise and glory of thy name. Regard in mercy the Quorum of the Twelve, at whom the arrows of the destroyer are directed. Preserve them O Lord, by thine omnipotent power, that they may stand in holy places and be enabled to disseminate the knowledge of thy kingdom to the inhabitants of the earth; wilt thou sustain us, our Father, that we may perform and accomplish the mighty work whereunto we are called. We feel to lament and mourn the loss of our beloved brothers, Joseph and Hyrum, the Prophet and Patriarch, whom thou hast suffered to be martyred for the testimony of the truth;—but we thank thee our Father, that although they have been taken from us for the present, yet the same spirit which animated their bosoms, the fruits of which is peace and charity, still remains among thy people. We now commit ourselves into thy care, and ask thee to guide and control

us by the council of heaven, through all the shifting and various scenes of mortality, that the numbers of our days may be filed up in usefulness, and we be prepared for the exalted station and rest that remains for the people of God and the honor, praise, and glory of our salvation, we will ascribe unto thee, for thine is the kingdom, power and, glory, worlds without end: Amen.

A hymn composed by Elder John Taylor, for the dedication of the Seventy's Hall, and dedicated to President Brigham Young, was sung by Elder J. Kay, assisted by the band, entitled 'The Seer.'

Elder H Kimball addressed the congregation in plain though impressive language, and in his usual philanthropic manner, used a chain as a figure to illustrate the principle of graduation, while in pursuit of celestial employment in worlds to come.

Elder G. A. Smith offered some very appropriate remarks relating to union. He referred to the Zion camp, and their expedition to Missouri, and after giving an interesting account of the subject, concluded to an exhortation to union, firmness, perseverance. He said if we were of one heart and mind, we might be as the angels are. Perfect union and harmony exists among them. Hence their concert of action, and consequently their influence and power with God; and upon the same principle (continued he) we could make a heaven wherever in the dispensation of Providence, we might be placed, possessing this principle, consistent with the honors, glory, and immortality of angels.

At 12 o'clock, a recess of one hour was given each day. At 1 o'clock the house was called to order by President Joseph Young.

Elder O. Hyde took the stand, and continued the same subject, and introduced for a comparison, the circumstance of the Asyrian King, who gave his son a bundle of arrows bound in a quiver, and commanded him to break them, which he in vain attempted to do while they were firmly bound together; but when they were unbound and seperated, the object was easily effected. This circumstance he likened unto this people, and said that if we were united we would be able to stand against all the firey darts that could be hurled upon us by the adversary of our salvation. Some having a knowledge of this fact, have used every effort to divide this people, in order to accomplish their wicked designs.—Some few have been led to the North, others to the West, and some to the East. Those who have separated may be broken; but those who remain together firmly united can never be broken.

After speaking of authority in the church or kingdom of God, he observed that apostles in the primitive age of christianity were first made, witnesses to all the nations of the earth. They were afterward made judges of that same people. Hence, the saying of the Apostles, know ye not that the saints shall judge the world? that is that generation or people to whom they were sent as witnesses. (See 1st Corinth., 6 chap. 2, 3, verses.) Indeed they were competant to sit in judgment upon them, having had an experimental knowledge of their course of conduct and barbarous treatment towards the servants of God that were sent to establish peace among them.—Many of whom they did not only reject, but tortured and slew them in a cruel manner. This was the fate of the Prophets and Apostles who vainly attempted to restore them from their wickedness, assuring them, to use the language of the scriptures: As you mete out to others, so shall it be measured to you again.

The declaration of John while on the Isle of Patmos, through the spirit of God, declaring things which would come to pass, says: Give her double for all her sins. The reason is obvious. The debt was of a long standing; she had excercised unceasing tyranny over the servants of the Lord, and refused them justice and mercy.—Therefore as they meted out, double measure shall be given them in return. I have no doubt said he, but the old Scribes and Pharisees, after scourging the Saints in the most horrid manner, and causing many to seal their testimony with their blood, would go into the Temple with all the sanctity imaginable, and ask God to forgive their sins; when in reality he would have nothing to do with the matter, until they had first obtained forgiveness from those whom they had injured, by making ample satisfaction to them. For proof of this fact just examine the declaration of Jesus to the Apostle: Whosoever sins ye remit on earth, shall be remitted in heaven. And if they were retained on earth they were to be retained in heaven also.

Neither can this generation get forgiveness from God, for the great injuries that they have done us as a people, without first rendering perfect satisfaction to us whom they have injured.—The elders of this church have been swift witnesses to Missouri, and all the world. Hence in vain may they plead to have their sins remitted until the proper steps are taken.

Our Prophet has been slain, and the burthen of the kingdom has fallen upon us (the Twelve) and our lives are sought after; but while the angel that administers to man is still in attendance his life is protected, for the guardian angel is stronger than death; but when he is withdrawn humanity is easily overcome. Hence it was with the Son of God while upon the cross, that even he, the Savior of the world could but exclaim; My God, my God, why hast thou forsaken me! Referring to the protecting angel whom the Lord had called away, leaving Jesus in the arms of death; that he might be taken away from this world of misery and pain to the mansions of God, where he should turn and rule the nations with a rod of iron. For proof of my assertion I have only to call upon the same individual who exclaimed on the cross: My God why hast thou taken away from me my protecting angel.

At the time of his arrest he commanded Peter to put up his sword, and gave him to understand that if it was the will of God that he should not drink of the bitter cup (death) that he could call on his father for ten legions of angels who would eagerly fly to his deliverance. But had he been delivered from the cross, how could the scriptures have been fulfilled, which says the saints are the salt of the earth. Another word respecting the arrows, which by the spirit of God was made manifest to me last summer. There were certain persons who endeavored to divide and draw away the saints from this place, by telling them in secret councils: I have the wink from the Twelve; their minds are to sanction our going to build up, &c. I have got my work laid out by revelation; but you must not say a word to them (the Twelve) about this matter, for if you do, you will not get any satisfaction, they will disclaim in public any knowledge of such a move; but I understand them—all is right; and thus hold them in ignorance, also, bind them by solemn oath not to disclose the matter to any human being, not even to their wives, under the penalty of death. Through hypocrisy and false statements, a few, and but a few, have been deceived and torn from the bundle of arrows by those who have led off from this place. This is an aspiring spirit and is from the devil, and every spirit that refuses to make manifest, is from Lucifer the prince of darkness. Now let the saints from this time forth be guarded against all such secret councils or confirmations.

Elder Amasa Lyman expressed his gratitude to God for the favorable circumstances under which we were placed at present. Said he, when we contemplate the exalted station and high calling of this august body of Elders, we can but associate it with their future destiny. They, as a people are only forming a character for heaven and immortal happiness. This certainly should stimulate each man of you to action, and remove every drowsy, careless, idle feeling from their minds, while in each heart the most lively sensations of joy should spring up. He advised them to embrace every opportunity afforded them to improve their minds and obtain useful knowledge. Just take the saints out of the world, said he, and soon destruction would sweep the land, as was the fact with Sodom and Gomorrah.

In speaking of the Seventies' Library and Institute Association, he remarked that the Seventies were designed to be messengers to every land and kingdom under heaven, and consequently they will have ample opportunities to gather many antiquities, with various books, charts, &c., to deposite in the library for the advancement of art and science, which, with just principles, will go heart and hand unto perfection, being built upon truth, the foundation of the Apostles and Prophets, Jesus Christ the chief corner stone, which shall sound out from this voluminous Institute, and with its benign influence organize and harmonize the vast extent of terra firma.

December 27th.

Fourth and fifth quorums met. Prayer by Elder G. A. Smith.

The order of the meeting was explained by President Joseph Young.

Elder H. C. Kimball then delivered a short address upon the authorities of the kingdom of God, and in passing on, he set forth the order as to endowment, and informed the saiuts that every man and woman must stand in their proper place and station, being subject to the powers that be, in order to be exalted to glory, honor, and immortality in the eternal world. It is even so in the resurrection from the dead, as St. Paul informs us that Christ is the first fruits of the resurrection from the dead in the primitive age, and so will Joseph Smith be in this dispensation. Joseph will be the first man who will rise from the dead, and then all men according to their proper order.

I will tell the seventies and every body else, if you cannot and will not submit to the authorities that God has placed in his church over you, you had better back out now, and not attempt to proceed further; if you are ever saved it will be by obedience to the order of God's kingdom here on the earth, and this order is in subordination to that order which is in the heavens. According to the important station the seventies are called to fill in this last dispensation, they should be careful to walk uprightly and act justly, shunning every appearance of evil and never condescend to do any thing mean.

Adjourned one hour.

Met pursuant to adjournment.

Elder John Taylor took the stand, and proceeded to lay before us the true principles of life and salvation, reminding us that we were the people that the Lord had chosen and set apart to accomplish the great and mighty work of the last days, which was spoken of by the prophets of old. No other people, said he, can possibly do this work, for unto us the keys of this last dispensation, with the power of the priesthood is given; consequently there is no people under the whole heaven that sustain the same relationship with God as we do. What knowledge have the world of God's laws or his ways. They don't know enough in reality to save a mosquito.

I do not mean to say that there is no learning in the world, for I am aware of the fact that there is far more of what the world calls wisdom in the midst of the inhabitants of the earth than can be found here; but a learned fool is no better than an illiterate one, if the apostle Paul's judgement can be admitted as proof. He told the people of his day that the wisdom of this world was foolishness with God. When I ask what knowledge the world has of God or his government, I mean to be understood as speaking of that knowledge that comes from God, communicated to us through the channel of revelation, for without it we know nothing correctly, no more than the brute beasts who are lead by the instinct of nature. Consequently, brethren, when you go to declare the plain truth of the kingdom of God, the gospel of Jesus Christ. You should never shrink from your calling, nor succomb to the learned because of the advantage they have over you by reason of literary attainments, for God is with you, and will give you a mouth and wisdom, by which you shall be delivered from the strong arm of violence.

Remember the race is not to the swift, nor the battle to the strong; but to those who trust in the Lord. When the Twelve were called to bear the gospel of this kingdom to the inhabitants of Europe, there was not many wise men among them, speaking after the manner of men; yet we believed him faithful who had chosen us, and as little children we trusted in him for wisdom and unstanding to do his will; for his will was our pleasure, and in the short space of two years, about two thousand souls were given to us in the ministry. I speak of these things that you may know in whom to put your trust and confidence; for should you desire self esteem, and take the honor to yourselves, you soon would sink to shame and disgrace. You are the heralds of salvation, and through your faithfulness, obedience, and perseverance, you may be exalted to kings and priests unto God in the eternal worlds.

Some of you may be called to go to foreign lands to administer salvation to nations that are to you unknown. The redemption of your deceased relatives are also required at your hands. Hence you discover your relationship with God and the responsibility under which you are acting. Be faithful in him who has called you, and he will deliver you from every snare, pit, and temptation that await you. I would rather trust in God for bread, than to trust in the princes of this world. I speak of these things for your interest; then let your hearts be comforted. When we (the Twelve) left this place, on our mission to England, a journey of near five thousand miles, to be accomplished without a penny in our pockets, our only resource was to trust in the Disposer of all events to supply our returning wants; and our prayers were heard and answered according to the desires of our hearts.

When you go forth, lift your hands like kings and trust in the name of Israel's God; for the very hairs of your head are numbered and will not fall to the ground unnoticed. Remembering at all times to uphold each other by the prayer and power of faith, and God will bless you and your labors.

The following prayer was made by President Joseph Young on the fourth day of the dedication.

O God, our heavenly Father, we humbly pray thee in the name of Jesus Christ, thy Son, to bless us with the remission of all our sins and vanities; for we are subject to follies and vanities. But we thank thee, our Father, that thou hast prepared a way and provided means whereby we may be enabled to overcome and to elude the grasp of the destroyer. We ask thee, our Father, to guide us by thy spirit, that we may feel thy love shed abroad in our hearts, and fully appreciate every blessing that flows from thy liberal hands. As thou hast seen fit to break the silence of heaven, and again communicated thy will to the sons of men that dwell upon the earth. We ask thee to indict our petitions as we present ourselves in thy presence to dedicate this Hall, for we now dedicate it and ourselves unto thee, and ask thee to let a special blessing rest upon him who has bequeathed to us the ground upon which this hall now stands. We remember before thee, our Father, the building committee, who were appointed to build the Temple. Let their hands be strengthened to carry on the work, and grant that the house may be finished according to thy commandment unto thy people, that thy servants may receive their endowment and be clothed with power and authority, to carry thy word to the scattered remnants of thy people.—Let the council of the Twelve come in remembrance before thee. Bless them, O Lord, with all that pertain to them. Also the quorums of the seventies, who have built this hall, not particularly by thy commandment, but in honor of thy name. Bless them and their families when they shall go to the Islands of the sea, to preach the acceptable year of the Lord, and declare the truth of heaven, the gospel of the Son of God. Let them become mighty men in pulling down the strong holds of satan, and bursting the prison doors of darkness, and spread the light of the everlasting gospel to earth's remotest bounds.—Bless the poor who are destitute; open the hearts of the rich, so that the principles of sympathy and charity may predominate and reign in their bosoms, that they may impart of their substance to feed the poor. Finally our Father, we ask thee to guide the destinies of this meeting to thy praise, for thine is the kingdom, power and glory worlds without end: Amen.

Elder John E. Page having arrived here a short time previous with his family from Pittsburgh, being present, was requested to render an account of his stewardship, which he cheerfully assented to.

He arose and proceeded in a concise manner and gave a very interesting narrative of the events connected with his mission during his absence from this city. He also made many pertinent remarks upon the principles of the kingdom of God, and the organization of the same.—He then added that the seventies were in the hands of God as a lever, by which he would turn the world upside down and establish his covenant with the inhabitants of every land; that light and truth should prevail where the powers of derkness, superstition and error, had long swayed universal dominion; and finally concluded by assuring the saints that he was one with them, and gave his testimony to the present organization of the church in the most solemn manner, and gave place.

December 30th.

Elder O. Pratt took the stend and after many appropriate remarks upon the principle of union, he made a quotation from the Book of Mormon; Adam fell that man might be—men are that they might have joy, and reasoned upon the correctness of the saying. He said that if Adam had not partook of the fruit of the tree of life, he never could have obeyed the commandment enjoined upon him and the woman, which was to multiply and replenish the earth; (as will appear in the sequal) neither could he have appreciated the blessings of Paradise without an experience of the opposite. The apostle Paul plainly declared that the man was not in the transgression, but the women; hence we infer that Adam was acquainted of the penalty annexed to the law of God, and with his future destiny, before he partook of the fruit. It might be said that out of two evils the man upon reflection chose the least. The first was the seduction of the woman, by the tempter, which evil would terminate in the banishment of the woman from the garden of Paradise, it being one of the penalties annexed to the law, for the offence already committed. Adam knowing this fact chose to suffer the penalty of the law with the woman, rather than to be deprived of her society; consequently he followed her into transgression, as St. Paul remarks. The creature (Adam) was made subject to sin, not willingly, but by reason of him who has subjected the same in hope. The hope spoken of here by Paul, must allude to the redemption of the woman and her posterity from the fall, to immortality and eternal life.

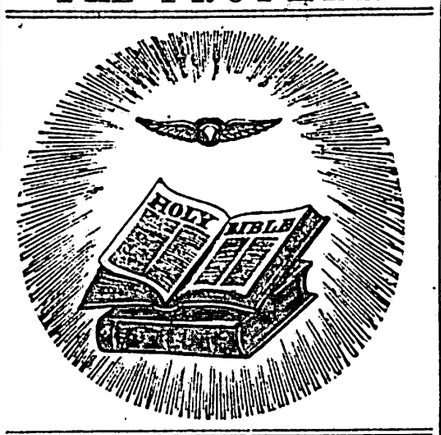
From this last quotation of the apostle, we have reason to believe that Adam was encouraged to follow the woman into the transgression and people the earth. Whether Adam understood the law of redemption prior to the fall or not, I shall not decide; but shall be contented to submit the circumstance to your consideration. A word to the wise is sufficient.

It was designed at the commencement to have continued each discourse throughout the week; but as that would occupy entirely too much space, we will conclude with these brief sketches, already given. Truly, this was a time and season of rejoicing with the saints. Peace and harmony, brotherly love, kindness, and charity prevails throughout.

The remembrance of this glorious jubilee will never be erased from the minds of those who were participants. Each family was provided with fruits, nuts, and every dessert that heart could wish. Well might it be said that the saints enjoyed a feast of fat things.

JOHN D. LEE, Clerk.

THE PROPHET.



SATURDAY MORNING, MAR. 15, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

From Nauvoo.

The Nauvoo Neighbor again makes us another visit, and we feel much gratified with its late constant regularity. It contains an account of the arrest and examination of John C. Elliot, on the supposition of his being one of the murderers of Joseph and Hyram Smith, which for the want of room will be delayed till our next number.

A Bill for another Charter has passed the House of Representatives.

Nauvoo.

We learn by our city papers, that the citizens of Nauvoo do not recognize the proceedings of the Legislature, in repealing their charter, as being legal; but have proceeded to the election of their city officers, as usual heretofore. Good!—We are of the opinion that the time is not far distant when the political folly of this nation will be made manifest.

We have commenced this week to publish the journal of Elder Kimball, which we think our readers will find very interesting; also the proceedings of the dedication of the Seventies Hall..

For the Prophet.

ST. LOUIS, Feb. 22, 1845.

DEAR SIR—

I must ask pardon for obtruding myself upon your notice at this time, not being a member of your church, but having been something more than an idle spectator of the scenes connected with your course as a people, I venture to take the liberty of expressing my opinion to you, and you can use it according to your own judgment.

I was at Nauvoo about the time Mr. Rigdon came to that city from Pittsburgh, subsequent to the murder of your Prophet. He then told the people there that Mr. Smith died a martyr to the cause—that he was exalted to God—that he held certain powers, and that the Kingdom of God was to be built up unto him—that he stood in the ranks of the revelators of God; and of these facts he seemed to have every assurance that man possibly could have, for he declared that God had shown them to him in visions. He appeared certainly to be full of confidence in the integrity of Joseph Smith, and gave that people fully to understand that he considered him among the very best of men. After his giving such a strong and powerful testimony in favor of the Smiths, particularly of Joseph, I was greatly surprised on hearing of his excommunication from your body.—but greater still was my surprise on reading in his paper, published in Pittsburg, showing that Joseph Smith was a fallen prophet, a corrupt and wicked man, and that he was in this state when he appointed the Twelve to succeed him. Ergo, their appointment is not legal, valid, or of God!

Now if he had in reality received those remarkable uisions and revelations in Pittsburgh, that he told of, extolling the Smiths to the very powers of heaven—if he were so divinely inspired to be a learer and guardian of that people as he claimed, he must now be a fallen man upon his own statements.

Can a man have great visions and revelations from the Spirit of God, and then deny them boldly and publicly, and still be in favor with God while he continues in that course? I think that every reasonable man must say no. Now when Mr. Rigdon declares Mr. Smith to be a fallen prophet does he not declare all his own visions and revelations that he professed to have in Pittsburgh, concerning Mr. Smith's condition, to be groundless and false? Most certainly. This, therefore, is proof positive that he is a fallen man, let Mr. Smith have been what he might. But if Mr. Rigdon did not receive those visions in Pittsburg—to the truth of which he so boldly testified, he must be a man destitute of the fear of God, and completely abandoned to the service of the devil. Look at his course which way you will, and falsehood and inconsistency stand conspicuous on every side. So let the Mormon Church be true or false, I can never believe Mr. Rigdon to be inspired of God, or even an honest man.

In times past, I have looked upon Mormonism as false and delusive, but having noticed how those contradict themsalves, who dissent from the Church, and present themselves in not only an inconsistent, but ridiculous position in the face of the world, and yet do not discover it, I am led to conclude that common sense has forsaken them, or they have forsaken it. I am therefore, now resolved to look into Mormonism, and examine it, but my opinion of Mr. Rigdon is this: that he never had any visions in Pittsburgh, but made up that plausible story to tell the Mormons at Nauvoo, whose hearts were filled with sorrow and mourning on account of the murder of their brethren, that he might secure their confidence and on that hobby ride into power. But when he found his scheme was detected and the bubble was burst he then showed what was in his heart. As much as to say, If you will not let me be your leader, I will kill you. Rigdon may tell some truth on you for aught I know, but I would not believe such a man if he told the truth, for I have not much confidence in a traitor, any how.

If Rigdon wishes to gain the Mormons over to his side, he takes a very injudicious course for it, for I am told that he holds correspondence with the notorious Sharp, of Warsaw, whose feelings towards the mormons are the same with those of the mobocrats of upper Missouri, and that same Sharp stands indicted for murder. Why should Mr. Rigdon be so kind and good with Mr. Sharp now, when always heretofore he has regarded him as a base and wicked man? Is it because Mr. Sharp has been converted, and become a better man, or is it because Mr. Rigdon is changed and become like Mr Sharp? The latter must be the truth. And now, by the time the Laws, Fosters, Higbees, and to cap the climax, John C. Bennett, jump on board of Rigdon's ship, he sinks at once. Rigdon had better keep these men at a respectful distance until he can get no more from any other quarter, and then let them have admittance, for the moment he admits them, his race is run, in my opinion, if it is not already. And when Core, Dathun and Abiram and their adherents all get separated from Israel, and gather together they may have some sport. Time will determine.

I am, sir, very respectfully, your well wisher,

H. J. Jr.

Remarkable Visions.

From the German.

A small work has fallen into our hands giving an account of the remarkable visions of a young lady (Pauline De Reuerby, 16 years of age,) in Jermany, begining in the month of January 1832, while in a state of somnambulism; Her occopation in life consisted in spinning, knitting, and sowing, and much given to perusal of religious works. Her character and disposition were without reproach.

The following remarks we copy from the preface of the work:—

The following remarkable visions, which were vouchsafed to a young and truly pious maden, were caused neither by excitement of mind, nor by the wild dreams of an overwrought immagination, but were solely the effect of a feebel system of nerves, by means of which she was transported into a state spiritual sight-seeing; and it was in this state of body, that her spirit rose from the earth into higher reigions, and was thereby enabled to see and hear things which are concealed from the natural eye and ear of man; and, in this state, she was conducted into the empire of spirits, and saw things which are of the highest interest to the church and the world.

Surly there is no knowledge as interesting to the soul, none so important, as that which teaches us how to live!—The doctrines of life, recorded in this volume, are so clear, so pure, and untainted by sectarianism, and so full of inspiration that no one can read them without feeling their power, if not made better.

I am aware that there are many things related in these visions, which are opposed to the popular views of the church, and the learned world, particularly those who believe the spirit of man to be without forme or part, and the spiritual world nothing but ether. To talk to such, person of seas, lakes, rivers and mountains—of trees, fruits and flowers—of temples, palaces, and halls for instruction and worship, &c. among the blessed in heaven—would be vain and useless.

The following is a discription of her guide or condoctor on her first visit to the place of departed spirits or the abode of the unhappy, she states "that a person had appeared to her, who was to be her Guide in the regions of departed spirits, whose appearance she discribed, as follows:

A young man, apparently 25 years old, of a florid complexion, sharp eyes, flowing hair somewhat curled, very beautiful and of gentle manners; his clothing was dark blue, which, as he informed her, were not his real heavenly abilliments—but that he was obliged, at present, to show himself in this garb, as she was not yet prepared to see him in his heavenly one: he also stated that he should appear to her in three days, and would reveal things to her of the greatest importance to the church and the world.

On the 26th of October, in the afternoon, immediately after one o'clock, she fell into a profound sleep. During the forenoon of the same day she was puite cast down with sadness—it was a presage of a momentuous scene. Her guide having appeared to her, he said—

"Now I will show you the first degree of the unhappy that have left this world, and added, that these had a hope yet to be released therefrom—the time of their liberation being divided into days, months and years."

After our arrival there, she observed—

"That this abode was a dark valley, no end of which was discernable—where the departed spirits feel neither happy nor yet unhappy, and that the place was neither warm nor cold; that in the midst of this valley, there was a passage of considerable breadth; but that, on both sides they were like spades set up, leaning close against each other; that the higher up in the valley, the nearer was their liberation—the lower down, the longer would be their period of stay."

At this declaration she was asked by her brother, (who always attended and conversed with her on these occasions)—whether the unhappy did receive instruction from the spirits that were blessed—how to promote their release? To which she replied—

"At present I perceive none."

Then she conversed again with her guide—when it was remarked that her lips and tongue moved, as one conversing—which always was the case ever after when present with her spiritual companion—yet not a single word could be heard.

When this was past, she began to speak in the most distinct words, like one fully awake—"My guide tells me that frequently angelic spirits de-

scend to preach, and give them instruction; and as soon as one is released from this place of suffering, he is brought by blessed spirits to the abode of the blessed; where they remain until they are prepared for another and more blessed state—for the felicities increase to eternity."

The second journey to the unhappy.

The 28th of October, at half past one o'clock in the afternoon, she was led by her guide to the second class of the unhappy.

This place she again designated as a dark valley, very large and cold—and the forms of those beings who dwell therein as hideons in the extreme. The numbers were innumerable, and not to be taken in at one view; they leaned closely against each other, and some were bent over, and in their appearances resembled spades. She became so much afflicted with the sight, that she burst into an unusual fit of weeping.

Continueing in this state, she was asked, whether these unfortunate beings did not expect a better lot? After a long silence she replied—"I do not receive a very distinct answer; a long period of time may elaps, ere they are released."

After this she prayed very fervently that she might be led the true way to heaven.—"Teach me, O God, to do thy will—let the good spirit lead me in the way that I should go." She then continued:—

"Those in the first degree, are greatly to be pitied; but these much more so. Only imagin how dreadful it is when the son of man, after his death, is no longer refreshed after sleep, but pains and torments eternally continuing!

"My Guide says to me, you wonder greatly at those in the first and second degree—but how much more will you be pained, when you behold those in the third degree, who are quite unhappy!"

Shortly after this her guide left her, and soon after she awoke in great sorrow.

Third journey to the unhappy.

On the 31st, at half past one o'clock, as she predicted she fell into a deep sleep. This time she was led by her guide, through a large passage of thick darkness, exclaiming as she went, 'Oh, dear guide! do not leave me alone!" It was very distinctly observed how firmly she grasped him, so that the strongest man could not be able to open her hand. Her parents believed that the accomplishment of this journey, she would sink, and her spirit take its departure.

On her arrival at the third degree of the unhappy, she burst into a flood of tears and sobbed aloud. Having somewhat recovered, she began to speak, as follows—

"I have given You a description sufficiently afflicting of the first and second degrees; but what I have told you of them, will not in the least compare with what I here behold. The valley is much larger, and the number infinitely greater, here is nothing but dismal sighing, murmoring, lamenting and gnashing of teeth; the forms are more loathsome and hideous, and hardly to be looked upon; they excrate and curse each other, and wrangle even against the Lord Jesus and the Holy Spirit. The place appears to be dark as the night, and sometimes insufferably cold—and at others again intensely hot.

"My guides tell me, this is a real Hell, from which there is no release—these bear the name of the Damned."

She conversed again for a long time with her guide, which was observed by the moving of her lips and tongue.

Having met amongst the three classes of the Unhappy and damned, not only multitudes, but innumerable millions, (which I could not take in at a glance,) I am constrained to say, who then can be saved? To wich my guide replies Are you then unacquainted with the dear and true gospel of Jesus? Is it not written therein, "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it—the kingdom of God must be taken by force—strive to enter at the straight gate.", &c.

My guide tells me that the number of the Unhappy and Damned are undoubtly very great.—But that it is the earnest will of the Lord, that all may be led into his kingdom and be saved in the right way, namely, by living good and pure lives—those that perish, being lost by their own falt—and that all those who do not truly and earnestly strive to be saved, according to the rules of the Holy Scriptures, are among the Unhappy, "Tell the inhabitants of the earth with emphasis, that there is no respect of persons—here all are received who live in heavenly love, charity with their neighbors, however humble and despised they might have been in your world. I give you the most solemn assurance that the greatest miser on your globe, does so closely watch his accounts, as the Lord does sin; He does not permit the inhabitants of the earth to prescribe to him his work. If they will accept salvation it is truly and kindly offered to them; but the conditions are unalterable, and remain so to eternity. I do conjure you to tell it loudly to those with whom you dwell on earth, that that which was foretold by Jesus the Redeemer, and after his resurrection by his Apostles, respecting your eternal state, will remain the same to eternity, not a letter will be taken away; sinful man may believe it or not; here nothing will avail unto salvation, but Regeneration. Why do not the sinful inhabitants of the earth attend more to the attributes of God, so well established—that he is omniscient, omnipresent, all-seeing, just, holy and true, full of mercy and tender love for all that live, and taketh no pleasure in the death of sinners, but strives continually to bring all to himself:—"Why then, I repeat, does sinful man abuse His forbearance so unworthily? Oh! how much are those to be pitied, who obstinately refuse salvation so freely and fully offered, and regard not the torments of hell!"

After this discourse while soliciting her guide to prolong his stay, she burst into a flood of tears, imploring at the same time her parents, brothers and sisters and all who were present. "for the Lord Jesus Christ's sake, to use all possible diligence in shunning evil as sin: to cultivate love to the Lord and their neighbor—that they might be preserved from the dreadful abodes that had deen shown to her.—"Dear parents, and dear brothers and sister!" she exclaimed "if every drop of my blood should change into a thousand tongues, it would be impossible for me to paint the torments of those so damned to Eternity—all Eternity—Keep not silent—but declare what I have told you to the world; for, believe me, all that I have seen and heard, is recorded in the word of God!"

After this she said—"Now my guide returns with me." It was then observed that she clung to him with an iron grasp. When he left her she slept: when she awoke, she said—"I am fatigued—I feel as if I had traveled over the whole world, and yet I know not in the least what to say."

First journey to the spiritual inhabitants of the Moon.

On the second of November, at half past one o'clock, she performed her first spiritual journey into the moon, as predicted by her. Her guide having arrived, and the journey commenced, she said without being solicited—

"The moon is the nearest planitary body to the earth: in four minutes I shall perform the journey thither."

A watch was then laid down upon the table; the moment the four minutes, up to the second, had elapsed, she observed, "Now I have arrived." Soon after she was asked by her brother, how the moon appeared in comparison with our earth? To which she replied, "She much resembles our earth, only the atmoshpere here is much brighter, the climate finer, and milder Here are mountains, valleys, rivers, lakes, trees forests, beautiful gardens, towns and many buildings, some by themselves, and others again contiguous."

She was then asked concerning the inhabitants—to which she replied, "The moon contains those in the lowest state of felicity; those who after death are not immediately fit for a higher state of felicity come here, as well as those who are released from the first degree of the Unhappy. I shall perform three additional journeys to the moon; what I am unable to tell you now, I shall state during the others. Although the moon is nearly forty times smaller than the earth we inhabit, it is far from being possible that I should be able to wander over the whole of it, as I never dare detain my guide longer than thirty minutes. I am only led to the principal places. Now I am conducted by him into a very large building, in which a spacious hall is shown me, where I meet with men and women of various ages, some sitting, some walking, and discoursing promiscuously with each other. I see here no children, but several persons whom I have known in the world, of both sexes."

She was then asked concerning the occupation of these inhabitants of the moon, when she replied—

"This place is for all a place of education.—Here they have their instructors; they worship God, sing, pray and learn, in order to become qualified for a higher state of felicity. This is their legitimate employment· but as soon as they are prepared for that higher state, they are removed thither. I cannot leave unnoticed that they perform delightful music; and I am much pleased with the love and harmony which they have to each other; hatred, envy, quarelling and the like do not find place here; I cannot express to you their happiness; I should deem myself blessed if I could remain here. On our earth the richest and most honored are by far less happy than the lowest of these inhabitants. How strange it is, that if I wish to touch one of these happy beings, it is as if I reached a shadow. And yet they all can love the Lord, sing, pray, discourse and enjoy happiness.

"It is somewhat singular that deceased persons (both the happy and the unhappy) know each, other, and every one knows directly what and who each have been in the world. This you may all take as a lesson—that the deceased recollect in future life, every thing they have ever done in this world more vividly and perfectly than they did in this life—nay, every sin, even those sins we are unconscious of, become manifest to them; these, and not only these, but every thought, good or evil, are plainly and clearly perceived by every one.

"My guide informs me that now our return commences; he bids me tell my fellow inhabitants of the earth, that if during their lifetime they attain a lively knowledge of their sins, and a state of repentance, they will gain immensely, as the progress here is by very slow steps."

She was then asked when she would perform the second journey to the moon, to which she replied—

"To morrow evening, after three o'clock I shall fall asleep; at which time, however, my guide will not appear—I shall only perceive places of light. Not before Sunday, the 4th of November, in the afternoon, between one and two o'clock. I shall then perform my second journey into the moon; and when I make my last journey, I shall be permitted to look from thence down upon our earth."

After she regained her consciousness, she said to those around, "Now leave me alone—I want rest—my body is exhausted—but in my soul I feel a peculiar hiliarity."

An hour after, she left her bed, and became quite serene.

According to her prediction, she fell asleep the following evening, at three o'clock. [Until this period, this extraordinary circumstance remained a family secret, because her parents had not the least conception of a state of somnambulism.—They now became anxious to consult some learned physicians concerning her case; but no sooner was this done than the circumstance became so public that curiosity and a thirst for knowledge, induced people to come in multitudes to the house desiring admittance, which ought to have been avoided.]

In reading the account of her visions, some allowance should be made for the feelings of the writer, which you will find interwoven with the simple history; this is an error that all the sectarian world are more or less guilty of; mixing plain and simple matters of fact with their own carnal feelings and traditions.

From the Nauvoo Neighbor.

Sir—The association composing the trades meeting solicits me to exhibit to the understanding of the public, through the columns of the Neighbor, the plan of the dam, designed by Joseph Smith, accross a certain portion of the Mississippi river, for the purpose of erecting mills, or machinery of any deseription. It has become a subject of superior interest to the inhabitants of the city of Nauvoo and also the surrounding country—and to accomplish this design we have selected from the association a wise and judicious committee for the purpose of purchasing a location for the commencement of the work, and also to ascertain the fall and the depth of the water, and the distance required to carry the dam into effect.—This committee reports the distance from the shore to the Island or termination of the dam to be eighty rods, also that the Island can be fortified with little expense so that it will add to the fall eight inches. The dam is to be constructed by abutments; or piers, 10 feet wide, and 42 feet long, aud placed length ways up and down the river. They are to be fifteen feet apart, with timber and plank across so as to make a bridge sufficient for teams to pass and repass, and are to be nine feet above low water mark. Between these piers, flooms are to be constructed, with bulk heads, so that the water may be shut off at any time. These piers or butments will be fifty three in number, and consequently there will be fifty three spaces or floom, to contain the wheels to propel the machinery. The average depth of the water where the dam is to be erected, is about three feet, and the foundation a smooth solid rock. about a mile up the river from the termination of the dam, and equal distance from the shore, is a rock shoal, on which a wing, or false dam, can be constructed, so that three feet head can be obtained. This dam when completed, with fifty three flooms, and consequently preparations made for fifty three wheels, will cost fifteen thousand dollars, yet for half the sum three or four wheels can be put in operation, and each of them giving double the power of any steam engine in the city of Nauvoo, and consequently worth more than double, for the price of fuel and wages of engineers are not required. I am informed by one of the owners of the lower steam mill that the cost of keeping in operation, two run of stones, by the power of steam, is not less than two thousand dollars for one year. Now according to the estimation, one of those spans or floom costs two hundred and eighty three dollars, will produce double the power of an engine sufficient to propel, two run of stone, being seventeen hundred and seventeen dollars less than the cost of steam power one year, besides the cost of the engine which would not be less than one thousand dollars. Now admitting each of these spaces to be worth equaly as much as steam power, the dam when completed will be worth one hundred and six thousand dollars a year, and if this double amount of water power, is only worth half as much as steam power, the dam is worth fifty three thousand dollars a year, it being thirty eight thousand dollars more than the cost of completing it, which will give to every share a yearly income of one hundred and seventy six dollars seventy five cents; of course we do not expect the whole to be filled up with machinery immediately; but we do expect that one cotton factory, two grist mills of four run of stones each, one saw mill, one paper mill, and one carding machine, which will yield one hundred per cent every year or in other words giving a yearly income equal to the amount paid out for building the dam. These piers can be constructed without the bridge, and flooms. for seven thousand five hundred dollars, so as to give sufficient power to a wheel at the commencement of the dam, to propel four run of stones; and this being done, the whole fifty three wheels can be put in motion for one hundred and forty three dollars and fifty cents each. This dam is to be built by shares of fifty dollars each; consequently three hundred shares will build it, and it will far exceed any water privilege in the State of Illinois. To effect this great undertaking we are to select twelve responsible men, to stand as counsellors to the proprietors, to make and draft bye laws, and regulate the government, that all things may be done according to the strict principles of justice, equity, and righteousness, and property of every individual perfectly secure; this plan of the dam has attracted the attention of capitalists from various parts of the country, and I am informed that proposals have been made by them to build it and monopolize the whole concern, but it is far better for the citizens of Nauvoo, or the laboring class of community to build it, because labor is the principle stock needed to accomplish this great work; and I cannot too srongly impress upon the minds of the people, the necessity of accomplishing this great work, that it may secure unto us an entailed income sufficient to support our families, and also to leave unto our posterity a lasting monumen of good enconomy. I am also informed there is a gentleman in the east who has made proposals to some of the, people in this city to advance fifteen hundred dollars for power sufficient to propel machinery for a cotton factory aud commence operations the ensuing spring, this being the case we cannot be too expeditious in performing that part of the labor which will give us immediate assistance, Now according to the estimation, three hundred shares of fifty dollars each will complete the work, and twenty five dollars to a share will build the piers which will furnish a water privilege worth one thousand dollars a year. which will be three dollars thirty three and a third cents to a share; this being done the next privilege can be furnished for one hundred and forty three dollars and fifty cents which will be forty seven cents to a share and will produce another yearly income of three dollars thirty three and a third cents, and so on till the fifty three privileges are completed, which gives to every share one hundred and seventy six dollars and seventy five cents a year, a sum sufficient to produce food for a large family and be paid with about fifty days labor.

This estimation is made from half the cost of running a steam power sufficient to propel two run of stones one year.

From the above statements and estimate it will be seen that this dam will afford one of the best investments for capital or labor of any other enterprise that is or could be commenced in this or any other state. And while it will afford great employment to laborers, and it will also bring them in the best income, it will be a work worthy of the enterprise of the citzens of Nauvoo; it will add to our commercial advantages and to our wealth and will be a great thing to facilitate our manufacturing interests than any other operation ever commenced in this city.

Respectfully, &c. A. RIPLEY.

Extracts from Herschell's "visit to my Fatherland."

Finding that the steamer from Smyrna to Beyrout would not start for more than a week we resolved to occupy the intermediate time in visiting Constantinople. On the afternoon of April 14th, we went on board the steamer that was to convey us thither, and soon discovered most interesting fellow-travellers. These where, Mar Yohannan, a bishop of the Nestorian Christians' three American missionaries with their wives, and two female teachers, all on their way to Persia, to labour among the Nestorions. One of the Missionaries, the Rev. Justin Perkins, has already laboured saveral years among them. Some time since he returned to America, accompaied by Mar Yohannan, who was deputed by the Nestorians to thank their Christian brethren in America for what they had already done, and to request them to send more labourers among them. This request had been complied with; and the whole party were now on their return to Persia. Having been much interested in the Nestorian Christians by Dr. Grant's account of them, I felt particularly delighted at this meeting. When Mr. Perkins introduced me to Mar Yohannan, I was struck with his decidedly Jewish countenance. On shaking hands with me, he said in broken English; "I be a Jew, we be brethren" With this newly found brother, who seems a sincere Christian man, I had much interesting conversation. We spoke of their origin. He said there was no doubt it was Jewish; but of which tribe he considerd doubtful. My own impression has always been, that they are descendants of the early Jewish Christians, the "many thousands of Jews which believed, and were all zealous of the law," in the days of the apostles; and who were scattered abroad at the distruction of Jerusalem. He said it was the opinion of some among them, that they are descended from the Jerusalem Jews. It appears to me doubtful, that the ten tribes will ever be discovered in a body; and Scripture does not lead us to suppose they will be found either as professing Christians or as Jews; because it is prophesied of them that they are to serve the gods of the nations among whom they are cast out: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there shalt thou serve other gods, which neither thou nor thy farther have known even wood and stone;" Deut. xxviii, 64. This must be spoken of the ten tribes; because no such scattering of two tribes occurred until after the destruction of Jerusalem by the Romans; and amid all their sins, the two tribes have never, since their dispertion, been guilty of worshiping other gods, but have always viewed idolatry with aohorence.

* * * * *

Next morning we rose very early to set out on our journey to Jerusalem. I felt a feverish restlessness and anxiety to reach that city which had been associated in my mind from childhood with all that is sacred and venerable; and I often said within myself as we rode along, "Is it possible that this very day my feet shall stand within the gates of Jerusalem?"

Our route lay for some time through a fertile plain, which had some appearance of cultivation, there being severl fields of millet in it. But the further we advanced on our journey the more barren and desolate the country became. My mind altenately occupied with two very different picture. At one time I though of the days, when all the male population of Israel went up "three times in a year" to Jerusalem; "whither the tribes go up, the tribe of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." In all probability six of the tribes, whose possession lay northward of where I was then trvelled by this very road; the party increasing at every stage of their journey; "company by company," until they all "appeared before God in Zion." As I thought of this goodly assembly, all animated by one spirit, and enter on one common object, receiving each new accession of brethren with friendly greetings, and beguiling the way with social converse, the melancholy contract presented by the present state of the country, forcibly recalled the opposite picture, delineated in the writings of the Prophets. Nay, I should not say the picture was recalled; the very reality was itself before me. "The highways" are indeed "desolate," and lie waste;" insted of being trodden by joyous company of Israel's sons, a few strangers from distant lands come to behold the judgments of the Lord, and to "say, when they see the plagues of that land—that it is not sown, nor beareth, nor any grass groweth therein;—Wherefore hath the Lord done thus in this land? What meaneth the heat of this great anger?"

The marks of curse are, indeed, upon the land. Sometimes a green spot will be seen at a distance, giving the idea of fertility; but when approached, it is found to bear only the tokens of the original denunciation—thorns and briers.

We rode on hour after hour amid increasing desolation. The latter part of the way lies over a succession of mountain ridges, where there is no regular road, but the horse clamber up the best way they can somtimes over smooth slabs of stone, and sometimes through heaps of loose stone. My impatience to see the holy city increased every hour. As we climbed up each ridge, I expected that from its summit I should behold Jerusalem; but I was doomed to many disappointments; as summit after summit only gave to view another range of hills to be surmounted. It forcibly reminded me of the journey to the Heavenly Jerusalem, which is a steep and difficult path, presenting one mountain after another to be overcome; but we know that at last we shall reach the City of God; and should not the certainty of this reconcile us to all the difficulties of the way? While on this tedious journey, I was made fuly to understand the words of the Psalmist: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

At length the long-expected moment arrived; about noon we reached the summit of the hill Scopus, and all at once Jerusalem burst upon my view. The feelings of such a moment cannot be described; they can only be faintly imagined by those who have not experienced them. Every Christian traveller speaks of the feeling as overpowering; what then, was it to me, as at once a Christian and a Jew? The scene of the world's redemption—the metropolis of the country of my fathers—"the City of the Great King!" I could, in some faint measure, realise the feelings of my blessed Lord and Master, when "He beheld the city, and wept over it."

But here, as every where else in the Holy Land, you are indebted to asociation alone. That which actully meets your view is a comparatively modern eastern city; her bulwarks and her palaces are those of the false prohpet. The Lord has abhored his sanctuary; He has given it to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" How near this may be who can tell?

We went first to the Damascus gate, but were not admitted; we then went round to the Jaffa gate; and by it I entered the Holy City. My feet stood "within the gates of Jerusalem;" a pilgrim and a stranger I entered the city of my fathers, "Jerusalem, which is in bondage with her children;" yet, through the great mercy of God, a citizen of "the Jerusalem which is above."

From the Neighbor.

Arrest of Elliot.

The arrest and examination of Elliot, last week, as one of the assassins of Joseph and Hyrum Smith in Carthage jail last June, has created some just feelings among the honest portions of all parties. The more so as Elliott was now acting in the "full tide of successful experiment" as a Deputy Sheriff of Hancock county.

We are ignorant how he thus crept into the Sheriffality to thus sting the sensibilities of honest men, tear open an "old sore" to bleed before a wondering world, and bring disgrace on those that might have passed between two fires unscorched, when it was a matter of record that he had been dicted for kidnapping! As the examination in appears at length in another column, we shall leave the subject and evidence with the integrity of the people; if they are willing to trust the execution of the laws, and the destinies of our country's glory, in the hands of such vile instruments—hanging witches in New England was holy devotion; the tomahawk and scalping knife of the savage, are emblems of mercy, and the car of Juggernaut the throne of grace.

As to the insinuation, or threat of his counsel, that if the court (composed of Wells, Johnson and Higbee, Esqrs.) should send the prisoner to Carthage jail, "it might cost the best blood of Nauvoo";—we say, whether the legal gentleman was to act as probe or lancet to draw that blood, it would be far better for the best blood of all the honest men in the world to be shed in defence of virtue and liberty, than to surrender them at discretion, for the sake of continuing a slaughter house at Carthage, to glut the greedy worms of mobocrats and murderers.

In fact, when red eyed vice, is doubly cloaked with "fur and broadcloth" in the halls of legislation among judges and lawyers, with the power of the committatis to hide blood and screen the guilty from punishment, it brings to mind the old adage—"How we apples swim!"

Receipt of Tithing

For the Temple of the Lord, for the week ending March 21th, at the Tithing office of the Church of Latter Day Saints of New York, No. 7 Spruce St.

—— ——	3,00
Ann Williams	5,00
Robert Petch	5,00
James Sanford	5,00
Deborah Ann Huff	1,00
Deliah Thompson	1,00
Peter Lefeter	1,00
Elizabeth Ditterline	,50
Thomas Wilson	10,00
—— ——	,25
—— ——	3,00
—— ——	1,00
Christian Reed	3,00
Wm. Trist	3,00
Robert Hess	,12
—— ——	5,00
John Bowen	20,00
Ann Bowen	5,00
Ellen Bowen	5,00
Sarah Flower	2,00
Deborah Flower	,50
Ann Dilwarth	5,00
John Kittleman	3,00
Wm. Kittleman	15,00
Rebecca Riter	5,00
Elizabeth Dilwarth	1,00
Patrick Mc, Cue	2,00
Thos. L. Crave	5,00
Eleanor B. Bringurst	5,00
Samuel Bringurst	5,00
Balser Symler	3,00
Mathew Vaughin	10,00
Sarah Rittleman	15,00
Ann Vaughin	,50
E. Tatterswell	19,83
—— Rayner	,50
—— ——	4,00
Henry Blease	8,00
Total,	186,20

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 10 till 2 o'clock, to receive and record all Tithings for the Temple, which will be promptly and safely forwarded to Nauvoo, paid over to the trustees, and duly recorded there to the credit of the proper persons.

The Churches in Philadelphia and vicinity can pay into the hands of Elder Brown who will please forward the same to me, with the names of each person who pays.

The churches in Br. Benson's care can also do the same by him, and he can forward to me in the same manner.

P. P. PRATT.

Latter Day Saints,

Look out.

We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property in the front rank of the market, will do well to forward us a full description of the same, not neglecting the advantages in marketing, and the lowest terms of sale; and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which wil be but very small.

This institution will be the means of placing, the property of those who avail themselves of this adantage, in front of the market, as there are thousands passing and repassing through this city, in pursuit of property, from all parts of the world; and this establishment will soon be generally known, and become a regular depot for land seekers, and we shall be furnished with every information to put them on the right track.—So brethren make no delay in sending a description of your property and terms of sale, and we will do all in our power for you. All letters must be addressed to S. Brannan, (post paid,) No. 7 Spruce St. N.Y

S. BRANNAN.

NEW YORK & HAVRE PACKETS.

LINE—To sail from New York on the 8th 16th, 24th, and from Havre on the 1st 8th and the 24th every month, follows viz.

		From N. York.	From Havre.
ARGO.	C. Anthony, jr.,	March 8	April 24
		July 8	Aug. 24
		Nov. 8	Dec. 24
FRANCOIS 1st,	Ainsworth,	March 16	May 1
		July 16	Sept. 1
		Nov. 16	Jan. 1
BURGUNDY,	Fred Johnson.	March 24	May 8
		July 24	Sept. 8
		Nov. 24	Jan. 8
EMERALD,	Howe,	April 8	May 24
		Aug. 8	Sept. 24
		Dec. 8	Jan. 24
RHONE,	J. A. Wotton,	April 16	June 1
		Aug. 16	Oct. 1
		Dec. 16	Feb. 1
VILLE DE LYON,	C. Stoddard,	April 24	June 8
		Aug. 24	Oct. 8
		Dec. 24	Feb. 8
ALBANY,	Watson,	May 8	June 24
		Sept. 8	Oct. 24
		Jan. 8	Feb. 24
SYLLY ED KEMBLE	L. Weiderholdt,	May 16	July 1
		Sept. 16	Nov. 1
		Jan. 16	March 1
LOUIS PHILLIPPE,	J. Cautoll,	May 24	July 8
		Sept. 24	Nov. 8
		Jan. 24	March 8
DUCHESS D'ORLEANS,	Sawney Kemble, Capt.	June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	March 24
SULLY,	W. C. Thompson,	June 16	August 1
		Oct. 16	Dec. 1
		Feb. 16	April 1
IOWA,	W. W. Pell,	June 24	Aug. 1
		Oct. 24	Dec. 8
		Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visitors, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature.

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind. Gentlemen of Science and of the medical profession, on payment of $5, may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price. A liberal allowance made to Schools that attend in a body. Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No. 49 Wall st —Directors: Messrs John Brouwer, Samuel S Doughty, Wm. G. Ward, John F. Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

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MRS. A. MCALLISTER,

No. 296 Washington Street,

BOSTON.

Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public.

Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.

BOSTON, Oct 19th, 1844.

WM. A. LIVINGSTON & CO'S

NEW-YORK & PHILADELPHIA,

AND

SOUTHERN & WESTERN

DAILY PACKAGE EXPRESS.

The Subscribers have made arrangements to forward with the utmost rapidity and at moderate charges, boxes, bundles, packages, specie, bank notes, samples, valuable papers, &c.

TO AND FROM NEW YORK AND PHILADELPHIA,

They beg leave, also, to state, that they forward to the following places south and West of Philadelphia, by the same Exclusive Express Cars that other Express Lines in this city do, with equal speed, and at as low rates, viz.

Baltimore,	Norfolk,	Charleston,
Wheeling,	St Louis,	Washington, D.C.
Portsmouth,	Savannah,	Pittsburgh,
Fredericksburgh, Va.	Petersburg,	Augusta, Ga.
Cincinnati,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 WALL ST. at quarter to 3 and at half past 4 o'clock P. M.

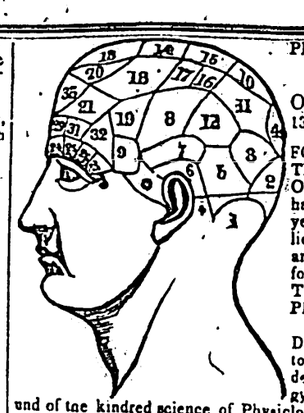
NEW YORK, Sept. 1844.

W. A. LIVINGSTON & CO.

EXPRESS FORWARDERS.

☞ This Express is run so as to forward through Messrs. HARNDEN & Co's Eastern & European Express; also, through Messrs. LIVINGSTON, Wells & POMEROY's Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W.A. LIVINGSTON, 43 South Third St. Philadelphia.



PHRENOLOGICAL WORKS

FOR SALE BY

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FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL,

Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, anywhere to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases IN ADVANCE, POST PAID.

EDUCTION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schools and seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intllectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be vastly more productive than that expended upon a barren soil. Long enough have parents slept over this subject. Walker's attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—SCIENTIFICALLY; on a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p. 270, and a genealogical table with blank paper, for recording family likenesses.

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Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, for living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION;

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart:—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature! Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL;

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Goon, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

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FOWLERS PHRENOLOGICAL CABINET

☞ IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr. S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m1S:c

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Ganeva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island.

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Pine st, back office, over the Bank Coffee House.

PIANO FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 344 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street; corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844; for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy,	" 13	" 13	" 13
Patrick Henry,	Deleno,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan. 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Sthph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND. The Provincial Bank, and branches. The Ulster Bank, do. The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, Messrs. Spooner, Atwood & Co. bankers, London. P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.

100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T. Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S.—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,

160 Pine street, New York.

Gives drafts in sums to suit applicants

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PROVINCIAL BANK OF IRELAND,

PAYABLE AT

Cork,	Bainbridge,
Limerick.	Ballymena,
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Sligo,	Cavan,
Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
Galway,	Bandon,
Enniskillen,	Kilrush,
Monaghan.	

ENGLAND.

SPOONER, ATWOOD & Co., Bankers, London.

Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey,
MOHEGAN, "

daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO 32 ANN STREET, N. Y. WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U. S. and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount.

New-York, May 19, 1844, [m1S:c.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry,

Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo.; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft. 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
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SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEEN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line.)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A.M. Arrive in Philadelphia at 3 P M.
Leave Phila. at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A.M.
Leave Fred'kg at 11 A.M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M. arrive in Wel. N.C at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M.
Leave Balt. at 4 P.M. arrive in Washington at 6 P M.
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m13t H. J. ROGERS, Ticket Agent.

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THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

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m13:c]

WILSON'S REAL ESTATE AND LOAN OFFICE.

or the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property, to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and morigage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N Y

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE

NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTORY OF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account of their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthoo
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

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A Proclamation and Warning

TO THE

GENTILES, WHO INHABIT AMERICA

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Minister of the Gospel.

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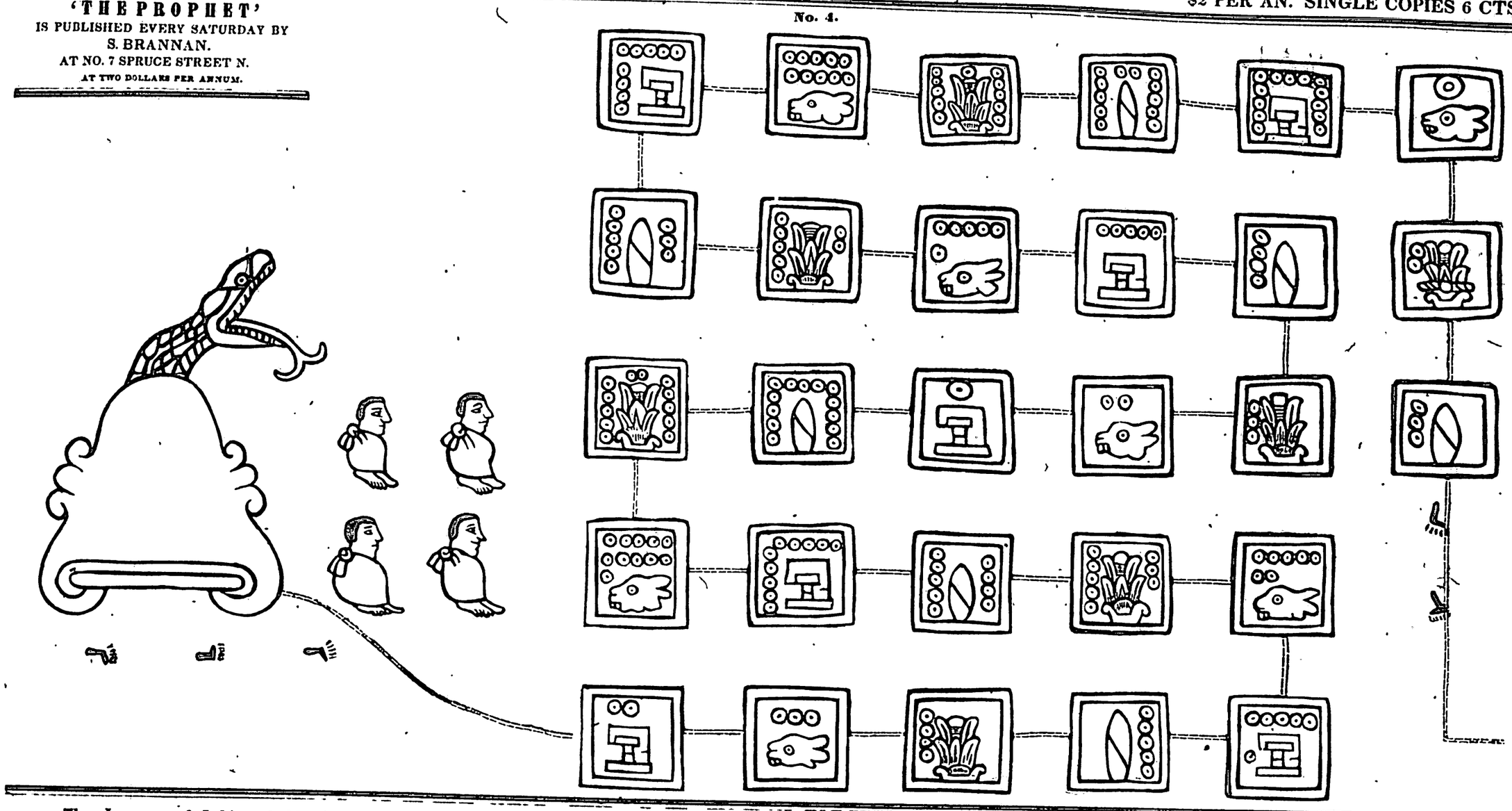


The Journey of Lehi and his family from Jerusalem to the continent of America, in the first year of the reign of Zedekiah King of Judeah, previous to the Babylonish captivity.

From the Nauvoo Neighbor.

HYMN.

BY C. W. WANDELL.

TUNE—"Thou, thou, dwell'st in this bosom."

Weep, weep not for me, Zion,
Rejoice now, and sing ye aloud,
Pray, pray that Judah's fierce Lion,
May quickly descend with a cloud;
Haste, haste, O! quickly descend in a cloud.

To smite with the rod of his power;
To lay Zion's enemies low,
While frowns on his countenance lower,
They sink to perdition and woe.
Yes, yes, they sink to perdition and woe.

Long, long, dear saints we have wandered;
Yet, yet, do not complain,
Oft, oft, our all has been plundered!
The loss, is our infinite gain.
Yes, yes, the loss is our infinite gain.

Cease, cease, your sighing and weeping;
Mourn, not, neither repine.
Now I'm in heaven's blest keeping;
With Jesus I ever shall shine.
Yes, yes, with Jesus I ever shall shine.

Mobs, mobs, of all you've bereft me,
Home, friends, pleasures so sweet!
Now, now, from your powers I'm free;
You and I never shall meet.
No, no, you and I never shall meet.

Go, go, ye wretches who've slain me;
Now, now, your power is o'er.
Though in the tomb they have lain me,
I'm resting on Zion's bright shore.
Yes, yes, I'm resting on Zion's bright shore.

Weep not, Zion's fair maidens,
Brave sons, weep not for me;
Crown'd now with glory I'm laden,
Now happy I ever shall be.
Yes, yes, now happy I ever shall be.

Sad was the hour of parting;
Then, then fell many a tear.
Soon, you'll be over the smarting,
And meet with the holy ones here.
Haste, haste, to meet with the holy ones here.

Heaves heaves, each bosom with sorrow;
Anguish, how fervent the pain.
Soon, soon will come that blest morrow,
When you will see Joseph again.
Then then, you will see Joseph again.

Then, then, how happy the meeting;
Joy, joy, each bosom will fill;
With Joseph and Hyrum then greeting,
On Zion's thrice sanctified hill.
Yes, yes, on Zion's thrice sanctified hill.

Elder Kimball's Journal.

Continued.

One circumstance that occured while we were traveling in Indiana, I will here mention: concerning some spies who came into our camp. One day while we were eating dinner three gentleman riding up on very fine looking horses and commenced their inquiries of various ones concerning our traveling in so large a body, asking where we were from, and where we were going. The reply was as usual some from the State of Maine, another would say, I am from York state, some from Massachusetts, some from Ohio, and some replied, we are from the east, and as soon as we have done eating dinner we shall be going to the west again. They then address themselves to Doctor Williams to see if they could find out who the camp was. The Doctor replied. we have no one in paticular. They asked if we had not a general to take the lead of the company? The reply was' no one in paticular. But said they, is there not some one among you who you call your captain, or leader, or superior to the rest? He answered, sometimes one and sometimes another takes charge of the company so as not to throw the burthen upon any one in paticular. These same spies who had come from the west passed us that same day, or the next.

On monday, June 2nd. we crossed the Illinois river. The enemies had threatened that we should not pass over here, but we were ferried across without any difficulty. Here we were counted by the feryman, and he declared we were five hundred in number although there was only about one hundred and fifty of us. Our company increased since we started from Kirtland, in consequence of many having volunteered and joined us from the different branches of the church, through which we had passed in our journey. We camped on the bank of the river until next day.

On Tuesday the 3rd, we went up several of us, with Joseph Smith jr. to the top of a mound on the bank of the Illinois river, which was several hundred feet above the river, and from the summit of which we had a pleasant view of the surrounding country; we could overlook the tops of the trees, on to the meadow or prairie on each side the river as far as our eyes could extend. which was one of the most pleasant scene I ever beheld. On the top of this mound there was the appearance of three altars, which had been built of stone, one above another, according to the ancient order; and the ground was strewn over with human bones. This caused very peculiar feelings in us, to see the bones of our fellow creatures scattered in this manner, who had been slain in ages past. We felt prompted to dig down into the mound, and sending for a shovel and hoe, we proceeded to move away the earth. At about one foot deep we discovered the skeleton of a man almost entire; and between two of his ribs we found an Indian arrow, which had evidently been the cause of his death. We took the legs and thigh bones and carried them along with us to Clay county. All four appeared sound. Elder B. Young has yet the arrow in his possession.—It is a common thing to find bones thus drenching upon the earth in this country.

The same day we pursued our journey. While on our way we felt anxious to know who the person was that had been killed by that arrow. It was made known to Joseph that he had been an officer who fell in battle, in the last destruction among the Lamanites, and his name was Zelph. This caused us to rejoice much, to think that God was so mindful of us as to show these things to his servant. Brother Joseph had enquired of the Lord, and it had been made known to him in a vision.

This day, June 23d, while we were refreshing ourselves and teams, about the middle of the day, Brother Joseph got up in a wagon and said that he would deliver a prophecy. After giving the brethren much good advice, exhorting them to faithfulness and humility, he said the Lord had told him that there would be a scourge come upon the camp in consequence of the fractious and unruly spirits that appeared among them, and they should die like sheep with the rot; still if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away; but as the Lord lives, this camp will suffer for giving way to their unruly, temper, which actually did take place to the sorrow of the brethren.

The same day when we had got within one mile of the Snye, we came to a very beautiful town called Atlas. Here we found honey for the first time on our journey that we could buy; we purchased about two thirds of a barrel. We went down to the Snye and crossed over that night in a ferry boat. We camped for the night on the bank of the Snye There was a great excitement in the country through which we had passed, and also ahead of us, the mob threatened to stop us. Guns were fired in almost all directions through the night. Brother Joseph did not sleep much, if any, but was through the camp pretty much during the night.

We pursued our journey on the 4th, and camped on the banks of the Mississippi river. Here we were somewhat afflicted, and the enemy threatened much that we should not cross over the river out of Illinois into Missouri. It took us two days to cross the river, as we had but one ferry boat, and the river was one mile and a half wide. While some were crossing, many others spent their time in hunting and fishing, &c. When we had all got over, we camped about one mile back from the little town of Louisiana, in a beautiful oak grove, which is immediately on the bank of the river. At this place there was some feelings of hostility manifested again by Sylvester Smith, in consequence of a dog growling at him while he was marching his company up to the camp, he being the last that came over the river. The next morning Brother Joseph said that he would descend to the spirit that was manifested by some of the brethren, to let them see the folly of their wickedness. He rose up and commenced speaking by saying, "if any man insults me or abuses me, I will stand in my own defence at the expense of my life. and if a dog growl at me, I will let him know that I am his master." At this moment Sylvester Smith, who had just returned from where he had turned out his horses to feed, came up, and hearing Brother Joseph make those remarks, said "if that dog bites me I'll kill him." Brother Joseph turned to Sylvester and said, "if you kill that dog I'll whip you," and then went on to show the brethren how wicked and unchristian like such conduct appeared before the eyes of truth and justice.

On Friday the 6th, we resumed our journey. On Saturday the 7th, at night, we camped among our brethren at Salt river, in the Allred settlement, in a piece of woods by a beautiful spring of water, and prepared for the Sabbath. On the Sabbath we had preaching. Here we remained several days, washing our clothing and preparing to pursue our journey. Here we were joined by Lyman Wight and Hyram Smith with another company. The camp now numbered two hundred and five men, all armed and equipped as the law directs. It was delightful to see the company, for they were all young men with one or two exceptions, and in good spirits.

We were now re-organized according to the following order; Lyman Wight was chosen general of the camp; then Brother Joseph chose twenty men out of the camp for his life guard, I being one of the number. Brother George A. Smith was Brother Joseph's armor bearer; Hyram Smith was chosen captain of the life guard. The remainder of the camp was organized into companies as before stated. We had twenty five wagons, two horses in each and some three. One day while we remained here, our general marched us out on a large meadow or prairie. He then proceeded to inspect us and examine our firelocks, &c. afterwards we were marched in platoons and an object being placed, we discharged our pieces in order to try them. We were drilled about half a day and then returned to the camp.

On the 12th we again resumed our march;—many of the inhabitants went with us several miles; they seemed to have much respect for us. We travelled about fourteen miles, and camped on a large prairie.

Friday the 13th, my horses got loose and went back ten miles, with others. I pursued after them and returned back to the camp in about two hours. We tarried in the middle of this prairie which is about twenty eight miles across, on account of a rupture which took place in the camp. Here F. G. Williams and Roger Orton received a severe chastisement from Brother Joseph, for not obeying orders previously given.

The chastisement given to Roger Orton, was given more particularly for suffering me to go back after the horses, as I was one of Joseph's life guard, and it belonged to Roger to attend the team; but as the team was my own and I had had the care of it all through, he still throwed the care on me, which was contrary to orders, inasmuch as the responsibility rested upon him to see to the team. In this place further regulations were made in regard to the organization of the camp.

A day or two after this, Bishop Partridge met us direct from Clay county, as we were camping on the banks of the Wacondah river in the woods. We received much information from Brother Partridge concerning the hostile feelings and prejudices that existed against us in Missouri in all quarters. It gave us great satisfaction to receive intelligence from him, as we were in perils and threatened all the while. I will here mention one circumstance that transpired during our stay at this place, which was, that of Lyman Wight baptizing Dean Gould, as he was not previously a member of the Church, yet had accompanied us from Kirtland.

We pursued our journey and followed the bank of the river for several miles. As we left the river and came into a beautiful prairie, Brother Wm. Smith, one of the Twelve, killed a very large deer which made us some very nourishing soup, and added to our comfort considerably.

On Wednesday the 18th at night, we camped one mile from the town of Richmond, Ray co.—On Thursday the 19th, we arose as soon as it was light and passed through the town before the inhabitants were up. As Luke Johnson and others were passing through before the teams came along, Brother Luke observed a black woman in a gentleman's garden near the road. She beckoned to him and said, "come here massa," She was evidently much agitated in her feelings. He went up to the fence and she said to him, there is a company of men laying in wait here, who are calculating to kill you this morning as you pass through. This was nothing new to us, as we had been threatened continually through the whole journey, and death and destruction seemed to await us daily. This day we only travelled about fifteen miles. One wagon broke down;—and the wheels run off from others, and there seemed to be many things to hinder our progress although we strove with diligence to proceed.—Our intentions were when we started to go through to Clay county that day, but all vain. This night we camped on an elevated piece of land between the two branches of the Fishing river, the main branch of which was formed by seven small streams or branches, these being two of them.—Just as we halted, and were making preparations for the night, five men rode into the camp and told us we should see hell before morning, and such horrible oaths as came from their lips I never heard before. They told us that sixty men were coming from Richmond, Ray county, who had sworn to destroy us, also, seventy more were coming from Clay county, to assist in our destruction. These men were armed with guns, and the whole country was in a rage against us, nothing but the power of God could save us. All this time the weather was fine and pleasant.—Soon after these men left us we discovered a small black cloud rising in the west; and not more than twenty minutes passed away before it began to rain and hail, but we had but very little of the hail in our camp. All around us the hail was heavy; some of the hailstones, or rather lumps of ice, were as large as hen's eggs. The thunder rolled with awful majesty, and the red lightnings flashed through the horizon, making it so light that I could see to pick up a pin almost any time through the night; the earth quaked and trembled, and there being no cessation it seemed as though the Almighty had issued forth his mandate of vengeance. The wind was so terrible that many of our tents were blown over and we were not able to hold them; but there being an old meeting house near, many of us fled there to secure ourselves from the storm. Many trees were blown down, and others twisted and wrung like a withe. The mob came to the river, two miles from us; and the river had risen to that height that they were obliged to stop without crossing over. The hail fell so heavy upon them that it beat holes in their hats, and in some instances even broke the stocks off their guns; their powder was wet, and it was evident the Lord fought in our defence. This night the river raised forty feet.

To be continued.

Minutes of a Conference

Of the Church of Jesus Christ of Latter Day Saints held in Oakland Town, Oakland Co., on the 24th, 25th, and 26th of January 1845.

Conference met according to appointment.—Called to order by Elder G. Savage. Some remarks by Elder L. Stoddard. Elder G. Savage was called to the Chair—Wm. Van Every Clerk. Singing and prayer by Wm. Van Every. The number of different quorums were then called for; 1 High Priest, 4 Seventies, 10 Elders, 2 Priests, 1 Teacher. Preaching by Elder J. M. Wait—followed by Elder Wm. Van Every. Benedic-

tion by D. Hickey—adjourned until to-morrow at ten o'clock, A, M.

Saturday, 10 A. M.

Met according to adjournment—some instructions to the young Elders, by the President;—singing, and prayer by Elder C. Jeffords. The different branches were then represented Waterford branch, by Br Green, 10 members, one teacher; Franklin branch by Elder J. M. Wait, 29 members, 4 elders, 2 priests, 1 teacher: Southfield branch, by J. M. Wait, 6 members, 1 elder, 1 priest; Superior branch, by O. Jeffords, 12 members; Brownstown branch, by G. Savage, 16 members, 1 priest; Pine Run branch by G. Savage. 11 members, 2 elders, 1 priest, 1 teacher; Washington branch by Elder Goffs, 10 members, 2 elders, 1 priest; Pleasant Valley branch, G. B. Searls, 31 members, 4 elders, 1 priest, 1 teacher, 1 deacon: Cider branch by J. M. Wait, I2 members, 1 priest, 1 teacher: Lyvonia branch by Lyman Stoddard, 14 members, 1 priest, I teacher, I deacon; Avon brauch by Elder D. Hickey, 11 members, 1 elder, 1 priest: Lapir branch by D. Hickey, 12 members; St. Clair branch by Elder Van Every, 18 members, 1 Elder and Teacher and about 40 members not represented in the above branches.

Waltar Ostrander and Corley Bates was nominated for Elders, Robert Green and George Mercer President, John Green teacher. Elders J. M. Wait and Samuel Goodenough were appointed on a mission to Ingham County. Elder D. Hickey was appointed to preside over Macomb county. Elder G. Savage to visit the principle villages in this part of the country,—Adjourned for one hour.

Met according to appointment. Singing, and prayer by D Hickey, preaching by L. Stoddare from third chapter of Malachi, setting forth the necessity of bringing in their tithes into the stord house for the building of the Temple, in order to receive their washing and annointing and other blessings that would attend them in obedience to the word of the Lord, and was followed by the President setting forth in a measure the order of the resurrection, the manner in which the saints would be brought out of their graves. Singing, and prayer by the President; adjourned until evening, 7 o'clock, P. M.

Met according to appointment. After the usual solemnities, Elder O. Jeffords delivered a discourse from second chapter of Daniel; was followed by the President and others. After which the different officers were ordained. Elder A. P. Murray's ordination was then confirmed in order that he might receive his license from this conference. Adjourned until to-morrow at ten o' clock A. M.

Met according to appointment. Singing and prayer by the President, who then delivered a discourse from first Peter, first chapter, 20th. ver. setting forth the evil brought into the world by reason of comments on the Bible, in laying aside the true order of God, and being taught by the precepts of men. Adjourned for one hour.

Met according to appointment. The same subject continued. Motioned and seconded, that the next conference be held in Pleasant Valley, Town of Brighton, Livingston county, on the first Friday, Saturday, and Sunday in May next: also the minutes of this Conference be forwarded to Nauvoo and New York, for publication in the Times & Seasons, and Prophet.

After the close of the conference, Elder D. Hickey addressed the congregation on the first principles: when liberty was given for the brethren. Several bore testimony to the truth, and some of the gifts were manifested in power of the spirit, when three arose and offered themselves for baptism, and like the jailor and his household were baptized the same hour of the night.

GEHIAL SAVAGE, Pres.
WM. VAN EVERY, Clerk.

Examination of John C. Elliott.

[Reported for the Neighbor.]

Nauvoo, February 13, 1845.

MR. EDITOR:

Knowing that every thing that transpires in this place is of interest to the world at large, I take this method to relate the circumstances and evidence elicited in the progress of an examination which took place here on yesterday.

A person naned John C. Elliott had been lounging about our city, for a time, on pretence of legal business pertaining to the sheriffality. His demeanor engendered suspicious feelings in the minds of the citizens towards him, which feelings were heightened by some knowledge of his previous conduct. At length he was recognized as being one of the characters in the lamented murder of Joseph and Hyrum Smith. He was arrested upon affidavit being made by John Scott, a worthy citizen of this city.—The arrest took place on Tuesday morning the 11th inst. Subpœnas for witnisses were immediately issued in behalf of the State and Defence. At 7 o'clock Tuesday evening, the prisoner came into court and requested trial. Some of the witnesses for the State residing in the Territory of Iowa, and other distant points in the State, had not yet arrived, consequently the state was not prepared to join issue, and the examination was postponed until the following morning.

Wednesday morning, 8 o'clock. Court met at the Masonic Hall.

The prisoner entered with his counsel, and was seated. He looked to be a man of some twenty six or eight years, nearly five feet eight inches tall, stoutly built, and athletic. He had on a jeans coat, with large pearl buttons, which was united at the upper part of his breast in a carless manner. The pants were taken for casinett and considerably tattered. This dress was covered by an overcoat, cut from a green Mackinaw blanked.—When he doffed his white nutria hat, it disclosed a prominent forehead and a rather disordered head of black hair. His countenance was dark, his eyes were hazel and sunk to a considerable depth inh is head, over which jutted out his heavy dark eyebrows, with a continual scow l knit closely together, giving him at once a savage and heartless look. During the progress of the examination, he flourished a pearl handled dirk knife which he plied with considerable dexterity in the cavity of his ample mouth, which filled the office of a tooth-pick. Not to be tedious, he seemed the reality of some one of those desperate characters so often portrayed upon the pleasant page of romance; and might have imagined in our midst the gloomy presence of one who helped make up the history of the bloody 'Three Spaniards.'

The Court was called to order by Esquire Johnson, at whose request Esqires Wells and Higbee took the Bench, as associate justices.

Esquire Stiles appeared as council for the State, and Esquires Sweatland and Backman for the Defence.

The State urged the postponement of the trial for the procuring of important witnesses.

The defence objected and demanded immediate trial.

The Court decided to proceed.

EVIDENCE FOR THE STATE.

John Scott examined.

He knew nothing personally; but sufficient upon which to found an affidavit for arrest. Stood aside.

Daniel Avery examined.

Question Mr Avery, are you acquainted with the prisoner?

Answer I am.

Q Did you ever hear him threaten the lives of Joseph and Hyrum Smith?

A I will relate. I became aquainted with Mr Elliot on the 2nd of December, one year ago. He was one of the persons who assisted in kidnapping me on that date. I was at Doty's mill, in this country. They there took me by force and tied my feet under the horse's belly; when Elliott took the reins of the bridle, and they started; he forcing me through brush and over ravines, in a cruel and unfeeling manner. His treatment to me was anything but human. They shunned the main road as much as possible, as I supposed, to prevent detection. The most that I counted in this company, at any time were eighteen or twenty men. They were cursing and swearing continually about the Mormons, threatening their lives and the lives of Joseph and Hyrum Smith in particular. Mr. Elliott declared he was ready at any time, at a moment's warning, to assist the Missourians, or any body else, to take their lives.—He said Joe Smith, (as he called him,) was a d—d villain and that he would take his life. If [witness] know any thing of the nature of a covenant, they certainly entered into a covenent that night to take the lives of not only Joseph and Hyrum Smith, but of all the leading men of the church. Said they: We have got one d—d Mormon (meaning me) but this is just a commencement, for we will not cease our exertions until we have got them all. During our march they tried to ascertain from me where certain men lived (calling their names) who belonged to the Mormon church; but I thought that to be a time when the truth was not to be spoken in every instance, I evaded their enquiries. Under the dark cover of night, they conveyed me to the shore of the Mississippi river, where they dislodged me from the horse, bound me, and placed me in a skiff. I supposed their intention was to drown me—I had no other idea. I concluded my hour had come to die, and I made up my mind to meet my fate. But I was mistaken.—They conveyed me across the river into the State of Missouri, where (no thanks to Mr. Elliot) I was afterwards released.

Q Mr Avery, how do you know Mr Elliot was in that company?

A I recognize him from his appearance, and I also heard one of the company accidentally call his name. Furthermore, he offered me his hand the other day, (which I refused to accept) wishing me to be reconciled, after what he had done.

Q Did you know the name of any other person engaged in that transaction?

A I heard them call the name of Col. Williams.

Q Do you know the date on which the murder of Joseph and Hyrum Smith was committed?

A They were murdered on the 27th of June 1844, some six or seven months after they had covenanted to take their lives.

Benj. Brackenberry examined.

Witness. I don't know as I know much about this matter.

Q Do you know anything about Mr. Elliott's being engaged in the murder of Joseph and Hyrum Smith?

Witness. I will answer as far as I know: I was at work for a man who hired his team to carry baggage for the troops, and I was sent to drive it. When we got to the crossing of the rail-road, the troops were disbanded. A company of volunteers were then raised to go to Carthage, and my team was sent with them to carry baggage. I was kept ignorant of their intention until I got within two or three miles of Carthage, when I learned that the determination of the company was to murder Joseph and Hyrum Smith. The most of the company filed off up the ravine that leads to the point of timber that runs near the jail. I passed directly on and halted within near a quarter of a mile from the jail, in full view, with the guard that was placed over me, or the waggon, I dont know which. I saw the company that followed up the ravine, come out of the woods, go to the jail, and soon after returned to where I was placed. When they came up, I heard them say: We killed Joe Smith.

Q. Was Mr. Elliott in the company that followed up the ravine?

A. He was.

Q. How do you know it was Mr. Elliott?

A. I had seen him before and I knew him well when I saw him. He had on the same undercoat that he has on now, or one just like it.

Q. Was Mr. Elliott painted?

A. He was not.

Q. Was Mr. Elliott in the company that returned from the jail?

A. He was.

Q. Was he armed?

A. He was. He had arms like Col. Williams, company.

Q. Was Col. Williams in that company?

A. He was.

Q. Did you hear any guns fired at the jail while that company was there?

A. I heard four or five guns fired.

Q. What was the day of the month on which these things took place?

A. On the 27th of June.

John C. Burns examined.

Q. Mr. Burns. what do you know about Mr. Elliott's being connected in the murder of Joseph and Hyrum Smith?

A. I cannot say that I know much of anything about it.

Q. Has Mr. Elliott made any admission to you, at any time, that he was engaged in the murder?

A. I will relate the conversation I had upon the subject. The Marshal of Iowa and Mr. Elliott were at my house soon after the murder was committed. I was explainig to the Marshal the manner of Joseph Smith's death, as I had understood it. I told him that in all probability he was dead when he fell from the window, or was killed by the fall. I told him that but two balls entered his body. But Mr. Elliott immediately interrupted me by saying: I know you are mistaken, placing great emphasis on the word know. I know (said he) he was not dead when he fell from the window and I know he was shot with four or five balls. He also said something about his attempting to clamber up against the well-curb, but what he said about it I do not distinctly remember. He stated that he had left Illinois to evade the service of a writ which he said he expected had been or would be issued against him for that murder. His manner caused the Marshal to remark to me afterwards: That man knows something about that murder.

Here closed the testimony on the part of the State.

TESTIMONY FOR THE DEFENCE.

M. R Deming examined.

Q. Gen. Deming, did you go in company with Benj. Brackenberry & Wm. M. Daniels to Carthage, during the late term of the Circuit Court?

A I did.

Did or did not Mr Brackenberry tell you on that occasion that he did not know any person who went to the jail at the time Joseph and Hyrum Smith were murdered?

A I had considerable conversation upon the subject, but most with Mr Daniels. I got that impression from one or the other of them, which, I do not know. I cannot say I heard Mr Brackenberry say he did not know any person who went to the jail. Mr Brackenberry pointed out to me the position he occupied when the murder was committed. which was half or a quarter of a mile from the jail.

E A Bedell examined.

Q Mr Bedell, do you know any thing touching the guilt or innocence of the person now on his trial?

A I cannot say that I do.

Q Was you in the company of troops that marched from Warsaw to the crossing of the rail-road; where they were disbanded?

A Not all the time. I was acting as a kind of aid to Gen —that morning, and the most of the time I was behind.

Q Could Mr Elliott have been in that company and you not have seen him?

Q I think he might.

Q Do you know where Mr Elliott was the day before?

A I think I saw him with the troops near Warsaw

Q Are you acquainted with Mr Elliott?

A I am.

Q Do you know any thing about the Anti-mormon party in Warsaw branding Mr Elliott, of late, with being a Jack mormon?

A I think I have heard them rather jeer him two or three times in that way, and say he made considerable blow, but when it came to the pinch he wan't on hand; but whether they meant he was not on hand at the Carthage murder, I cannot say.

Q Do you know whether Mr Elliott was at the crossing of the rail-road, or not, at the time the troops were disbanded?

A I do not, as I suppose I must have been some three quarters of a mile from that place at the time.

Thomas Dixon examined.

Q Mr Dixon, was you present at the time the Smiths were murdred?

A I stood within fifteen feet of the jail, and saw Joseph Smith fall from the window.

Q By whom was the murder committed?

A By a company that came from the direction of Warsaw.

Q Are you acquainted with Mr Elliott?

A I never saw him, to my recollection before yesterday evening.

Q Did you see him in that company?

A I did not.

Q Could he have been there and you not have seen him?

A I think not.

Q Was that company uniformed?

A The most of them had on blue hunting shirts, with fringe around the edges.

Q Were there any persons present who were not uniformed?

A I think there were a few. One man went to Mr Smith, after he had fallen, and partly raised him up by his arm, who had on no coat or hat, and had on light pants and, I think marseilles vest.

Q In what direction did that company go when they left the jail?

A In the direction of Warsaw.

Q What was the day of the month on which this murder was committed?

A On the 27th of June.

Here the examination was closed

The case was argued to considerable length by the attorneys.

Sweatland's argument was without pith or meaning—a farrago of nonsense. The best application I ever heard for the little fellow, was to compare him to a 'tempest in a tea pot!'

Backman dealt very liberally in insinuations & virtual threats, that the blood of more of our best men would be shed if the prisoner was committed for trial; no doubt for the purpose of intimidating the court. He breathed out the venom of his heart, before he was aware of it, and as soon as he utterd the sentence, a shock came across him which might serve him as a gentle hint, before he finds his hands dripping in the blood of innocence, that Prophets may be martyred, but the Priesthood is beyond massacre. Acting in secret conclave with murderers, and pleading their cause in a community of saints, is moving in different atmospheres, and it will be so while there is a God in Israel.

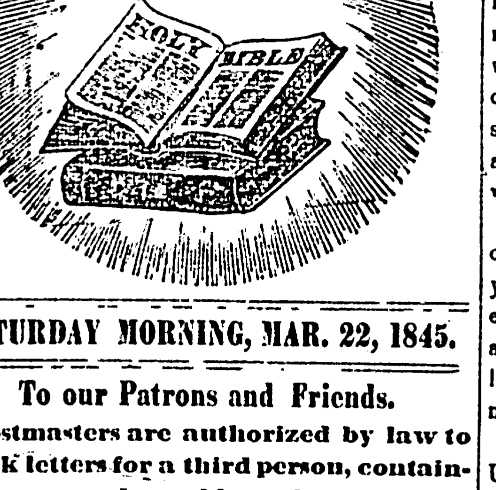
Esquire Stiles made an eloquent and argumentative speech, wandering off and answering, with boldness and ability the threats of Backman.—Said he: If that time, of which the lawyer has prophesied, ever does arrive, he will find us prepared to meet them; and that will be the time when—if it is posible for us to receive atonement for even one drop of the blood of those inestimable men—that we will receive that atnonement.—They will find us defending our rights while one man of us shall survive. Thousands and millions of virtuous hearts—if they could here give utterance to their feelings,—and thousands and millions of voices—if they could be heard—would swell the echo of patriotism, and applaud us for a determination like this. Does the lawyer think that a few months' imprisonment of a man like that [pointing to the prisoner] is going to avenge us of the blood of two of our most patriotic and beloved citizens? If so he is mistaken. The ignoble blood of all that ruthless gang would be to us no atonement. The lawyer talks about public sentiments. What is the history of public sentiment for the last fifteen years? It has drove people from their homes, shed the blood of men, women and children; and now forsooth, because there appears to be some hope of bringing a murderer to justice, we are gravely told by his counsel, that the blood of citizens will be the price of a simple committment!

DECISION OF THE COURT, AS DELIVERED BY ESQUIRE WELLS.

The identical persons who fired the guns, at the murder of Joseph and Hyrum Smith, in all probability, never will be known But it has been shown from the testimony of Mr Dixon, that the deed was committed by a band of men who approached the jail from the direction of Warsaw, and it is shown, by the testimony of Mr Brackenberry that the prisoner was in that company. My feelings, for one, have undergone a thorough revolution during the progress of this examination.—Every exertion by the prisoner to clear himself from the charge, has signally failed and gone to strengthen the evidence for the State. We regret that this thing has taken place in this community; but as the arrest of the prisoner has been made here, and the examination had before us, we shall not flinch from the discharge of our duty. We know not what new light may be thrown upon the case on the final trial, but enough has been proven here, to-day, to fix very, very strongly upon the prisoner the certainty of guilt. We therefore commit him to prison for trial at the next term of the Circuit Court. And we hold the witness to bonds for their appearance to give testimony in the case.

Court adjourned. L. O. L.

THE PROPHET.



SATURDAY MORNING, MAR. 22, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

We would inform Br. Caswell of Newport, R. I. that his paper has been and is now, mailed regularly every week from this office, one is mailed to Robert Casswell and one to Lewis Caswell, and the fault without doubt is on the part of his Post Master; please to notify him for us, that we do not stand such kind of ROBBERIES, and we shall put ourselves to some little trouble to know the whys and wherefores. There are thousands of people that would like to read Mormon papers, if it could only be done by night as was the case with Nicodemus, who went to Jesus by night, and to our certain knowledge some will go so far as to steal them; and this they need not do; we would rather give any man a paper than have our subscribers imposed upon by such Post Office impositions.

We hope our brethren, both in the east and in the west, who have farms for sale will not forget that we have opened a land office in this city, and that we can be of some service to them in the disposition of their property; several have already sent us a diseription of their property, and suffice it to say the first that was placed upon our list, is already disposed of; so brethren do not be negligent, for perhaps it may be your turn next, who knows?

From our correspondent (Elder Dickenson of Newport R. I.,) we learn of the onward progress of the work of God in that State. We are of opinion, that Rhode Island under the administration of good and faithful Elders, will yet be brought up to the rescue of the Lord's heritage.

A general feeling of interest is now manifested in the eastern country among the saints, for the salvation of Nauvoo, and the completion of the Temple, and the time is not far distent when our brethren will fully realise a proof of the same not only in word but in deed. Elder Fordham has left us this morning the 14ht inst. accompanied by a few of the faithful, with an olivebranch ofsuccor, may God speed them.

The time is drawing near for the election of city officers, when it is to be hoped there will be a change for the better, we hope none will neglect their suffrage to the "just and the free" but be found in good season at the ballot box casting their vote for deliverance. What was the cause of the fall of Rome? they were many, but one of the principle ones was in this, "We are noble Romans, and no Foreigner can enjoy the same doom."

Our regular conference in this city on the 6th of April this Spring, will be postponed, owing to the call from the west for all active Elders to concentrate there, and there being no special business to transact.

American Independence declared over again; with amendments to suit the times.

When in the course of the divine economy it becomes necessary for one people to seperate themselves from the religious and political fellowship which has once bound them with another, and to assume among the powers of the earth that just and equal standing to which God and nature has designed them, a decent respect for the opinions of others would seem to require them to show the causes which impel them to seperation.

We hold these truths to be self-evident, that the "Mormons," in common with all others, are possessed of certain inaleniable rights; among which, are life, liberty, and the pursuit of happiness, including the right to worship Almighty God according to the dictates of their own consciences; and in short, to believe and teach that which in their judgment appears to be true and reasonable.

These rights are guaranteed to them in common with all American citizens, by the sacred constitution, and laws of the general and State governments.

All the officers of which are bound by the most solemn and sacred oaths to render equal justice and protection to every citizen.

With these self-evident facts before their eyes, the rulers and people of these United States have utterly refused, and entirely neglected to protect the Mormons in their rights; and have thus violated every sacred principle of their laws and constitution, without the least regard to justice, honor or even the oath of office.

They have suffered twelve hundred citizens to be expelled from houses, lands and property in the dreary month of November, 1833, and to be robbed, plundered and driven, while two hundred and three houses were burned, and a printing office, and several stores and mechanics' shops robbed, plundered and demolished; many persons were murdered in a most cruel manner, and many others shot, whipped, and otherwise injured, till some of them died of their wounds and others are yet dragging out a miserable existence, as wounded and crippled exiles.

All this was publicly done in the face of the officers and people of this Republic; and twelve years has now passed without any redress what ever. During this time, the robbers, assassins, and murderers, have peacably possessed those lands from which they had expelled the Mormons.

Although the Mormons had actually paid the United States for these lands, and hold the most clear and undisputable title to them.

Every department of the government has been appealed to in vain; from a common magistrate to the Circuit and Supreme courts, and from them to the Governor and Legislature of a State, thence to Congress and the President, but without the least shadow of success.

But does the mischief stop here? No, it is but just began! In 1835, this entire people was again forcibly dispossessed and compelled to remove.

And in 1838, the State of Missouri emboldened by former successful experiments, actually expelled about fifteen thousand Mormons, including women and children, from their own lands, houses and homes, and from the State; at the same time plundering them of millions of dollars worth of property, and killing scores of them—women and children not excepted—after which they took possession of their lands and property en masse, and still hold it by no other title than force, except where they have been compelled to sell them for little or no value.

The magistrates, governor, and legislature of that State were again appealed to in the most solemn, respectful, and urgent manner; but all in vain. In fact, these officers were the very criminals, and of course could not be prevailed upon to hang themselves.

The Congress and President of the General Government, have been memorialized time and again on this subject, but have remained both deaf and blind.

Nor does the mischief end here. The citizens of Illinois, combined with the murderers and robbers of Missouri, held public meetings, and passed resolutions to exterminate the Mormons, and to make the law a cats paw for the purpose. Resolutions to this effect were actually published in the newspapers, and military movements were got on foot for the purpose of carrying them into effect, when lo! the Governor of the State of Illinois put himself at the head of these murderous mobs, and actually compelled our citizens and leaders to surrender themselves into their hands, and placed them to guard them in prison, which movement of the Governor resulted in their martyrdom; although the faith of the State was sollemnly pledged for their safety.

Does the mischief end here? No! The murderers are yet running at large, even after bills of indictment are found against them for murder.—One of their number, a Mr Davis, actually held his seat in the Senate of that State after his indictment, and of course helped to repeal the charter of Nauvoo—a city settled mostly by this same persecuted people—although a former legislature has made the same charter perpetual.

This charter was evidently repealed for the sake of depriving us of the power to protect ourselves, and to give the murderers a better chance of making us an easy prey.

And while murderers are at large, to make and execute laws, Mormons are by the same authori

favorable terms at the ... No. 7 Spruce ... G. C. ALLEN, Importers of Watches and Jewelry, Wholesale and retail, 30 Wall st, up stairs.—je—c
addressed to JOHN C. WILSON, No. 1 Nassau street, N Y je—c.
Aliotas Hair Brushes. The above articles he has on han

ties accused of stealing, for which, without even being indicted, they are actually kept in close confinement.

Think of it—O ye free born sons of American Liberty!

Men indicted for murder, running at large, and without even giving bail for appearance at Court for further trial, and even legislating for the State, and repealing the Charter of the very city whose founder and mayor they have murdered.

Think of this, and then think of Mormons being in close confinement for the alleged crime of stealing, without even an indictment.

While all these crimes and wrongs have been going on in this nation, priests, editors and the religious public have in ninety cases out of a hundred, either held their peace without manifesting any disaprobation of murder, theft, robbery, etc, committed against Mormons, and by this silence and indifference have become accessory to the crimes. Or else they have openly approved of these crimes, and rejoiced and exulted in them. Either of these courses pursued by the people, constitutes them accessories to all these crimes, and therefore they are morally guilty of innocent blood; and in thousand of cases they are legally guilty and liable to the penalty of their laws equally with those who actually committed the deed.

Think of it, O man! A nation turned pirates robbers, and murderers!

Rulers, people, priests and religionists, verily guilty of the crime of murdering men, women, and children, and of robbing, plundering, and driving a people who are their own citizens and kindred, and only differ from others in faith and worship.

In all these proceedings, Americans have utterly made void the most sacred constitutions, laws, and charters made by themselves.

They have openly disregarded the most solemn oaths of office.

They have destroyed the liberty won by the sweat, blood, tears and prayers of their ancestors.

They have trampled under foot all that was dear and sacred to humanity.

They have become the open and avowed enemies of their country, and of all the rights of man both human and divine.

They are drunken with the blood of the Saints, with the blood of the martyrs of Jesus.

In short, they have forfeited all claim to the political and religious fellowship of their fellowmen, and even to the mercy of God; being like Judas, guilty of betraying and of shedding the blood of innocence.

We, therefore, withdraw entirely from all fellowship, whether political or religious, with any of the rulers, priests, or people who are thus manifestly guilty of murder, treason, and other cirmes.

And we hereby solemnly declare that Mormons and all other good citizens, are, and by right ought to be free and independant of such outlaws; and trusting to the protection of heaven, as well as to the justice and virtue of our course, we shall esteem all such rulers, priests, and people, from this time forth and forever, as we esteem all other pirates, robbers, and murderers; enemies in war, and in peace snakes in the grass. And whether in peace or war, doomed to the just and speedy vengeance of a righteous God, who, before many days, will visit this nation with thunder and with earthquake, and with a great noise, and with storm and tempest and flame of devouring fire. And when it comes remember what it is for, for we have told you before it is fulfilled.

On last week we received a letter from Elder Benson of Boston accompanied with five hundred and fifty dollars of additional Tithing for the Temple, together with a gold watch and etc. All of which came safe to hand by the bearer, (Elder Wallace.)

Elder E. Fordham, the Agent from the west being at the same moment in our office, and about to start for Nauvoo. The names, cash, and etc., were committed to his care, and forwarded by him, without being entered at our office. For this reason the list of names and receipts, will not appear in the Prophet. but will be all recorded at Nauvoo as soon as he arrives.

We take the opportunity to say to the saints in Boston and vicinity, that they have respended promptly to the call from the west, and to the instructions on the law of tithing, and in a manner which evinces a spirit of faith, confidence union and zeal, which, if increased and carried out continually, will result in lasting good, and will so far as they live for it, entitle them to a blessing that there will not be room enough to receive.

Elder Benson has approved himself to God, and before man and angels, in his faithful and zealous labours of love in the glorious cause;—And he shall be rewarded an hundred fold.

Indeed, the churches generally, in the eastern states, together with the elders and faithful laborers in the vineyard, have done well of late in regard to tithing, and all other matters connected with the instructions they have received. And inasmuch as they continue in the spirit of union and obedience to the keys of the kingdom, and to the chosen of the Lord who hold them, they must and shall be blessed.

We hope the churches will continue the good begun work of tithing and consecretion as fast as they can command the means, till all the tithings are brought into the store house, and till Nauvoo shall run over with men and means. And the Lord be constrained, in fulfilment of his promises, to bless us, and enlarge the borders of Zion.

When we consider the martyrdom of our leaders, and the exertions of enemies and apostates, both east and west, and the circumstances and trials through which, of late we have been called to pass, we can but feel grateful to God and to the Saints for the prosperity of the cause. And we are constrained to say it is the power of God; for nothing less could roll on the work in such majesty of union, amid so much opposition.

Brethren, let us be patient and kind to each other, in regard to faults and imperfections, inasmuch as all try to do right, and keep the right spirit, and let us not spend one moment in finding fault with each other, but give our whole heart and attention to the cultivation of UNION and benevolence, and an increase of intelligence and love; and thus prepare for an endowment.—And before we are aware, the very powers of heaven, and Jesus and his angels, and the spirits and bodies of just men made perfect will be in our midst.

Brethren, I feel assured that a glorious day is at hand, both in regard to judgment and mercy.

For the Lord will proceed to make bear his arm in the eyes of all the nations in accomplishing the Restoration. There is an union and zeal in Nauvoo and vicinity, which is a kind of Millennium, and the churches abroad are partaking of the same. And let the same spirit be cultivated and fully have its course, "and the very powers of hell will be shaken forever." and the earth would soon be redeemed from the curse.

Brethren, let us not slack for a moment, because we have sent some of the fruits of our labor to the west, but let us back up the same with a steady and continual stream of men and means. Let them pour to the west like a continual and gentle current of a clear stream, whose waters fail not. And let every additional company be able to say (as when Jacob met Esau,) "We belong to Jacob, and there is more behind us."

There are two things, wherein there is yet a lack in the churches in the east. One is, men of capital are slow to gather up their means, and go up and commence business with the same, to employ the poor, and build up and strengthen Zion. And the other is, young man and middle aged, who can go up, should go and assist in the great labors of this season, for on this season great things depend. Brethren who keep their money at interest or who make no effectual exertions to sell and arrange their property so as to aid us in this struggle, but who withhold their means and stay back to see how it turns; and then think to come and share with us, when we have struggled through till all is safe, will surely suffer loss; and without a thorough reformation they shall never taste of the marriage supper of the Lamb.

Brethren, why not stand or fall with the cause? If we prosper you will gain a better interest on capital vested in Nauvoo than any where else; and if we suffer loss, it will be infinite gain, as it is for the cause of truth and liberty.

Brethren, pour to the west with men and means. and let us live or die together, in the attempt to maintain right and establish truth.

And may the God of Israel bless and pour his spirit upon the Saints of the Most High, in the name of his Son Jesus Christ. Amen.

P. P. PRATT.

Remarkable Visions.

From the German.

Continued.

Second journey to the Moon.

The 4th of November, at half past one o'clock, she fell into a profound sleep.

(I would here remark, that during her first journey to the moon, as well as the present, and in all her journeys to the planets, she assumed different attitudes and different features, which was observed dy every individual presant; every feature displayed honesty, love, and the most axquisit kindness for every being; the color of her cheeks was brilliant, and like a rese.)

A few moments after, her brother asked her if she had arrived at the end of her journey? to which she answered puickly—

"No, it wants yet three minutes before I shall arrive;" and she at the same time rebuked him for his premature questions.

She then remained quite silent for some time; after which she spake as fellows—

"I am not only in the moon—but my guide has conducted me into a city. Nothing on our earth can compare with it in beauty. The buildings are both large and handsom; the streets, are not very wide, but the pavements are excellent. It appears to me as if I was walking on velvet. The walks, however, are not covered with velvet, but only with the finest sand; but of my footsteps I see no tract."

She was asked whether she could tell the name of this city; to which she replied. "When I entered the gate, I saw it written above. I will now ask my guide; he will be able to remind me of it." It was observed that she spake with him, and soon after she said—

"The name is Gethsamone; my guide peramb̶ulates it with such quik steps that I can hardly keep pace with him."

Of the inhabitants she said nothing; and she was not directly questioned concerning them.

"Now a very long and large building is shown to me, in which I am led; I am now in the entry which is enormously long and very light. I am next conducted into a very large and long hall: here the departed sit promiscuously near each other in long rows; that sweet love and harmony, which I found with those I saw in my first journey, also prevails here in a greater degree. I must ask my guide why all are so extremely quiet, attentive and reverential.

"He tells me to look arround and I shall see two teachers standing near; this is the time for instruction; and this is why they sit so attentive.

"Ah! (she exclaimed,) their aspect is so serious, and yet so kind and affable, that they must inspire each learner with respect.

"But however beautiful these teachers are dressed, the habiliments of my guide are still more brilliant. Instruction is defered, as we pass for both teachers and learners have a great respect for my guide.

"It appears to me that visits of this kind are very rare.

I never knew before, that besides the soul there is also a spirit, that dwells in us: and it is this that is capable to undertake excurtions of this kind."

She was then asked how the departed appeared, as to their persons clothing, &c.

"As it respects their clothing, it is white; those whom I knew on the earth, are much younger and more beautiful in form and feature—yet easily recognizable; the garments of their teachers are glistening white; and arround their loins they ware a rose-colored scarf. I am unabled to express how much these garments become them."

After a short pause, she said—"Tell Mrs——, who is so much concerned about the happiness of her husband, to quiet her fears, for he is amongst the happy; I have found him here amongst other acquaintences; he would not change his condition for all the world, although he has only arrived at the lowest state of felicity—this being a school of preparation for higher and more heavenly felicities, which are only attained step by step. Those who at their death are immediately qualified for the enjoyment of great happiness, are amongst the adults and elderly people, and are but very few: they are those who follow the commandments of the Lord our Saviour; and although they live in the world, perform worldly offices, and the like; yet 'they are not of the world,' for their hearts are in heaven. My guide tells me their sensations are of such a nature, that they feel the happiness of heaven already begun in them. Oh! my dear guide, use all your influence that I, and all mankind, may attain to this degree of perfection."

After this discourse, apparently in communion with herself, she remained silent for some time, but it was observed that she was conversing with her guide, and soon after she recommenced speaking;—

"I have been conversing with my guide concerning my two brothers, F—— and F——, born in the year 1808, and who died in 1814, and of J—— E——, who died when an infant of 14 days in the year 1820. I should fain wish to see them also. But he replies to me, 'Perhaps you do see one of them.' I then observed, that in the empire of the happy they are all brothers and sisters. Who are you then, and who were you, when on our earth? to which my guide replies—'The mother who carried you under her bosom and gave you birth has also born me. I am your brother Fredrick, and by divine command was appointed your guide. I see my parents, brothers and sisters, and all the others that are presant, most perfectly, and know also each one of them; but their power of vision is by no means that kind, as that they should also be able to see me; for they are flesh, and I am soul and spirit. Tell them that I dwell in the sun, where I am appointed teacher, to instruct those children, who if yet alive, would be eight or nine years old."

When she had finished this, she burst in a flood of tears with joy at having a brother raised to so high a state of felicity.

She was then asked concerning his dress and form, which she discribed as follows:

"His face is more briliant than the sun; his eyes full of fire, and yet replete with love; his head is adorned with a crown of jewels; his garment is of a shining whiteness, and as it were fastened around the loins by a red scarf; its redness I am at a loss to compare, or correctly to express the beauty of this color with worde. My guide, she continued, is now returning, and conducts me back to our terrestrial globe; he told me that during our next (and third) journy, he would show me some rivers that are in the moon: this will take place the 6th of this month at one o'clock in the afternoon. As soon as my journey to the moon are finished I shall be taken to a star."

Shortly after this discourse she opened her right hand, by which she held her guide, a signal that he had departed.

Third journey into the Moon.

After receiving her guide, she observed, "In four minutes I shall be in the moon. I shall be led into a city called Bethusalem." After a short pause she resumed—

"This city pleases me still more than the former, although that is quite handsom: the streets in it are again narrow, as in the former: but the walking on the pavements as plesant."

After passing through the city, she continued—"I am now conducted into a large building without the city, which yields in no respect to the other. The entry resembles that of the former in every respect; now I enter the hall, which is somewhat wider than the former; ano the number of the deceased is greater. I alsd meet with some that I knew on our earth.—Their garments are like those I have already discribed. They have likewise their teachers, and the purest love, harmony and frankness reign amongst them. The respect shown to my guide is as great as it was during my first journey; but I only excite surprise, for every one knows, that my soul still remains in my mortal tenement."

"Now I come to a place, around which water as clear as christial, is flowing in a circular form: it appears to stand still, which however is not the case. On the Islands enclosed by the water that flows around it, stands a large building, which is higher than the one into which I have already been conducted. Over the river is a beautiful bridge. I am now arrived at the building and conducted into it. Here, the entry is now below, as in the former: but I have to ascend a flight of steps. I now enter a large hall, in which there are none presant but such as die on our earth:—here, too, harmony and love reign throughout; my guide tells me those he showed me before are a little in advance of these; they have also their teachers."

Soon after she said—"I am conducted back."

During her return, she was asked, "when her next journey would take place?" To which she answered—

"Next Thursday, the 8th of November, at half past one o'clock in the afternoon."

Fourth journey to the Moon.

November 8th, 1832, several learned persons were present; she spoke to them kindly as usual; then laid herself down, and fell asleep.—Soon after, she was joined by her guide; she was then asked where she was; to which she replied, "Still here—but in four minutes I shall be in the moon." Just as the four minutes had expired she said, "Now I am in the moon, and am led by my guide to a mountain; in three minutes we shall reach the summit."

She was then asked its form, height and magnitude, to which she repled, "It is round, adorned by trees, on the top there is a beautiful plain, and also trees, but smaller than those near the base; the air of this mountain is clear and extremly agreable; This mountain resembles the Limpirg of Weilheim, but it lacks its great circumferance and height. From the top of it I see a great many other mountains—forests, rivers, cities, villages, buildings, some of which stand by themselves, and others near each other. The environs are quite pleasant; this mountain is called Sinai. Now I am descending; in two minutes I shall reach the valley.

"Now I am conducted by my guide into the hall wherein I was the day before yesterday.—My guide tells me he has several things to show which I have not seen yet; I am now in the hall; I see the teachers, and hear the music—oh! what exquisit melody. Nothing on earth can compare with it, or with the love and harmony which prevails here.

"I am not conducted through the city through which I was led during my third journey: but my guide has taken me to a spot from whence I can look down upon the earth.

"It appears considerable larger than a nine-pin ball, and looks very dark: and is forty times as large as the moon: I should not have known that this round ball was our earth if my guide had not informed me, in these words: "Upon this black spot you live."

She was then asked by those presant, the temperature of the moon. when she replied; I have told you during each journey that I find it mild, and it is not a cold body as the learned state it to be. My guide says, that we inhabitants of the earth are always ready to give our opinions respecting the state of individuals after death, which is very erronious, for God alone knoweth the heart, for here none are judged according to the exterior, but most accurately according to their interior qualities: therefore I pray you, my dear friends—I entreat you—judge not! Let every one take care of himself, that he may save his soul; for he has enough to do who save his own soul!" Having finished these few remarks, she observed that her return to the earth was about to commence, and in four minutes she would reach it. She was then asked when her next journey would take place! to which she replied, "Next Saturday at one o'clock."

First journey into Mercury.

On the 10th of November, 1832, at one o'clock, she again fell asleep; and after being joined by her guide, she was asked what length of time she would require, to reach the planet Mercury.—"Seven minutes," was the prompt reply, which proved correct to a second.

"I am now led by my guide into a city, which is much handsomer than those I saw in the moon; the name of the city is Isaisalem. I am now led into a magnificent edifice, and into a large hall, where I see many that have lived on our earth, all of whom are clothed in white shining raiments, and around their loins are red girdles; they are far more happy than those I have before seen;—they have also their teachers. and the music, which I hear, surpasses all that I have before heard." She was then asked if she knew any one; to which she replied, "No." Several idle questions were then suggested by those presant, which she answered with severe reproof, "My guide tells me every thing has its time; tell our brother and those presant not to molest you any more with such questions." After a pause, she was asked if her guide would not state remedies for the sick and afflicted. "Not yet." She was then asked by what means she could see, her eyes being firmly closed: She replied' 'I see by the means of the stomach."

A watch was then laid upon it, and she was requested to state the hour of the day. She replied, "I cannot now—not until I travel through Venus."

(During the most complete state of somnambulism, every object cannot be noticed at once.—It is to be regretted that so very few physicians understand such cases, and know how to treat them.)

She was now asked, how it was that she traveled to Mercury sooner than to Venus—the latter being so much nearer the earth than the former. She replied, "This question is not deserving of an answer; for the present I do not depend on myself but on my guide. Perhaps I may hereafter be permitted to answer this worldly question."

She was now asked when she would perform her next journey to Mercury. She replied, "Tomorrow noon at one o'clock."

After she awoke, she said immediatly that she did not feel puite as well as usual, but could not account for it; some ascribe this to the interpretations that had occured; she took a little nourishment, and soon after went to bed.

Second journey to Mercury.

The 11th of November, she fell asleep as predicted; the number of persons present was very considerable.

She was now joined by her guide as usual.

"In seven minutes I shall be on the spot—now I am half way—in three and a half minutes I shall be in Mercury. Now I am at the gates of the city, into which I am to be conducted to-day. I do not pass immediately through the gate.—The entrance resembles a rampart and glitters like gold: but my guide tells me it is not made of gold, but of stone which resembles it: I cannot describe the splendor and beauty of this city, which I am now passing through. The streets are paved with large white flakes, whiter than the whitest marble, and glisten in the sun like precious stones. The name of this city is Jeremiah: the streets are not wide, and the buildings on both sides are built alike. My guide tells me that those who dwell on the south side are a little in advance of those that live on the west; that each one has to pass through all the buildings periodically, until they are removed into a higher state of felicity. Now these blessed beings are shown to me; and oh! what exquisit beauty and grace! My guide tells me that there are the lecturerooms, where they often meet, and where tasks are also given them which they have to learn by themselves: but that the tasks are not tiresom, but real pleasures to them."

"Now I am introduced!" she said with gaiety, and after a pause she continued: "I perceive here several, who I knew on the earth Oh! now the music begins." After a little pause she said, "Now I hear melodious voices, which cannot be compared with any thing on the earth.—I have no words to describe my admiration of exquisit harmony. The mutual love and friendship which exists, I am unable to express by words: here there is no respect of persons: but all are received according to the quality of their love."

Soon after, she burst into tears, saying, I am called upon by my guide, to tell all of you that are here present the following: During my last journey to the damned, I heard the following expressions amongst them, which then I durst not tell, because I had not yet been presented to any abode of bliss. They are these; children cursing their parents, and parents their children: "I curse the moment when I was conceived and the hour in which I was born; why did I as a monster come into this world? why, like the tenderest suckling infant, was I not deprived of my life by violence as unfit for the earth which I inhabited and on which I committed all sorts of crime? why not a day laborer or a cripple?"—Ah! exclaimed another, equally wicked, 'exist such thoughts here? Birth, descent, and wealth have not damned us, but the not keeping, disbelieveing, and disobeying the commandments of the Lord God!'

"Here no suicide happen any more; to comintt them would be impossible; for all men from Adam, have the breath of God in them, and it is indissoulable. My guide tells me that the Lord himself could no more destroy it than he can render that undon which has already happened. Therefore, says the revealed word of God, 'their worm dieth not, and their fire is not quenched.'

"My guide tells me, the sins of Sodom, fornication, (before this I did not even know what was actually ment in the sential sense by 'fornication,') the cause of most infanticites, adultry, &c., will be eternally punished in the third degree of the damned, if man in his lifetime does not attain a lively repentance of these offences, and thereby receive pardon; these sins are epual with murder and witchcraft. I did not know what Paul ment before by these words, 'Secret sins'; my guide tells me these happen during fornication, and but too frequently in regular marriages, whereby the begetting of children is wickedly suppressed and frustrated. I do not understand the essential sense of the meaning my guide wishes to convey by this; but that which I have said here, do not keep a secret. My guide tells me not the tenth part of the trespasses which are committed in your world of sin are but slightly punished. The punishment for sins of this kind in the world, if man does not repent with all his heart, and turn him from his evil loves, in a life according to the commandments, he will positively suffer without abatement to eternity."

After a pause of some minutes she resumed:—"If any one wishes to enquire after deceased parents, consorts or children; it should be done through my brother; but if I remain silent and give no answer, it will be because my guide also is silent." Those who do not believe keep silent; while those who had hope caused questions to be put to her, which were answered.

"My guide tells me during my journey to the sun, I shall be attended by an additional guide—as I otherwise would not be able to endure the splendor; he is our cousin George Goelz." She then burst in to an extacy of joy, after which she was asked the employment of the blessed spirits; to which she gave the following answer. "They are taught all kinds of useful employment, and knowledge suited to the capacities of angels;—they have many teachers, for learning never cease throughout eternity, as my guide tells me. He says, 'How many things happen in your world of sin, about which the question is asked millions of times, such as—'Why does God act so, and not SO? We cannot reconsile these things with the divine wisdom and justice of the Omnipotent——Alas!' he continues, 'it constitutes in the other life a protracted occupation of the unhappy as well as the blessed, until they can unriddle that which appears so mysterious to them in that world in which you now are.—Then they are astonished at the infinite wisdom of the Lord and ashamed of their own follies; for man has no idea how short-sighted he is.' He tells me that an innumerable multitude, who appear very learned in our world, and are distinguished as such, arrive here, many of them, as the greatest fools; and they exclaim, 'We fools have missed the right way!'

'Let no one put of his repentance to his death-bed; for he that does it, is truly deceived!—What I tell you, I say to every one, infinitely much is required towards salvation; previous repentance must prepare us for death, but not death lead us to repentance. We must become dead to sin, here in this temporary and transient world, if we will not perish eternally; to gain salvation truly is no trifle. Man must be born anew, and be regenarated in his inner man; but this requires time, inexpressible vigilence, and constent combats with our evils.

"Another remark I am enjoined by my guide to add;—If for instance, any one after repenting of his evils, should commence a life of regeneration, but elapse into his former vicious course, this will by no means avail him, for in order to be saved, constant vigilence and faithfulness are required. Examin the word of God, and see if it does not teach this.' She then observed, 'My guide this time has made a longer stay, but now my return commences.'

Latter Day Saints,

Look out.

We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property in the front rank of the market, will do well to forward us a full description of the same, not neglecting the advantages in marketing, and the lowest terms of sale; and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which will be but very small.

This institution will be the means of placing, the property of those who avail themselves of this adantage, in front of the market, as there are thousands passing and repassing through this city, in pursuit of property, from all parts of the world; and this establishment will soon be generally known, and become a regular depot for land seekers, and we shall be furnished with every information to put them on the right track.—So brethren make no delay in sending a description of your property and terms of sale, and we will do all in our power for you. All letters must be addressed to S. Brannan, (post paid,) No. 7 Spruce St. N.Y.

S. BRANNAN.

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 10 till 2 o'clock, to receive and record all Tithings for the Temple, which will be promptly and safely forwarded to Nauvoo, paid over to the trustees, and duly recorded there to the credit of the proper persons.

The Churches in Philadelphia and vicinity can pay into the hands of Elder Brown who will please forward the same to me, with the names of each person who pays.

The churches in Br. Benson's care can also do the same by him, and he can forward to me in the same manner

P. P. PRATT.

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LINE—To sail from New York on the 8th 16th, 24th, and from Havre on the 1st 8th and the 24th every month, follows viz.

		From N. York.	From Havre
ARGO.	C. Anthony, Jr.,	March 8	April 24
		July 8	Aug. 24
		Nov. 8	Dec. 24
FRANCOIS 1st,	Ainsworth,	March 16	May 1
		July 16	Sept. 1
		Nov. 16	Jan. 1
BURGUNDY,	Fred Johnson.	March 24	May 8
		July 24	Sept. 8
		Nov. 24	Jan. 8
EMERALD,	Howe,	April 8	May 24
		Aug. 8	Sept. 24
		Dec. 8	Jan. 24
RHONE,	J. A. Wotton,	April 16	June 1
		Aug. 16	Oct. 1
		Dec. 16	Feb. 1
VILLE DE-LYON,	C. Stoddard,	April 24	June 8
		Aug. 24	Oct. 8
		Dec. 24	Feb. 8
ALBANY,	Watson,	May 8	June 24
		Sept. 8	Oct. 24
		Jan. 8	Feb. 24
SYLLY ED KEMBLE	L. Weidenholdt,	May 16	July 1
		Sept. 16	Nov. 1
		Jan. 16	March 1
LOUIS PHILLIPPE,	J. Castofi,	May 24	July 8
		Sept. 24	Nov. 8
		Jan. 24	March 8
DUCHESS D'ORLEANS,	Sawney Kemble, Capt	June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	March 24
SULLY,	W. C. Thompson,	June 16	August 1
		Oct. 16	Dec. 1
		Feb. 16	April 1
IOWA,	W. W. Pell,	June 24	Aug. 1
		Oct. 24	Dec. 8
		Feb. 24	April 8

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my25:c]

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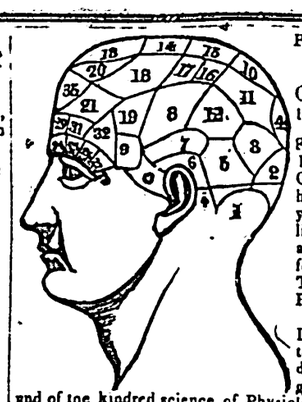

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United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan. 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Sthph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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The MASSACHUSETTS, Capt. Comstock, on Mondays, Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml. Deveay, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE. HOUSE, NO 32 ANN STREET, N. Y WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators.*

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the *first* of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount,

Mew-York, May 16, 1844, [m18:c.

WATCHES—THE LARGEST AND Most splendid asortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry,

Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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Charles Craft. 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 16 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
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SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHREN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED, ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M. Arrive in Philadelphia at 3 P M.
Leave Phila at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 3½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va. 6 P M.
Leave Peters'g at 6½ P.M arrive in Wel. N.C. at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P.M. arrive in Charleston, S.C. at 8 A M.

Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

DAY LIGHT LINE, FOR RICHMOND & PETERSBURG, VA.

Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P.M.
Leave Balt. at 4 P.M. arrive in Washington at 6 P M.
Leave Wash. at 6 A M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO, VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

PROPRIETORS AND AGENTS.

BRONSON & CROCKER, } OSWEGO
DOOLITTLE, MILLS, & CO.
FARWELL & HARRINGTON, UTICA.
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W. S. ROSSITER, 23 Coenties Slip, N. Y.

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PEASE & ALLEY, Cleveland, Ohio,
CHA'S HOWARD & Co. Toledo, O. & Detroit, Mich.
THERON PARDEE, Chicago, Ill.
HUTCHINSON, WHEELER, & Co. Southport, Wisc'n.

m18:c]

WILSON'S REAL ESTATE AND LOAN OFFICE.

or the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N.

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE

NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office:

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthoo
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality the Body, and Intelligence and Affections by P P. P . T. Price 25 cents each or 12 dollars per hundred. To had at the Prophet office.

TESTAMENT THE TWELVE PATRIARCHS, the Sons of Ja it most respectfully dedicated to my well-beloved Brot. , John Albison, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

THE "BIBLE OF NATURE," 2v. 1200 pages, price $1,25

THE ELEMENTS OF ANIMAL MAGNETISM, by a Practical Magnetiser, price 12½ cts.

Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "Prophet."

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt Published at Manchester, England. For Sale at the Prophet Office.

EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

being a divinely inspired record, written by the FOREFATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

GENTILES, WHO INHABIT AMERICA

BY CHAS. THOMPSON,

Minister of the Gospel.

BOOK AND JOB PRINTING.

JOHN GOOCH.

Minot's Building, Spring Lane, over the Boston Type and and Stereotype Foundry,

BOSTON.

Is prepared to do every kind of Book, Job, Card, and Fancy Printing, in a superior style, and our terms as low as any other establishment in the city. The office contains every specimen of type that is useful and fanciful, and additions are constantly being made to keep pace with the improvements of the times.

Show Bills, Handbills, Circulars, &c. struck off at the shortest possible notice, on Ruggles' Power Press, with four times the speed of the common press, and at prices to correspond.

The public are invited to call and examine specimens whether in want of printing or not. Sept. 3d, 1844.

NAUVOO NEIGHBOR,

Is printed and published every Saturday, by John Taylor, Editor and Proprietor; at Nauvoo, Hancock county Illinois Terms—$2,00 invariably in advance.

Letters must be addressed to the Editor (John Taylor) post paid, to receive the attention.

THE TIMES AND SEASONS,

Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

☞ Subscriptions for the "Times and Seasons," and the "Nauvoo Neighbor," received at the Office of the "Prophet," No. 7 Spruce street, New-York.

WHO WANTS BOOTS AND SHOES!—The greatest reduction in price ever known, Only think of gentlemen's fine dress Calf stitched boots, of the most fashionable shape, $2 75 to $3 Also, dress pegged boots, $1 50 to $2 and $2 50 per pair. Ladies' fancy colored, city made gaiters, $1 50 to 1 75 a pair; and, from fashions for 1844, for gentlemen, ladies and childreadson thirty to forty per cent cheaper than ever, 179 Hall th corner of Canal. STEWART & SAUL. je—c

BRUSH FACTORY.

WM. H MILES, MANUFACTURER OF VARNISH Graining, Stensil, and Artists Brushes. All of the above articles will be manufactured to order, and at the shortest notice, on the most reasonable terms, at 118 Nassau street, basement story. [je—1c]

BRUSH FACTORY.—WM. J. DUDLEY, MANUFACTURER of Fancy Hair, Cloth and Hat Brushes—also Aliotas Hair Brushes. The above articles he has on han

THE PROPHET.

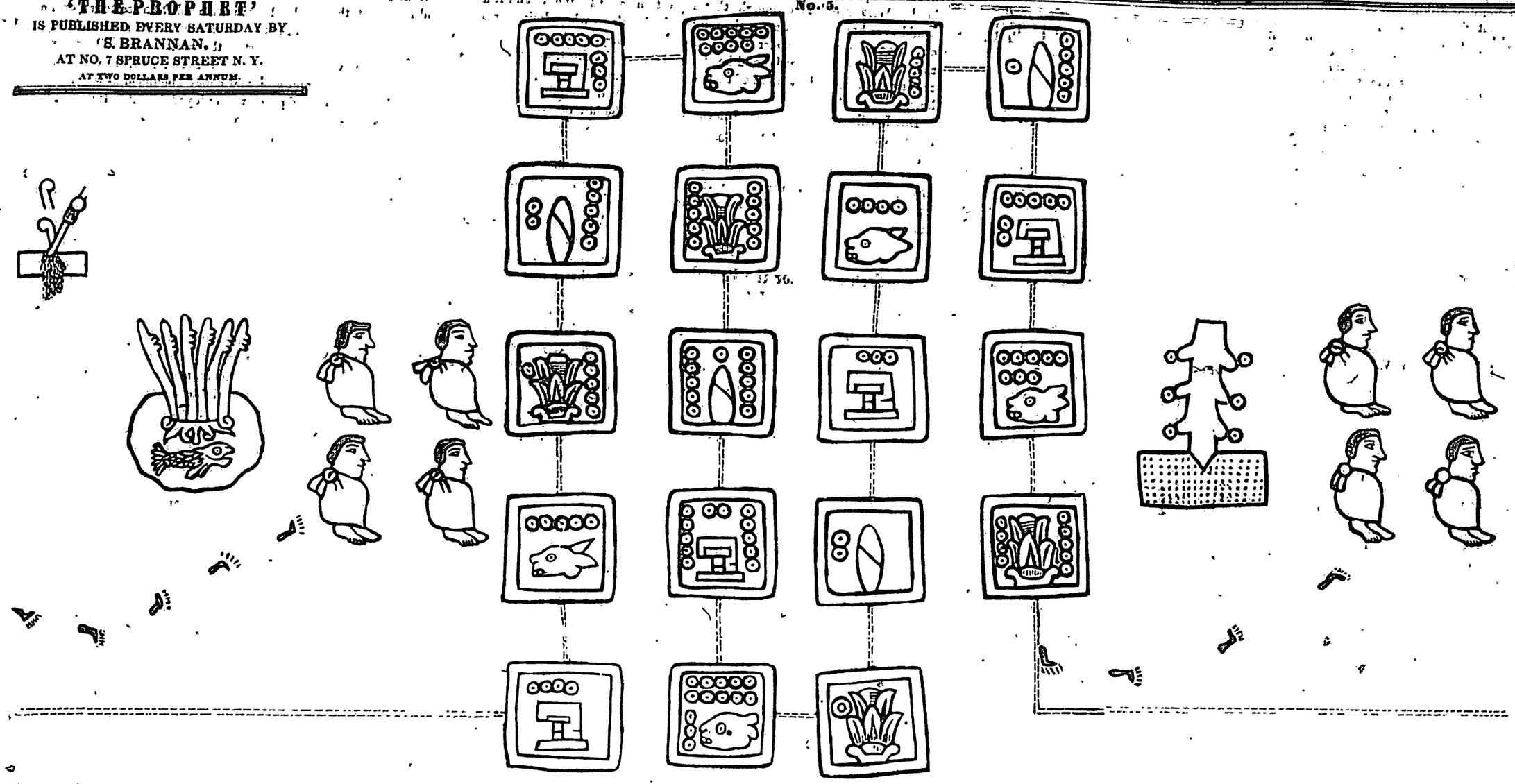
DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN, PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED.

VOL. I. NO. XLV, NEW-YORK, SATURDAY MORNING, MARCH 29. 1845. $2 PER AN. SINGLE COPIES 6 CTS.

'THE PROPHET' IS PUBLISHED EVERY SATURDAY BY S. BRANNAN, AT NO. 7 SPRUCE STREET N. Y. AT TWO DOLLARS PER ANNUM.

No. 5.



The Journey of Lehi and his family from Jerusalem to the continent of America, in the first year of the reign of Zedekiah King of Judeah, previous to the Babylonish captivity.

From the Nauvoo Neighbor.

GREAT WESTERN MOVE.

MACOMB, McDonough Co., Ill., January 14th, 1845.

DEAR SIR:

I have persuaded myself that in consideration of our past acquaintance, if not from the great importance of the subject matter itself, you will excuse the liberty I take in addressing you this communication. An old resident, as you know of this county, I have had an opportunity of witnessing the rancour of feeling, the jealousy and ill-blood that subsist on the part of a large portion of the people of this and adjoining counties, against the Mormon people; and while I have deplored it as an evil, formidable in magnitude and portentous in its aspects, the foul scourge and curse of a country, possessing otherwise many peculiar advantages and blessings, I have been unable to see any reasonable prospect that our fierce discord will be broght to harmonize, and peace and good neighborhood be restored. It appears rather, that parties are increasing in exasperation and virulence, and are ever on the very eve of violent and bloody collision. A cotinuation of such a state of things must surely be deprecated by every lover of peace, and every friend to the rights of all. Does it not behoove all such to exert themselves to discourage and repress outrage, and to suggest, and endeavour to further such measures as may seem best calculated to not only secure the public peace and individual security, but to allay all hostile feeling? If we have any regard for the well-being of the community in which we live—if we would rescue our cherished and glorious republican institutions from the most scathing, withering reproach, we must exert ourselves, actively, zealously, manfuly. Reflecting anxiously on this grave and most momentous subject, it has occurred to me, that a plan could be devised and matured, in which the great mass of both parties to this disreputable and dangerous broil, could be induced to acquiesce; and the plan which strikes me as feasible, I take the liberty to subjoin, and would respectfully ask for it your candid consideration, and, should it be deemed worthy that also of some of your brethern. I will state that it is wholly of my own suggestion, so that should you condemn it, you condemn that which has emanated from a single individual: though I may say, that I have submitted it to a number of persons whose judgement are entitled to respect, and whose approval has emboldened me to lay it before you. I have placed it in the form of an enactment of Congress, because I thought that form would convey my ideas more clearly and succinctly, and not, by any means, because just those provisions should be embraced and no other; I entend them merely as outlines, most of the details may, and probably will be disapproved of by you or your friends, but the question remains;—could not others be devised and engrafted on the fudamental plan and basis of a Reserve, to be set apart by Congress for the Mormon people exclusively, which would meet the approbation of that sect as well as a great majority of the people of the United States? Cannot a scheme be formed, which, while it makes an exclusive appropriation of a tract of land to that people, where they would be safe from intrusion and molestation, and where they could by industry, cause the wilderness to blossom as the rose, shall, at the same time, secure, as a consideration, the sale of that wilderness; and by effecting its appropriation and cultivation, enhance vastly the value of all other lands in the same region? I think there can be, and so think those whom I have consulted. Of course, nothing could be done without the consent and approbation of your people, and indeed most probably, not without their strenuous application by petition to Congress.

You might urge with overwhelming force the fact, of your having been extensively despoiled of your property in Missouri, and are yet without redress; and that you do not, and cannot live in the unmolested enjoyment of your rights in Illinois. In saying this however, I trust you will not deem me meddling impertinently in your affairs.

On the other hand, numerously signed petitions, should it be necessary, could be had from every class of the citizens of Illinois, and these be backed, I have no doubt, by the Legislature, should that also be deemed expedient; and there is every probability that so large a part of the people of Iowa, Wisconsin, and Missouri, would either sign petitions, or give the measure their sanction, as to stamp it as the Western public sentiment; and going before Congress in such an imposing form you would procure almost certainly, a grant on terms even more favorable than those I have proposed.

But suppose you should not, still the credit clause of 10 years, when other lands are sold only for cash, would be a boon which you would do well, in my humble judgement, to accept. The removal of companies and individuals would be voluntary, and the success of the enterprise would by no means depend on all going;—such as choose might remain at Nauvoo and dispose of their property, at their loisure, and those coming from abroad to join you—would have the option of either stopping at Nauvoo, or of continuing on to a home, having its peace and security guaranteed by the Government of the United States.

Untramelled by state laws, and secure from annoyance by interlopers, with the intelligence, the enterprise, energy, and industry which your people possess, what a glorious little Commonwealth might you not erect! Consider what vast advantages, and facilities you would have over those possessed by Roger Williams, the religious founder of Rhode Island, and Penn the founder of Pensylvania; and Calvert of Maryland. They cheerfully encountered all the hardships and horrors of a savage wilderness, with a wide ocean between them and their father-land; that they might enjoy unmolested, their religious opinons, and worship in a manner that seemed to them best; and now their memories are every where revered.

Contemplate the noble opportunity which lies before you, founding a Model Republic, and thus render your names as enduring as Romulus and and Dido!

With regard to the details of my plan I have supposed first, the Pine region, the most eligible from the peculiar advantage it would offer to the poorer class, for they would there have a resource at once, in being able to realise, at short intervails, the proceeds of their labor, in cutting rafting and selling their timber and lumber, instead of encountering the delay and outlay of of making a farm; in this I may be in error, and of that, none better than you, are capable of judging

Seeondly, I have proposed a tract 24 miles square. It may be to much, or too little, a mere matter of expediency.

Thirdly, I propose the payment of something to Government for the timber to be cut, though undoubtedly, the amount should be very moderate. Were nothing to be paid, objections, I fear, would be made, fatal to the grant, particularly by Eastern people, who have a repugnance to giving something for nothing, and an invincible dislike to a practice common in the west, and in their parlance termed hooking.

Fourthly, I propose, a boundary of five miles; perhaps that is too much, perhaps too little—a matter of expediency.

I take it for granted that Congress would not sell for less than $1 25 per acre, but it may be otherwise, and they might grant a longer term than ten years, and in other respects make the terms favourable, especially should you apply with an approach to unaninimity, claiming with vigor, a grant as some indemnity for your losses and sufferings.

Fearing to be tedious, I must close with these remarks, trusting you will receive the whole as they are profered in a friendly spirit, I ask your consideration of the matter and should be pleased to hear from you, at your earliest leisure, the opinion you entertain of it.

With great respect,
I subscribe myself,
Your friend and well wisher,
WM. P. RICHARDS.

To the Rev. George Miller, Bishop of the Church of Latter Day Saints, Nauvoo. Ill.

AN ACT FOR THE RELIEF OF THE PEOPLE CALLED MORMONS, OR LATTER DAY SAINTS.

Sec. 1. Be it enacted by the Senate and House of Representatives of the United States in Congress assembled; that there shall be selected under the direction of the President of the United State, somewhere in the region generally known as the Pineries, and within the territory of Huron, a tract of land, bordering on, and bounded by the Mississippi river, of twenty four miles square; to be surveyed, marked and platted by the surveyor general of Iowa or Wisconsin, and which tract shall be forever set apart and known and designated as the Mormon Reserve, and so soon as said survey is completed and public notice given of the same, it shall be lawful for any or all of said sect called Mormons to proceed to locate and settle in said reserve, on the conditions and under the restrictions hereinafter prescribed. And it shall be unlawful for any persons not in full communion with said sect, and not fully recognized as such by their constituted authorities to locate or settle, either within the said reserve, or within five miles of any part of the boundaries thereof; and for the better securing of this provision, it is hereby made the duty of the commanding officer at Fort Crawford, upon information duly certified to proceed to eject and remove all such intruder or intruders.

Sec. 2. And be it further enacted by the authority aforesaid; That sites for towns, and the several mill-seats, as also the salt springs and mineral lands (should any there be.) within the said Reserve, shall be selected, properly designated and set apart by three commissioners, to be appointed for that purpose by the President of the United States; who shall make return of the Plats in proper form within twelve months after the external bounderies shall have been run, or as soon thereafter as may be; and upon an early day thereafter, the President shall cause the lots in the several sites, the mill-seats and salt-springs, and the mineral lands in convenient parcels, to be sold at public sale to the highest bidder, on a credit of five years; but none but a bona fide Mormon shall be allowed to purchase, nor shall a transfer by gift, sale or otherwise, of such pu chase, to any other than a bona fide Mormon, be lawful.

Sec. 3. And be it further enacted; That there shall be appointed by the President of the United States, by and with the advice and consent of the Senate, a superintendant, to be charged with the supervision and care of said Reserve, whose salery shall not exceed the sum of (say) $3,000, and whose duty it shall be to preside at some central and convenient place in the Reserve, and grand permits to take up, use and occupy lands with sufficient timber for farming purposes, under such regulations as the President of the United States or future acts of Congress may prescribe; and also, under like regulations, to cut and convey timber from lands not entered, such timber either to be sawed into lumber, or rafted in logs to a market; but persons to whom such permits are granted, shall give security to the satisfaction of the said Superintendant, for the payment monthly, of the sum of——per thousand feet of lumber, board measure, for all timber so cut; and upon failure to pay at the expiration of any month, he or they shall be assessed and charged an additional ten per cent; on failure a second month (in succession.) an assessment of twenty per cent, and summary process of attachment shall issue against both principle and securities: and on failure of three months in succession, the permit shall be revoked, and he or they shall be deemed ever after incapable of holding a permit, unless the Secretary of War after investigating the case shall see propper to grant one.

Sec. 4. And be it further enacted; That it shall be the duty of the superintentant, to allow all the entry of any and all lands not herein before reserved, at the minimum rate of one dollar and twenty-five cents per acre, payable in ten years from the day on which public notice was given that entries might be made but patents, vesting the fee simple title, shall not issue until the entire Reserve shall have been paid for, at the rate of one and a fourth dollar per acre, together with interest at the rate of six per cent per anum for ten years; that is to say the sum of seven hundred and thirty seven thousand, two hundred and eighty dollars; and for the prompt and equitable adjustment of the debt, the Reserve shall be credited with the net proceeds as they are received, of sales of all town lots, salt springs, mill seats, mineral lands and timber, and at the expiration of the ten years of credit, with the amount received from other lands; on the expiration of three months thereafter, all lands entered and not paid for shall be deemed forfeited, and within the three months next thereafter, shall, together with all the lands within the said Reserve that remains unaltered and unpaid for, be sold to the highest bidder for cash in hand. And should there then remain a deficiency in the sum total of receipts, that deficiency shall be supplied by a levy prorata on all the real estate within the Reserve, to be assessed and collected within six months; and on its collection, and not before, patents shall issue, vesting the fee-simple in the several legal claimants; provide however, that should any tract or lot of land in the legal subdivision of forty acres, fail to bring the sum of one and a fourth dollars per acres, at the public sale, its last claiment if any there be, and if not, its last occupant shall be liable for its deficiency and summary process shall issue for its collection.

Sec. 5. The inhabitants of said Reserve shall have power to adopt such constitution and pass such laws for their good government as they deem proper, provided such Constitution and laws be repugnant to the Constitution and laws of the United States.

Sec. 6. All persons elected or appointed to office under the Constitution and laws of said Reserve, shall, previous to entering into their duty, take an oath to support the Constitution and laws of the United States.

Sec. 7. Fugitives from justice and persons accused of crime, having been inhabitants of said Reserve, and found in any state or territory of the United States, shall be given up to the legal authorities of said Reserve, on application to the executive of the state or territory in which they are found; provided, however, the proper and usual proof is adduced, and provided also, the crime of which he or they are charged, is punishabl in said state or territory.—And fugitives from justice from any state or territory, or persons charged with crime and found in said Reserve, shall in like manner be given up, whether the crime with which he or they are charged, be or be not, punishable by the laws of said Reserve.

Sec. 8. All persons applying for location and settlement within said Reserve, are required to furnish proof to the satisfaction of the superintendant thereof, that he is in full communion with the Mormon church; and upon making an entry of land, or purchasing or contracting to purchase a town lot, mineral lot, salt spring or mill sent or any part or parsel of either, he shall be entiteled to all the privileges, immutinies and exemptions conferred or intended to be conferred by this act, and all such shall be deemed to have relinquished all claim to a representation in the Congress of the United Stnies, and to vote for President and vice President of the same.

G. Miller's answer to the above letter.

Nauvoo, Jan. 28, 1845.

Wm. P. Richards, Esq.,

Respected friend:—I received your very interesting communication of the 14th inst., by the hand of Mr. Shelton, and after a candid persuel, laid the document before a council of some of the leading official members of our Church. Suffice it to say that it was well received, and agreed upon, that I should forthwith write to you, asking permission to publish the entire document in our weekly paper, together with our own proposals and views.

And if you pleas you may write to leading members of the legislature, that the subject matter may be agitated by them, and all that you may think proper to write to in the several states and territories, preparatory to obtain their sanction to the project. So that the Congress may take action on the subject, at the earliest possible period after petitions can be gotten up circulated and returned.

In haste, very respectfully &c.,
GEORGE MILLER.

Macomb, Feb, 3d, 1845.

Rev. George Miller,

Respected friend:—Yours of the 28th ult., has just been received. I am gratified that you received my communication kindly and judged of it candidly. My further reflections have more and more satisfied me that if this business is followed up in the proper spirit, with forbearance, and calm reasoning with those who may at first seem to doubt or disapprove of it,a plan may be devised that will meet the approbation of all parties, and be productive of great eventual good.

Considering the mutual exasperation and jealousy that unfortunately exist, it seems to me important to consider, as the next step,—what would be the best—or rather, the least objectionable manner of bringing it before the bublic.—Should it appear as an Anti-Mormon proposition it might arouse the hostility of many of your people; while on the other hand, should it appear as a Mormon project it might be fiercely attacked and denounced by their enemies. Under the circumstance, I am inclined to believe that the plan you propose—the printing of it first in your paper, accompanied by such remarks as you may see proper to make, will be the best,—and therefore, though I am averse generally to having my name figuring in the public prints, I give my consent to the publishing in extenso my letter to you.

I will be pleased at any time, to hear from you,

Most respectfully, yours,
WM. P. RICHARDS.

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The foregoing correspondence has inspired us with lively interest. And the perusal has confirmed our hope that there were many patriotic men and high minded philanthropists whose hearts were not yet hardened by bigotry nor their eyes filmed over with predudice. And we bless all peace makers without distinction of parties or religions. And if the benevolent hearted of all ranks and conditions will rise up together and do the same,diligently endeavoring to assuage the violence of factious and schismatic minds; their names will be emblazened on the roll of fame along with the founders of our independence.—But if the folds of our United States constitution are not ample enough to tolerate and protect even all the diversified religions of the whole earth, as occasion may require;- then the noble framers thereof have deceived themselves,and tantalized emigrants from all nations, with a form of government that is more specious than solid.—But we will not yet persuade ourselves that America is not large enough to furnish an asylum for all religions and free thinkers too. And we firmly believe that our constitution is liberal enough to allow every man to whorship God according to the dictates of his own conscience, without ever impairing the liberty or rights of other men.

And we will lay down the following principle which the friends to national union may do well to consider. The principle is this, that men of congenial religious or other interests, should separate themselves from those of adverse faith and interests and pair off, each to each. Let the Roman Catholic cleave to the Roman Catholic and the Jew to the Jew and the Mahometan to the Mahometan, and the Presbyterian and Latter day Saints, each to their own people, united however under one general government, on the righteous terms of mutual reciprocity, as necessity and advantage may require. The promiscuous intermixture of heterogeneous bodies for the purpose of unity and strength is alike distant both from pure religion and sound philosophy.

The framers of the constitution never contemplated reducing all religions to one; but they contemplated the very diverse interest of people living in diffirent religious and policies, harmonized however into one grand confederacy, without merging their individnal identity. If we as a people were colonized according to the above suggestions in some remote territory of the United states it would be demonstrated whether we should sink under the weight of our own corruptions or rise with the splendid buoyancy of our own virtues. We have ever sought to test the value of our civil and religious polity apart from other people. Our coming to the State of Illinois from the extreme unsettled border of the far west, was not a matter of choice with us but of necessity.

And although we have now a large investment in Illinois which must depreciate by removal still we are willing to accept of any eligible location within any part of the terriory of the United States under such wholesome provisions as may hereafter be stipulated and agreed upon. The principal features of the bill before us, with some variations, will receive the cordial acquiesance of this people. If our removal should take place before we have opportunity to effect a favorable sale of property here, we should require so much as a convenient outfit as would raise us above immediate want and insupportable suffering. If we should be located on some frontier exposed to foreign invasion, the interests of the nation to to which we are bound by the strongest ties would suggest the necessity of furnishing us with military stores and arms adequate to the demand. One error however in the bill before us cannot pass unnoticed. The territory of 24 miles square is altogether too contracted for a people, numbering with our families little less than 300 000 souls, besides some 200,000 more that would cleave to us from affection, friendship or interest. A half million persons settling a new and uncultivated region, must necessarily require a wider range than if they came into a highly cultivated country. A portion of territory not less than 200 miles square, would be none too great or roomy for the increase of the people arising in a period of 10 years jugding from the anology of ten years that have gone by.

Any one of the following portions of territory might be considered by this people as eligible.—1st. West of the State of Missouri, of 200 miles square. 2d, From the month of Bad Axe river bouded by the Missisippi west, extending north to the mouth of Chippewa river, thence east 80 miles, thence west to the place of beginning inthe territory of Wisconsin.

3d. A similar portion of territory lying in the western part of Texas, from the mouth of the Colorada river on the Gulf of Mexico extending west and north to the extreme limits of Texas.—4th. similar portion of territory in Oregon bounded by the Pacific ocean on the west, and Oregon (or Columbia) river on the north. Now if the legislatures of the western states and territories will pass resolutions favorable to the proposed project, and the people generally petition Congress to set off a tirritory as proposed in the above, according to the prayer of the petition, that we as a community may forward to the congress of 1845 & 1846, according to the stipulations as above suggested, it will meet the sanction and approbaton of a large majority of the official and lay members, of the Church of Jesus Christ, of Latter Day Saints.

GEORGE MILLER.

THE PROPHET.

SATURDAY MORNING, MAR. 29, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

New York.

In this city our meetings are well attended;—the Saints are in union and joy, as far as we can judge from the fruits. On last Sunday evening some fourteen or twenty, mostly youths or children who are of sufficient age to obey the gospel, gave their names for baptism.

The Saints in Pumpton, New Jersey, were so kind as to send a liberal present of several dollars to Elders Pratt and Brannan at this office on Monday last. We take this opportunity to thank them for the same, and to bless them in the name of the Lord.

Funds for the Temple continue to flow into this office, both from Boston, Long Island, New Jersey, and from the members in this city and various other branches. We feel greatly encouraged that the Temple will progress rapidly at the opening season.

Philadelphia.

Elder Grant writes from Philadelphia under date of March 22d.

He informs us that the Saints there are generally zealously engaged for the welfare of Zion, and are doing well for the Temple, and for the cause in the West.

He also informs us that they are increasing in numbers in that city, and that they are bapticing new converts from time to time. Several hundred dollars of tithing for the Temple was sent from that city by Elder Fordham, who left there in good spirits on the 17th inst.

St. Louis.

Recent letters from the West represent the work of God as prosperous in the city of St. Louis Mo. Nine new converts were baptised there by Elder Hyde at one time, while the congregation stood as solemn witnesses, and many of them overwhelmed in tears.

Nauvoo.

We have received the Nauvoo Neighbor of the 5th March. Spring was opening briskly. Boats were plying regularly on the river. The great dam on the rapids of the Mississippi has been commenced, and it was hoped that mills and machinery would be in operation by that means before the season closes.

Beware of Imposition.

We learn from good testimony that Elder — Divine who was sent on a mission to New Jersey, by the authorities of the church at Nauvoo, has desented from the church, and joined hands with a band of apostates at Pittsburgh, who stand in direct connection with Thomas Sharp, Colonel Williams, the Laws, Fosters and Higbees, some of which are indicted for the wilful murder of our beloved Prophets, Joseph and Hiram Smith, and who in a public journal published at Pittsburgh, have openly expressed sentiments, approving of, and encouraging the distruction of the innocent men, women and children of Nauvoo. At the same time publishing all manner of wicked and malicious lies about them, and stories well calculated to work upon the prejudices of the community, for their distruction.

Now it is a peculiar trait in the characters of these desenters, that they practise deception and hipocracy, by going among the branches of our society, and professing still to be members of the very church, which they are seeking to distroy.

When they get among them they begin to fill their ears with all manner of lies against God's servants, and if a saint will listen to them and become filled with the same spirit of lying, they then consider them converted, and fit to join ɥɔɹnɥɔ

Now if Elder Divine has partaken of that spirit, he will doubtless be like the others, and will try to impose on the churches in New Jersey, or elsewhare. If so, they are hereby warned not to receive him, until he makes satisfaction, and is restored to full fellowship and confidence.

P. P. PRATT.

Strange Inconsistancy.

We frequently hear of debates, and conversations between the saints and apostates on the subject of who should lead the church, whether the Apostles who still survive the massacre, or Mr. Sidney Rigdon who is not a member of the church at all; having been regularly excommunicated by its highest authorities, for falsehood, deception, and hipocracy of the grocest kind. Who would have thought that a question would ever have arisen among the saints, whether a man who was not a member of the church at all, should be their leader and head, or whether they would be led by some of their own members.

But I will say for one that I never was at a loss to know whether to be led by a member of the church or one of its enemies, therefore I never investigate, or agitate the question with any person. And I hope those that do will never find fault with sectarian inconsistancy any more

P. P. PRATT.

Ecclesiastes, or the Preacher.

Chap. 1st.

I have set my heart to know understanding, and to search out every false way, and the causes of oppression and sorrow upon the earth; and to know the root of the evils that are done under the sun, and wherein men bind heavy burdens upon themselves and upon each other.

I have also sought diligently for the truth, and to discover the foundations of true liberty and peace, and the means of breaking every yoke, of undoing heavy burthens, and of letting the oppressed go free.

And now, O ye sons of men! listen diligently to the voice of wisdom, and hear the words of instruction; for my heart shall be a fountain of truth, and my lips shall utter right things.

Yea, my doctrine shall distil as the dew, and the words of my mouth shall be like showers of rain upon the thirsty earth, and like springs of living water in a burning desert.

The clearness of truth is simplicity; and its sublimest beauties are manifested to none but the meek and the simple in heart.

I have seen a sore evil among men, and the cause of blindness and division among all people.

Men have denied the inspiration of the Almighty, the communion with angels and spirits; and have imagined that there could be no open vision from the Lord. Therefore they have sought by their own wisdom to find out God, and by their own learning to comprehend his truths, and the knowledge of his will.

For this purpose, they have prepared for themselves teachers, and have hired them as Balaam was hired, to teach for the doctrines the commandments of men, and the precepts, creeds, and traditions of their fathers, who were drunken with the errors of Rome.

This is a great evil, of which all the divisions in Christendom are the fruits. It is the true cause of all the blindness in the world.

The christian is not the only one blinded by this means; but the Jew, the infidel, and heathen remain in darkness on this very account.

Inspiration and vision are the light of the world, and an inspired Priesthood is the medium of salvation and of knowledge to man; for the Holy Ghost is given by them through the ministration of the ordinances, in the name, and by the authority of Jesus Christ.

And it is by the Holy Ghost thus given, thro' the ministration of the priesthood, that man can come to the knowledge of God and of the things of his spirit, and by no other means under heaven.

Therefore, O man! put away a hireling clergy, and acknowledge the inspiration of the Almighty. Worship the God of Daniel who revealeth secrets, and learn that one inspired prophet is possessed of ten times more wisdom than all the wise men of Babylon.

There are two things which are not necessary, yea three which are a useless burthen, and a cause of oppression and of blindness to the people.

1st. a Clergyman.
2d. a Legislature.
3d. a Lawyer.

The first is not necessary, because he does not possess the knowledge of God, (not being inspired neither believing in inspiration in this age) therefore he cannot impart that which he has not the means of obtaining.

The second is unnecessary, because an imperfect and changeable law is not fit to govern any people, and a perfect one can neither admit of change, repeal, addition or diminition; therefore a legislature would have nothing to do, and are as useless as a fifth wheel to a coach, or a timepiece to regulate the earth in its daily revolutions.

The great Father of heaven and earth can alone give a perfect law.

He has established the laws of motion in the heavenly bodies, the laws of action of one element upon another, the laws of animal and vegetable organization, and the laws of moral, civil, and criminal jurisprudence, by which intelligent beings on our planet should be judged, and by which the innocent should be protected, the guilty punished, and peace and order be preserved.

These natural, moral, civil and criminal laws are alike unchangeable, and are precisely adapted to all the purposes for which they are designed. Therefore, a legislative body to make, alter, or repeal laws for the moral, civil, political, or religious government of intelligent beings, is as absurd as it would be for the philosopher or the astronomer to attempt to alter, change, or repeal the ordinances of day and night, and of the seasons.

The third, viz, a lawyer, is of no use, because all the people who are governed by a law have need to understand it as well and as perfectly as those who administer or expound it; if not, then they will be in danger of breaking it.

In short; every man, woman, and child who is capable of keeping a law has need to be a lawyer. And therefore an express provision is made in the law of God, by which all might be familiar with every jot and tittle of its precepts, and as these precepts never change, what need of professional men as lawyers?

The law of God is perfect; establishing peace and punishing and preventing crime.

Where this law was the ruling power, the king or governor was chosen, annointed and directed by the Almighty. The magistrates and judges were also chosen men, inspired with wisdom and the spirit of judgment, and holding the key of knowledge. In that country there was no Congress.

No Legislature.

No angry debates.

No wrangling and noisy speeches to print, listen to, or pay for.

No duels between statesmen.

No gambling for office.

No betting on elections.

No paid lawyers or law-makers.

No prisons or dungeons of solitary confinement.

No thieves who did not pay four fold for every theft, and then go home to their wife and children and take care of them by honest industry.

No gluttenous, drunken, gambling idlers, for they were stoned to death.

No adulterers or adulteresses, for they were stoned to death.

No virgins seduced and abandoned, for those who enticed them should surely endow them to be their wife, or be stoned to death.

No infanticides, for there was no occasion for any, every mother being honorably provided with a good husband, and every child with a good father, who must faithfully support them, or die the death.

No confusion in families, for the man was the head, and held the executive power, to enforce peace and obedience, both on the part of his wife and children. Having power to put away the wife if she did not love and obey him, and to cause a disobedient son to be stoned to death.

No unhappy, discontented women, for a woman thus freed or put away, was at liberty to be married to whom she would, and of course she would choose one that she could both love and obey.

Thus, under the law of God, all who were worthy of life, were also counted worthy of a degree of liberty and domestic happiness. And those who were utterly unfit to live in society, and who if living in it, would corrupt it, were put immediately to death.

Happy is that people whose God is the Lord.

And who neither transgress the law, change the ordinance, or break the everlasting covenant.

The gospel is appointed for salvation.

The law of God is for the protection of the innocent, the punishment of crime, and the enforcing of peace.

Therefore they are both necessary—the one to guide us in our spiritual worship and religious devotions, and the other to preserve the peace.

Chap. 2.

There is a country where a congress, and some thirty legislatures are engaged from year to year, and from age to age, in making, altering, and repealing laws; and where some tens of thousands of lawyers are busy in expounding them.

In that Country, justice has disappeared—the guilty are not punished—the innocent are oppressed—saints are martyred, plundered and driven, and still there is neither redress or protection.

In that Country, dungeons and prisons groan with wretched fathers, children, and even wives and mothers, torn from their dearest friends, and from every domestic affection or kindred tie, and placed in solitude. And as if to mock their misery these prisons, are called "Penitentiaries," or places of penitence.

While the very act of tearing them from the society of family & friends was a crime, punishable by the law of God with death, and is expressly forbidden by the law of Christ, and of humanity.

In that country, murder, adultery and fornication abound—in that country, females are seduced and abandoned—in that country infants are murdered—families deserted by wretched men, who have no power by law to govern and enforce peace in their families.

In that country, thousands of husbands and wives are compelled to live together, though they do not agree, nor love each other, and are therefore tempted to murder and commit adultery.

In that country a sum of money will purchase a bill of divorce, from a court, or a legislature, who were never authorized by God's law to grant a bill of divorce, or to meddle in that way with family affairs. The man being executive of his family or kingdom.

In that country those who have no money must still be in bondage to a companion with whom they can never live happy, and must hug to their bosom that which they cannot love.

In that country there is all manner of confusion and wickedness. Violence, oppression and corruption of every kind, have reached their height, and the cry of their sins has come up before the Lord even as Sodom. and "Mene Tekel" is written on the Capital, by an invisible hand.

Chap. 3.

I beheld, and lo! a great nation was before me.

Its domain extended from sea to sea, over a vast continent. Its rivers were broad and deep, and the longest in the world. Its soil was enriched by the dews of heaven; its fruit was excellent; and milk and honey abounded as water: plenty and peace was enjoyed by all. Its ships floated on every sea, and all countries and climates contributed to the wealth and comfort of its inhabitants.

Moreover, the daughters of that country were celebrated for their beauty, skill and industry.—And her sons even made the elements their chariot, and by fire and water they flew over land and sea, with the fleetness of the eagle. The lightnings also obeyed their mandates, and became the bearers of their news. Joy and gladness was found in their midst, and the voice of melody.—There also the voice of the bridegroom, and of the bride resounded, in happiest strains of love, while sorrow and sighing fled away.

I looked again, and behold! Truth had fallen to the earth, righteousness had fled far away; oppression, injustice, pride, falsehood, covetousness robbery and murder prevailed, and innocent blood was found besprinkled on the garments of the rulers, clergy, editors, priests, and many of the people.

At this, a mist came over the landscape, and seemed to obscure the view. This gradually thickened into a dense fog, and finally a cloud of awful and horrible darkness closed the scene.

On a sudden, a vivid flash of lightning rendered the darkness more visible, end a dismal roar of thunder broke upon the silence.

Chain after chain of red hot arrows now shot through the heavens in all directions, and the thunder rolled on every side, like the sudden opening of ten thousand batteries, and a battle of nations.

Whirlwinds rent the air, and filled it with fragments of cities, houses and beings. The tempest poured in torrents, commingling hail, fire and flood. The earth shook to its foundation, vallies became mountains, and mountains became vallies, and the rocks were rent, and fragments of them were hurled through the air as hail stones.

After some hours all was again silent. The tempest and thunder ceased, the earth became quiet, and the clouds of darkness dispersed.

I now beheld, and lo, millions had perished; and the few that were left, were in sorrow and lamentation for their kindred.

I then exclaimed, O God, thou art just, and thy truth shall stand forever, for thy judgments are made manifest.

To be Continued.

Tithing Notice.

We have thought it best to cease the publication of the receipt of tithing at this office, as many persons are averse to having their names in print.

Suffice it to say, that all the names and receipts will be properly entered on book here, and in Nauvoo. And the book be subject to inspection at all times.

We would inform those concerned, that names which stand correctly on book, are sometimes printed incorrectly by an error of the type, and they are thus led to suppose that the same mistake exists on book; but this is not so, as great care is taken in reading the names and receipts.

P. P. PRATT.

Elder Nelson Bates.

We are informed by letter from Elder Wm. Smith, that Elder Bates is in New Hampshire, for the purpose of preaching the Gospel and presiding over the church.

This is all right, in as much as he will be connected and act in unison with us, and corrispond from time to time, that we may know of his success, and impart to him such council and instruction as will be necessary, in order for a concert of action.

P. P. PRATT.

Newport, R. I. March 10th 1845.

Brother Brannan,

I have been for the last three weeks on sunday, sounding the Gospel trumpet, in the Town Hall in Newport, Rhode Island, and also Tuesday, Wednesday and Thursday evenings each week in the village of Portsmouth, R. I. 10 miles from Newport, and the second week that I preached in Portsmouth, Wednesday evening after meeting, I baptized three, and Br. Nichols and myself confirmed them the next evening after preaching, as I had at that time the pleasure of a visit for three evenings from Elder Nichols of New Bedford, whose face I rejoice to see, and who lent a helping hand while with me, in proclaiming the glorious truths of the fullness of the everlasting gospel, as revealed from the eternal Heavens in the last days, by the mediation of an Angel to our beloved Br. and martyred Prophet, Joseph Smith.

Last Tuesday and wednesday evenings the weather was quite unfavourable, and therefore, there was not much more than half the usual number out: but on Thursday, it being fine, I had the fullest house at Portsmouth, that I have had there yet: and the people are very respectful and pay good attention, and in consequence thereof, there are a few more very believing, and many more searching and enquiring about the fulness of the Gospel; notwithstanding the hireling priests and professors use all their influence to prevent the people from hearing, and searching to know the truth.

In Newport the people seem to be very hard

hearted and stiff necked, and none but a mere few, have come out till last evening when there was a prety good turn out, and paid good attention. So you see the stone still continues to roll being propelled by the arm of the Great God.

May the Lord God of Israel bless the Widows and fatherless children of our dear beloved and martyred brethren, the Prophets and Patriarch of God—Joseph and Hyram Smith. Yea! may the God of Abraham, Isaac, Jacob and of Joseph, bless the widows barrel of meal and cruise of oil.

I purpose to go up to Zion if the Lord will in about seven or eight weeks, to help build the Temple of God; as I think the way will open for me about that time.

I am your Brother in the new and everlasting Covenant.

ROBERT DICKSON.

New Haven, March 11th 1845.

BELOVED BR. BRANNAN

I send you one dollar from Luman Johnson who is not a memoer of the church, and seeing the notice in the paper about those who had, or had not paid; He handed me the dollar with a request to have the two or four numbers back forwarded to him in North Madison, Connecticut.

The work of God is onward in the region of Clinton; eight have been baptized in a very little while, and many more believing; excelent meetings—crowded audiences and my prayer is may many, yea, all come forward soon and obey the principles of the Gospel. A few days ago at the baptizing, we had a solemn time, and the people hung around the water edge until I got out of sight, it brought widely to my mind the saying of the Savior "That many would seek to enter into the Kingdom of Heaven but would not be able," it may be so with this people. We have formed a sewing society in the branch, and every thing spiritually and temporally among us looks well, and the saints are in good spirits.

E. WARD PELL.

Elder Kimball's Journal.

[Continued.]

In the morning I went to the river in company with Brother Joseph Smith, Hyrum Smith, Brigham Young and others, as we had it in contemplation to proceed that morning to Liberty, Clay county: but we could not continue our journey as there was no way to cross the river. It was then overflowing its banks, and we have seen the river since and proved that it was full forty feet from the top of the banks to the bottom of the river. Previous to this rain falling, it was no more than ancle deep. Such a time never was known by us before; still we felt calm all night, and the Lord was with us. The water was ancle deep to us all night so we could not sleep.

At this place, W. W. Phelps, S. W. Denton, John Corrill, with many others from Liberty joined us, from whom we received much information concerning the situation of the brethren who had been driven from Jackson county, and the fixed determination of our enemies to drive or exterminate them from that county.

The next day when we moved into the country we saw that the hail had destroyed the crops and we saw that it had come in some directions within a mile, and in other directions within half a mile of our camp. After passing a short distance, the ground was literally covered with branches of the trees which had been cut off by the hail. We went a distance of five miles on a prairie to get food for our horses, and also to get provisions for ourselves; and to get into some secure place, where we could defend ourselves from the rage of the enemy. We stayed here three or four days until the rage of the people was allayed.

On the 21st, Colonel Searcy and two other leading men from Ray county, came to see us, desiring to know what our intentions were; for said he, "I see that there is an Almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men having a fixed determination to destroy you, but was kept back by the storm and was not able to reach." When he came into the camp he was seized with such a trembling, that he was obliged to sit down in order to compose himself. When he desired to know what our intentions were, Brother Joseph arose and began to speak and the power of God rested upon him. He gave a relation of the sufferings of our people in Jackson county, and also of all our persecutions and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, and to reinstate them upon their own lands; that we had no intentions to molest or injure any people, but only to administer to the wants of our afflicted brethren; and that the evil reports which were circulated about us were false, and were circulated by our enemies to get us destroyed.

After he had got through and had spoke quite lengthy, the power of which melted them into compassion, they arose and offered him their hands, and said they would use their influence to allay the excitement which every where prevailed against us. They accordingly went forth and rode day and night to pacify the people; and they wept because they saw we were a poor afflicted people, and our intentions were pure. The next day the Sheriff of that county, named Gilliam, came to deliver a short address to us. We formed into companies and marched into a grove a little distance from the camp and there formed ourselves into a circle, and sat down upon the ground. Previous to Mr. Gilliam's address, he (Gilliam) said, "I have heard much concerning Joseph, and I have been informed that he is in your camp, if he is here I would like to see him." Brother Joseph arose and said, I am the man.—This was the first time he was made known during the journey. Mr. Gilliam then arose and gave us some intructions concerning the manners and customs of the people, their dispositions, &c and what course we should take in order to gain their favor and protection.

On the Sabbath day while we were in this place, being in want of salt, I took it upon me to go to some of the inhabitants and get some;—Brother Smalling took his rifle and went along with me. After passing through a path enclosed by hazle bushes, about two miles from the camp I discovered a deer a little distance ahead of us standing across the path; I made motions to Br. Smalling, and he, drawing up his rifle over my shoulder, which served for a rest, fired and struck the deer just behind the shoulder, it ran a few rods and fell. We cut a pole, and fastening it on the pole, got it on our shoulders and carried it along to the camp. When we got to the camp we dressed it and divided it among the different companies, and we all had a most excellent feast.

Here Brother Thayre was taken sick with the cholera, and also Brother Hayes. We left them there, and also Brother Hancock who had been taken with the cholera during the storm. Br. Joseph called the camp together, and told us that in consequence of the disobedience of some who had not been willing to listen to his words, but had been rebellious, God had decreed that sickness should come upon us, and we should die like sheep of the rot; and said he, "I am sorry but I cannot help it." When he spake these things it pierced me like a dart, having a testimony that so it would be. In the afternoon of this day, we began to receive the revelation known as the "Fishing River revelation."

On Monday we held a council as follows:

Clay county, Mo., June 23, 1834.

A council of high priests met according to revelation received the previous day, to choose some of the first elders to receive their endowment; being appointed by the voice of the spirit through Joseph Smith, junior., president of the church.

They proceeded: Edward Partridge is called and chosen, and is to go to Kirtland and receive his endowment with power from on high; and also, stand in his office as bishop to purchase land in Missouri.

W. W. Phelps is called and chosen, and it is appointed unto him to receive his endowment with power from on high; and help carry on the printing establishment until Zion be redeemed.

Isaac Morley is called and chosen, and it is appointed unto him to receive his endowment with power from on high in Kirtland; and assist in gathering up the strength of the Lord's house, and preach the gospel. John Corrill the same as Isaac Morley.

John Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and continue in his office.

David Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and stand in the office appointed unto him.

A. S. Gilbert is called and chosen, and it is appointed unto him to receive his endowment from on high in Kirtland; and to assist in gathering up the strength of the Lord's house; and to proclaim the everlasting gospel till Zion is redeemed. He said in his heart he could not do it, and died in about three days.

Peter Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high, and assist in gathering up the strength of the Lord's house;—and proclaim the gospel.

Simeon Carter is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the everlasting gospel.

Newel Knight is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house;—and preach the gospel.

Thomas B. Marsh is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and his office will be made known hereafter.

Lyman Wight is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; to return to Zion, and his office shall be appointed to him hereafter.

Parley P. Pratt is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Christian Whitmer is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from high; and assist in gathering up the strength of the Lord's house: and proclaim the gospel.

Solomon Hancock is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house, and proclaim the everlasting gospel.

F. G. WILLIAMS Clerk.

To be continued.

Difference between the Baptist & Latter Day Saints.

From the "North Staffordshire Mercury."

SIR,—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq. for disturbing a congregation of "Latter Day Saints," or believers in the "Book of Mormon." A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, "In the laying on of hands," but declined making an honest confession of those peculiarities which separated them as widely from the Baptists, as from every other denomination of the christian church. This was certainly prudent; but as the Baptists feel themselves dishonored by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination The following very prominent marks of difference will enable your readers to judge for themselves.

I.—The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that rite, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to the water of baptism having virtue to cleanse from sin, he would be put back until better instructed.

II.—After baptism the Saints kneel down, and their priest laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, scepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered with the epithet "Latter Day Saints." The Baptists regard such mummery with as much disgust as all Christians do.

III.—Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with Holy Oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of imposters who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

IV.—Not satisfied with the Bible, as a complete revelation from God, the "Latter Day Saints" have adopted a romance written in America, as a fresh revelation, and have added a trashy volume of 600 pages to that Book, which we are forbiden to add to, or take from, under the most awful penelties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelations" are served up fresh as they arrive, for the use of all who can swallow them. The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

V.—In order to carry on this order of things the Latter Day Saints have appointed two Priesthoods. "The lesser or Aaronic Priesthood, is to hold the keys of the Ministering of Angels, and to administer in outward ordinance." "The power and authority of the higher, or Melchisedeck Priesthood, is to hold the keys of all the Spiritual Blessings of the Church—to have the privilege of receiving the mysteries of the Kingdom of Heaven—to have the Heavens open to them—to commune with the general assembly and Church of the Firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the New Covenant."—(See page 13.) So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only "Priest for ever after the order of Melchisedeck."

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to show your readers, that no two sects can differ more widely from each other, than the Baptists and Latter Day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delusion, which they regard with equal abhorance and disgust.

A BAPTIST.

Hanley, Feb. 16, 1841.

The foregoing article attempts to show the difference between the Baptists and the Latter Day Saints. We will now attempt to show the difference between the Baptists and Former Day Saints.

1st.—The Former Day Saints baptize for the remission of sins, Acts ii. 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd.—The Former Day Saints admit all persons indiscriminately to baptism, as soon as they profess faith and repentance, encouraging them to pass through that rite with the promise that great spiritual improvement would follow, Acts ii.38—41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to "get religion" where they could find it.

3rd.—After baptism, the Former Day Saints prayed for and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xix. 6. —The Baptist say, "they regard such summery with as much disgust as all Christians do."

4th.—Having, as they supposed the extraordinary gifts of the Spirit, the Former Day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with Holy Oil. Jas. v. 14, 15. Also to the power of prophecy. First Corinthians from 12th to 14th chapter. It need not be added that, the Baptists stand far removed from "such conceits," and have no part in them; nor any thing pertaining to the gifts and power of God: or to use the Apostle's own words, they have a form of Godliness, denying the power.

5th.—Not satisfied with the Bible as a complete revelation from God, the Former Day Saints have added a volume of several hundred pages (the New Testament), to that Book, which (according to Baptist logic) Moses forbid them to add to, or take from. Deut. iv. 2. But new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. 'The disgust with which the Baptist regard such things, considering them but a melancholy exhibition of human folly and wickedness," separates them to an impassable distance from the Former Day Saints: and how with all these differences the baptists should ever have been thought by themselves, or any body else, to be the church of Christ, is difficult to imagin!

6th.—In order to carry on their strange work, or order of things, the Former Day Saints had two Priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the Higher or Melchesideck Priesthood was to hold the keys of all the spiritual blessings of the Church, as Jesus said, "I give unto thee the keys of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven," &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven.—"To you it is given to know the mysteries of the kingdom,"—to have the heavens opened to them—to commune with the general assembly and church of the firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the mediator of the new covenant. Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the Baptists would insinuate, "did aspire to a dignity which they say, "belongs only to him who is the only Priest for ever after the order of Melchisedeck."

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to show that no two sects can positively differ more widely from each other than do the Baptists and Former Day Saints, —and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honorable body, in the disgrace of that sect which was "every were spoken against." See Acts.

From the Times & Seasons.

The Living God.

There is no subject among men, that engrosses so much time and attention, and at the same time is so little understood, as the being, knowledge, substance, attributes, and disposition of the living God. In the first place, christians and believers in christianity, with a few exceptions believe in one God; or perhaps we should say, in their own language, that the Father Son and Holy Ghost, are one God. But to be obedient unto the truth, we will not thus transgress upon reason, sense and revelation.

It will then be necessary to treat the subject of the living God,' in contra-distinction to a dead God, or one that has, 'no body parts, or passion, and perhaps, it may be well enough to say at the outset, that Mormonism embraces a plurality of Gods, as the apostle said, there were 'Gods many and Lords many.' In doing which, we shall not deny the scripture that has been set apart for this world, allows one God, even Jesus Christ, the very eternal Father of this earth, and if Paul tells the truth,—'by him the worlds were made.

It was probably alluded to by Moses, when the children of Israel were working out their salvation with fear and trembling in the wilderness, at the time that he spake these words: [Diet. v: 23—26.] "And it came to pass when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders. And ye said: Behold, the Lord our God hath shewed us his glory, and greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire as we have, and lived?

The facts embraced in the foregoing verses, destroy the belief of all christendom without remedy. The divines, or in deference, we will say the 'learned clergy,' publish to all people, that' no mau has seen God and live; and that John the Evangelist said. [St. John vi. 46] " Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Again Moses in the before mentioned quotation uses our text, the 'living God;' and who will undertake to say that he meant any other person than Jesus Christ, the holy one of Israel? 'Before Abraham was, I am. 'Oh,' say the learned world, 'the scripture is a mystical matter, we must let it remain, till some commentator fathoms the mystery.' In all probabillity that meant Christ, but their is but one God.

It has been said that troubles never come single and mysteries, in the like manner, rarely meet us one at a time. In Matthew we learn . [Mat. xvi: 13—16,] "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying Whom do men say that I the Son of man am?—And they said, Some say that thou art John the Baptist; some Elias; and other Jeremias, or one of the prophets. He saith unto them; But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God,"

Now two facts, making two wordly mysteries, meet the mind the foregoing passages. Jesus says he is the 'Son of man,' and Peter says, he is the 'Son of the living God.' O, ye great men, and wise men, and ye who wear the sacerdotal robes, how can Jesus have two fathers; or how can the scriptures be true without he has two?—Again how could Moses use the term 'living God,' as the Holy one of Israel, and Peter declare that Christ was the Son of the 'Living God?' This make two 'Living Gods,' because the Savior never once said that he begat himself, or came into the world of his owu accord, or upon his own business; but on the contrary, He came to do the will of his father, who sent him.

What shall we say then, to make Moses', Jesus' and Peter's words true? We will say that Jesus Christ had a father and mother of Spirit, and a father and mother of flesh; and so have all of his brethren and sisters; and that is one reason why he said, 'ye are Gods;' of that Isaish prophesied: (Isa xli; 23) 'Shew the things that are to come hereafter, that we may know that ye are Gods; yea, do good or do evil, that we may be dismayed, and behold it together.' In fact, 'the Gods,' in old time, was common intelligence. Satan, in his first sectarian sermon to Adam and Eve, told them, if they would eat of the forbidden fruit, they should become as 'God,' knowing good and evil.

This is not all: the first line of Genesis, purely translated from the original excluding the first Baith (which was added by the Jews,) would read :—Rosheit (the head) baurau, (brought forth) Eloheim (the Gods) ate (with) hah-shaumahyem (the heavens) re-ate, (and with) hauaurates, (the earth.) In simple English. The Head prought forth the Gods, with the heavens and with the earth. The 'Head' must have meant the 'living God.' or Head God Christ is our head. The term 'Eloheim,' plural of Eloha, or ale, is used alike in the first chapter of Genesis, for the creation, and the quotation of Satan. In the second chapter, and forth verse, we have this remarkable history: "These are the generations of the heavens and of the earth, when they were brought forth; in the day that the Lord of the Gods made earth and heaven.' The Hebrew reads so.

Truly Jesus Christ created the worlds and is the Lord of Lords, and as the Psalmist said: 'Judges among the Gods.' Then Moses might have said with propriety, he the 'living God,' and Christ, speaking of the flesh could say;—I am the son of man, and Peter enligtened by the Holy Ghost;—Thou art the Son of the Living God, meaning our Father in heaven, who is the Father of all spirits, and who with Jesus Christ, his first begotten son, and the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the first presidency of this system, and eternity. But they are as much three disinct persons as the sun, moon and earth are three different bodies.

And again the twelve 'kingdoms' which are under, the above mentioned presidency of the Father, Son, and Holy Ghost are governed by the same rules, and destined to the same honor; (Book D. C, page 135 § 13.) For "behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance, and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third saying, I will visit you and; unto the fourth, and so on unto the twelvth."

Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of Lords, and king of kings, must have a noble race in the heavens, or upon the earth, or he can never be as great in power, dominion might, and authority as the scriptures declare. But hear; the mystery is solved. John says: (Rev. xiv:1.) And I looked, and lo, a Lamb stood on the mount Sion, and with him an huudred forty and four thousand, having his Father's name written in their foreheads.'

'Their Fathers name,' bless me! that is GOD! Well done for Mormonism; one hundred and forty four thousand Gods, among the tribes of Israel, and, two living Gods, and the Holy Ghost for this world! Such knowledge is too wonderful for men, unless they possess the spirit of the Gods. It unravels the little mysteries which like a fog, hid the serene atmosphere of heaven, and looks from world to world; from system to system; from universe to universe; and from eternity, to eternity, where, in each and all, there is a presidency of Gods, and Gods many, and Lords many; and from time to time, or from eternity to eternity, Jesus Christ shall bring in another world regulated and saved as this will be when he delivers it up to the Father; and God becomes all in all. 'And,' John the Revelator said; (xxii 3 4.) 'there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads.

'His name in their foreheads,' undoubtedly means 'God' on the front of their crowns, for when all things are created new in the celestial kingdom, the servants of God, innumerable multitudes are crowned, and are perfect men and women in the Lord, one in glory, one in knowledge, and one in image, they are like Christ, and he is like God, then O, then; they are all 'Living Gods,' having passed from Death unto Life, and possess the power of eternal lives.

For the Prophet.

Reflections on the late Trial of an Episcopal Bishop.

O! think! think! think!
What a wonderous kink,
The Gentiles have got in.
If a man should whistle, or should wink,
They'll count it for great sin.

They strain at a gnat,
Whether lean or fat;
And swallow an elephant.
One may cheat or lie, or this, or that,
But a SMILE they must recant.

Behold what a life!
What a dreatful life,
A parson has to live;
With a heart brim full of bitter strife,
Their face must still decieve.

Or if they think,
Of a lovely pink,
A violet or a rose;
They must neither smile, nor speak, nor wink,
Their passion to disclose.

To talk of LOVE,
They must look above,
The object still below:
Entwine the serpent with the dove,
Or "ONDERDONKED" they go.

A. E.

From the Nauvoo Neighbor.

Nauvoo Going Ahead.

The articles specified in the card below can be had at the Manufactory on shortnotice. We also understand that the cumpany will start a large supply of various articles (Manufactured in Nauvoo,) to Galena, and the intermediate towns, and also below as far as New Orleans, Warsaw excepted, in the course of a week or so, several associations have cummenced business, and the case in hand is, 'Nauvoo goes ahead.'

NAUVOO MANUFACTURING ASSOCIATION:

Manufactured by the Nauvoo Coach and Carriage Manufacturing Association on Water street in the city of Nauvoo, opposite Gen. Joseph Smith's store the following articles, to wit:—Coaches, Omnibuses, Chariotees, Chaises, Cabs, Barouches, Buggies and Buggy Wagons, Hearses, Sportsmens' Trotting Waggons, two and one horse Lumber Waggons, Ox and Horse Carts, Ploughs, Scythe Snaths, Pitch Forks, Rakes, Carding and Treshing Machines, Horse-Powers, Railroad Cars, and many other articles too numerous to mention, sold as cheap as can be purchased in any eastern market. All orders must be post-paid, and addressed to GEO. W. HARRIS, Esquire, President of the Association.

Latter Day Saints,

Look out.

We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property in the front rank of the market, will do well to forward us a full description of the same, not neglecting the advantages in marketing, and the lowest terms of sale; and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which will be but very small.

This institution will be the means of placing, the property of those who avail themselves of this adantage, in front of the market, as there are thousands passing and repassing through this city, in pursuit of property, from all parts of the world; and this establishment will soon be generally known, and become a regular depot for land seekers, and we shall be furnished with every information to put them on the right track.—So brethren make no delay in sending a description of your property and terms of sale, and we will do all in our power for you. All letters must be addressed to S. Brannan, (post paid,) No. 7 Spruce St. N.Y.

S. BRANNAN.

NEW YORK & HAVRE PACKETS.

LINE—To sail from New York on the 8th 16th, 24th, and from Havre on the 1st 8th and the 24th every month, as follows viz.

		From N. York.	From Havre.
ARGO,	C. Anthony, Jr.,	March 8	April 24
		July 8	Aug. 24
		Nov. 8	Dec. 24
FRANCOIS 1st,	Ainsworth,	March 16	May 1
		July 16	Sept. 1
		Nov. 16	Jan. 1
BURGUNDY,	Fred Johnson.	March 24	May 8
		July 24	Sept. 8
		Nov. 24	Jan. 8
EMERALD,	Howe,	April 8	May 24
		Aug. 8	Sept. 24
		Dec. 8	Jan. 24
RHONE,	J. A. Wotton,	April 16	June 1
		Aug. 16	Oct. 1
		Dec. 16	Feb. 1
VILLE DE LYON,	C. Stoddard,	April 24	June 8
		Aug. 24	Oct. 8
		Dec. 24	Feb. 8
ALBANY,	Watson,	May 8	June 24
		Sept. 8	Oct. 24
		Jan. 8	Feb. 24
SYLLY EDR	L. Weiderholdt,	May 16	July 1
		Sept. 16	Nov. 1
		Jan. 16	March 1
LOUIS PHILLIPPE,	J. Castofi,	May 24	July 8
		Sept. 24	Nov. 8
		Jan. 24	March 8
DUCHESS D'ORLEANS,	Saywen & [illegible] Capt.	June 8	July 24
		Oct. 8	Nov. 24
		Feb. 8	March 24
SULLY,	W. C. Thompson,	June 16	August 1
		Oct. 16	Dec. 1
		Feb. 16	April 1
IOWA,	W. W. Pell,	June 24	Aug. 1
		Oct. 24	Dec. 8
		Feb. 24	April 8

ECCALEOBION.

EGGS HATCHED BY STEAM, IN PRESENCE OF VISITORS!

THIS NOVEL EXHIBITION, SO AMUSING AS well as instructing, is now open at 285 Broadway, from 9 o'clock, A. M. until 7 P. M.

The object of this Exhibition, so novel in New-York, is to gratify the scientific and curious, by affording them an opportunity of witnessing the wonderful process of the developement of animal organization, and more especially to prepare the way for supplying our market with Poultry of a superior quality, and at less than half the present rates. So that the poor even, to whom it is now denied, may become partakers of the luxury.

The apparatus here used for incubating, may be said to be perfect, and is more sure of Hatching Eggs than any bird It is a material improvement upon the Eccaleobion, which has afforded satisfaction and delight to millions of visiters, at the Exhibition Rooms in Pall-Mall and Piccadilly, London, and is emphatically a triumph of Art over nature

Ladies are particularly informed, that while this exhibition cannot fail to please, there is nothing in it, in the least degree, offensive to the most refined and delicate mind Gentlemen of Science and of the medical profession, on payment of $5. may have a card of admission for 21 days, and the privilege of breaking an egg each day.

Admittance Twenty-Five Cents.

CHILDREN Half Price A liberal allowance made to Schools that attend in a body Eggs Broken on application, at 12½ cents each. Young Chickens sold as curiosities, at 12½ cents. Pamphlets, Explanatory and Treating upon the management of Poultry generally, 6 cents.

my25:c]

NATIONAL FIRE INSURANCE COMPANY.—Office No 49 Wall st —Directors: Messrs John Brouwer, Samuel S Doughty, Wm. G Ward, John F Mackie, Stephen Holt, John Newhouse, Philip W. Engs, Marcus Spring, Wm S Slocum, Jacob Miller, Wm W Campbell, John F Butterworth, JOHN BROUWER, President—Joseph W Savage, Sec'y.

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Cut and made in the most fashionable style by

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Mrs. McA. has had many years' experience in this business, and worked for many of the most respectable families in Boston, who can testify to her success in this line of business. She respectfully solicits a continuation of patronage from her friends and the public..

Boston, Oct. 12th, 1844.

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.

BOSTON, Oct 19th, 1844.

WM. A. LIVINGSTON & CO'S

NEW-YORK & PHILADELPHIA,

AND

SOUTHERN & WESTERN

DAILY PACKAGE EXPRESS.

The Subscribers have made arrangements to forward with the utmost rapidity and at moderate charges, boxes, bundles, packages specie, bank notes, samples valuable papers, &c

TO AND FROM NEW YORK AND PHILADELPHIA,

They beg leave, also, to state, that they forward to the following places south and West of Philadelphia, by the same Exclusive Express Cars that other Express Lines in this city do, with equal speed, and at as low rates, viz.

Baltimore,	Norfolk,	Charleston.
Wheeling,	St Louis,	Washington, D. C.
Portsmouth.	Savannah,	Pittsburgh,
Fredericksburgh, Va.	Petersburg,	Augusta, Ga.
Cincinnati,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The EXPRESS for the SOUTH and WEST will leave Office No. 3 WALL ST. at quarter to 3 and at half past 4 o'clock P. M.

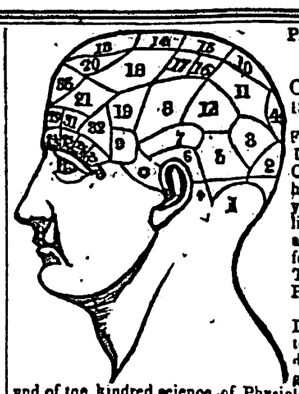
NEW YORK, Sept. 1844.

W. A. LIVINGSTON & CO.

EXPRESS FORWARDERS.

☞ This Express is run so as to forward through Messrs HARNDEN & Co's Eastern & European Express; also through Messrs. LIVINGSTON, WELLS & POMEROY's Albany Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W.A. LIVINGSTON, 43 South Third St. Philadelphia.



PHRENOLOGICAL WORKS

FOR SALE BY

O. S. FOWLER,

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FOWLER'S PRACTICAL PHRENOLOGY, A Work which has now been eight years before the public, so that its merits are allowed to speak for themselves.

THE AMERICAN PHRENOLOGICAL JOURNAL,

Devoted exclusively to the exposition and defence of Phrenology and its bearing, and of the kindred science of Physiology and Magnetism, as far as they can bear on it; embracing the clearest, and yet the most condensed and also practical view of Phrenology and its bearings on health, happiness, virtue, religion, human improvement, and the reforms now in progress, anywhere to be found. Monthly, 24 or 32 pages, at $1 per year, or three copies $2; five copies for $3; nine copies for $5 or twenty copies for $10. In all cases in ADVANCE, POST PAID.

EDUCTION AND SELF-IMPROVENFNT, PHYSICAL MORAL, AND INTELLETUAL:

Founded on Phrenology and Physiology: or, GOOD HEADS AND BODIES, and how to make them good, both in children and one's self, by showing how to enlarge the defective, and diminish the excessive; including the moral training and government of children, without the rod. This work expounding the principal laws of virtue, or conditions of happiness, and shows how to fulfil them.

INTELLECTUAL IMPROVEMENT;

Or, how to CULTIVATE THE MEMORY; EXPAND AND STRENGTHEN THE INTELLECT, and conduct the intellectual education of children; in which is pointed out a new and more excellent way to intellectual attainments than our common schoolsand, seats of learning now furnish—a work of great value and importance to parents, teachers, and all who desire to know how to improve their intellects.

HEREDITARY DESCENT; ITS LAWS AND FACTS

Or, the Transmission of Qualities, Physical, Intellectual and Moral, from parents to their offsprings, through successive generations; including directions for forming such matrimonial alliances as will secure whatever qualities in children may be desired; with hints to mothers during pregnancy—a work which every young married pair should possess; as indeed should all who design to form the matrimonial relations. To improve mankind, we must begin with the GERM Education bestowed upon a good physical and moral basis, will be v[illegible] productive than that expended upon a barren [illegible] though have parents slept over this subject. W[illegible] attempted elucidation of it, was a comparative failure. In this work it is treated—as none but a practical Phrenologist CAN treat it—CIENTIFICALLY; a vast many most important principles being stated, and all supported by a mass of facts absolutely overwhelming A most useful work, and a rare intellectual treat—p.p 270, and a genealogical table with blank paper, for recording family likenesses.

PHRENOLOGY APPLIED TO MATRIMONY.

Or to the selection of CONGENIAL COMPANIONS FOR LIFE including *directions to the married*, or living together affectionately and happily. The cautions it administers to the young; the hints it furnishes in regard to conducting courtship, as well as its scientific exposition of man's social nature and relations, as well as of the laws that govern them, render it most interesting and most useful.

NATURAL RELIGION:

Or, The NATURAL THEORY of Phrenology; its aspect on revelation, and its general harmony with it; including answers to the objections, that Phrenology favors Fatalism, Materialism, and Infidelity, and is opposed to a change of heart;—A Work in which the PRIMARY ELEMENTS of man's moral nature are fully analyzed, and therewith the religious *doctrines* taught, and the *duties* required by man's nature and constitution; sectarianism accounted for, and exposed; and the general tenor of the Bible doctrines sustained. Religion is as much a science as mathamatics It is as much governed by fixed principles and immutable laws. Nor are these laws beyond the ken of man. They are written upon his nature. Phrenology unfolds that nature, and, therewith, the whole code of doctrines dependent thereon, and duties required thereby.

PHRENOLOGY APPLIED TO TEMPERANCE.

A scientific exposition of the physiological effects of alcoholic liquors upon the human constitution, and especially upon the animal propensities. It expounds some Physiological laws of great intrinsic value, and applies them to temperance with tremendious effect. It has been regarded by many as the strongest temperance document put forth.

TIGHT-LACING; Or, Evils of compressing the Organs of Animal Life.

In Press, and soon to be Published, a Work on

PHYSIOLOGY, ANIMAL AND MENTAL

Or, the effects of different organizations and conditions of the body upon the character and mental manifestations; including health—its conditions, and the means of preserving and restoring it, without medicine, and also diet regimens, habits, and their effects on mind, &c. The reciprocal influences of various physiological organizations and manifestations upon the mind, is a department never fully presented; and yet its importance is vastly underrated. The Author hopes to present some principles of Physiology vitally important, but usually overlooked.

THE PHRENOLOGICAL ALMANAC for 1840, 1841, 1842, 1843, and 1844, (1845 will soon be published,) containing many interesting and valuable facts amply illustrated with cuts, including likenesses, and short biographies, of distinguished men. The *reading* matter of the old Almanacs is as good as it ever was, and worth many times its cost—25 cents per set.

*** SUBSCRIBERS to the MAGNET can receive that Work through our office. It is now well conducted by P. P. Good, 138 Fulton-Street. More about this Work elsewhere.

☞ Editors who copy all or either of these advertisements, shall receive a copy of the Work or Works advertised—they sending a paper (marked) containing the same, to the Am. Phren. Journal Office.

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FOWLERS PHRENOLOGICAL CABINET

5 IN CLINTON HALL, No. 131 NASSAU STREET.

GENTLEMEN AND LADIES, who may desire to become better acquainted with themselves,—their true natural endowments, for natural, moral, and intelectual enjoyments or improvement, are respectfully informed, that a favorable opportunity is at all times freely given at the above cabinet.

Although Mr. Fowler himself will be absent from the city for a short time, every attention will be cheerfully rendered by agent Mr S. R. WELLS, whose publick double test examinations have accorded so perfectly with those of Mr. Fowler, that every confidence may be reposed in his professional ability as a delineator of character. Subscriptions for the American Phrenological Journal received, orders for BOOKS and BUSTS will be punctualy attended to. [m15:c

FARMS FOR SALE —Valuable Farms for sale in the neighborhood of Ganeva, Batavia, Buffalo, Hamburgh, Wales, &c., in this State Likewise on Long Island

They will be sold for cash or a part bond and mortgage, and some in exchange for unincumbered city property. Apply at No 30 Binest, back office, over the Bank Coffee House.

PIAN FORTES, PIANO FORTES—J ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring and Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty five dollars upwards Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—c

BOOK & JOB Printing, neatly executed on the most favorable terms at the "Prophet" office, No. 7 Spruce

OLD ESTABLISHED

PASSAGE OFFICE,

100 Pine-street, corner of South-street

The Subscriber begs leave to call the attention of his friends and the public in general, to the following arrangements for 1844, for the purpose of bringing out Cabin, second Cabin, and Steerage Passengers by the following REGULAR PACKET SHIPS TO AND FROM LIVERPOOL.

Ships' Names.	Captains.	Days of Sailing from New-York.		
G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan. 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 55	" 25
Sihph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

IRELAND { The Provincial Bank, and branches. / The Ulster Bank, do. / The National Bank, do.

All Drafts payable at sight, at either of the above banks their branches or agencies.

ENGLAND, { Messrs. Spooner, Atwood & Co. bankers, London. / P. W. Byrnes, & Co. Liverpool.

Passengers can also be engaged from Liverpool to Philadelphia, Boston, and Baltimore, by the regular packet ships, on application being made personally, or by letter, (post paid, addressed to

JOSEPH McMURRAY.

100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T Gough, Esq.
In Toronto, U. C. Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greatest punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S —Free passage can also be secured from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

JOSEPH McMURRAY,

160 Pine street, New York.

Gives drafts in sums to suit applicants

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PROVINCIAL BANK OF IRELAND.

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Cork,	Bainbridge,
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Wexford,	Lurgan,
Belfast,	Omagh,
Waterford,	Dungannon,
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Monaghan.	

ENGLAND.

SPOONER, ATWOOD & Co., Bankers, London.

Payable in every town in Great Britain

REGULAR MAIL LINE FOR PROVIDENCE AND BOSTON,

VIA STONINGTON AND NEWPORT.

Composed of the following superior Steamers, running in connection with the Stonington, and Boston and Providence Railroads:

The MASSACHUSETTS, Captain Comstock,
RHODE ISLAND, " Thayer,
NARRAGANSETT, " Woolsey,
MOHEGAN, "

daily, Sundays excepted, from Battery Place, pier No.1, N. River.

ARRANGEMENTS.

The MASSACHUSETTS, Capt. Comstock, on Mondays. Thursdays and Saturdays, at 5 o'clock, P. M.

The RHODE ISLAND, Captain Thayer, on Tuesdays, Thursdays and Saturdays, at 5 o'clock, P. M.

Passengers on the arrival of the steamer at Stonington, will be immediately forwarded in the splendid and commodious Cars of the Railroads to Providence and Boston.

The above steamers have been thoroughly equipped, and prepared to promote celerity of travel, and the comfort and security of passengers, and not surpassed by any in the United States.

For passage, or freight, which is taken at very reduced rates, apply on board at north side of pier No. 1, No. 22 Broadway, or office of Saml Devesy, freight agent, on the wharf.

Tickets for the route, and steamer's berths, can be secured on board, or at the office of Harnden & Co. No. 3 Wall street.

☞ The steamboat IOLAS, is now running daily between Providence and Newport.

A steamer is now preparing for the accommodation of the Newport travel, which will shortly make the connection regularly between that place and Stonington.

PRINTERS' FURNISHING WARE HOUSE, NO 32 ANN STREET, N. Y.—WELLS & WEBB inform the Printers of the United States, that in addition to the manufacture of Wood Type, Cases, Stands, Furniture, Galleys, &c. &c., they have opened a large Warehouse for the sale of NEW AND SECOND HAND PRINTING MATERIALS, and every article necessary for a PRINTING OFFICE.

They have now on hand, and constantly receiving from Printers and Stereotypers, all kinds and sizes of type, used for Newspaper, Book and Job Printing, as also all other requisites for a Printing Establishment. They also supply orders for new type, from every respectable Foundry in the Union, at the lowest manufacturer's prices.

Printers about establishing themselves in business, or who wish to renew their fonts of type, or exchange their presses, or other materials for other sizes or kinds, will find it greatly to their advantage to call on them before purchasing elsewhere, as they will always have on hand, most of the leading articles, second hand, answering nearly or quite as well as new, and at a saving of from 25 to 50 per cent.

They keep constantly on hand a supply of Printing Ink, of Prout and Mather's manufacture, from the cheapest to finest quality; also colored Inks of every description

W. & W. are the Sole Agents for the Northern, Middle and Western States and Canada, for the sale of KNEELAND'S PATENT CARD PRINTING ENGINE, which we believe to be equal if not superior to any Machine Press yet invented. We feel confident that a trial of the above Press will give the most entire satisfaction.

They are also Agents for the sale Koverman's Enamelled and Pearl Surface Cards, which they will sell as low as can be purchased in the city.

They still continue to manufacture, and are generally supplied with all sizes of their WOOD TYPE, of which they are the original manufacturers, and which still maintains its reputation for superiority over all competitors and *attempted imitators*.

☞ Publishers of Newspapers in the U S and Canada, giving the above *three* insertions by the first of July next, and sending us one copy of their paper containing it will be entitled to the payment of their bills on purchasing four times the amount.

New-York, May 19, 1844. m18:c

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

G. C. ALLEN, Importers of Watches and Jewelry,
Wholesale and retail, 30 Wall st, up stairs.—je—c

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft, 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 15 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
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W. H Cook, Buffalo, N Y.
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m13 tf HARNDEN & CO.

SPRING ARRANGEMENT—1844.

IMPORTANT TO SOUTHEN TRAVELLERS.

THE RAIL ROAD BRIDGE AT THE ROANOKE COMPLETED,

ON THE GREAT SOUTHERN MAIL ROUTE,

VIA WASHINGTON CITY, RICHMOND, PETERSBURG AND WELDON, AND THE ONLY DAILY LINE TO CHARLESTON, S C, DIRECT TO NEW ORLEANS.

(24 Hours in advance of the Bay Line.)

TRAVELLERS going South are informed that the connexion between the Petersburg and Wilmington Railroads at Weldon, including the Petersburg Company's Bridge at the Roanoke is completed, so that travellers going South by the Great Mail Route, via Washington, Richmond and Petersburg, will be transferred at Weldon immediately from the cars of the Petersburg to those of the Wilmington Railroad Company, thereby ridding the Great Mail route of its only exceptionable feature, whilst it is equally cheap, and for EXPEDITION, SECURITY AND CERTAINTY, it has great advantages over the day line.

The following unrivalled schedules are now run on this line.

FAST MAIL LINE.

Leave N. Y. at 9 A M Arrive in Philadelphia at 3 P M.
Leave Phila at 4 P M. arrive in Baltimore at 1 A M.
Leave Balt. at 2 A.M. arrive in Washington at 5 A.M.
Leave Wash. at 6 A M. arrive in Fred'ksburg, at 11 A M.
Leave Fred'kg at 11 A M. arrive in Rich. Va. at 2½ P M.
Leave Rich. at 4 P M. arrive in Petersburg, Va 6 P M.
Leave Peters'g at 6½ P.M arrive in Wel. N C at 1½ P.M.
Leave Weldon at 2 A.M. arrive in Wil., N.C. at 2 P.M.
Leave Wil., at 2 P M. arrive in Charleston, S.C. at 8 A M.

*Passengers by this Line will reach Petersburg in seventeen hours, and Charleston, S C., in fifty-two hours after leaving Baltimore, including all stoppages, and have the advantage of avoiding any detention at Weldon, on the Roanoke, one of the most unhealthy places in the southern country, where passengers by the Bay Line, arriving as they always do, fourteen hours after the fast mail line of the samd day, are delayed ten hours until that of the next day.

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Leave N.Y. at 5 P.M. arrive in Philadelphia at 11 P.M.
Leave Phila. at 6½ A.M. arrive in Baltimore at 2 P M.
Leave Balt. at 4 P.M. arrive in Washington at 6 P M.
Leave Wash. at 6 A.M. passing through Fredericksburg and Rickmond, and arriving in Petersburg, to sup, passing from Philadelphia to Richmond and Petersburg, Va. by day light.

Passengers by this line have the advantage of passing the evening and night in Washington, and yet reach Charleston as early as those leaving Baltimore at the same time by the Bay Line, these last being obliged to lie over at Weldon until their arrival.

☞ For further information and "through tickets" apply at our Southern Ticket Office adjoining the Baltimore and Ohio Rail Road Office, Pratt st., Baltimore.

STOCKTON & FALL.

Southern Travellers taking "Through Tickets," can stop as long as they may desire at Washington, Richmond and Petersburg, and resume their seats.

m18] H. J. ROGERS, Ticket Agent.

TRANSPORTATION FOR CHICAGO, LAKE ERIE LAKE ONTARIO, VIA OSWEGO.

THE NEW YORK, UTICA AND OSWEGO LINE OF LAKE BOATS will receive goods daily at middle pier Coenties slip, New York, for any ports on Lake Michigan, Lake Erie, Lake Ontario, or River St. Lawrence.

No transhipment between New York and Oswego.

This line is composed of the first class of Lake boats, and is connected at Oswego with the

CHICAGO LINE OF STEAM PROPELLERS,

with a Line of FIFTEEN SCHOONERS, running to ports on Lake Erie; and with the new and elegant steamboats Lady of the Lake and Rochester, running on Lake Ontario and the river St. Lawrence.

This line is also connected with a line of boats on the Wabash Canal and Ohio Canal, forming an unbroken communication from New York to Lafayette, Indiana, and from New York to Portsmouth, Ohio.

Shipments by this line are insured to Oswego, and on the Wabash Canal only, except by special contract.

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PEASE & ALLEN, Cleveland, Ohio,
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m18:c]

WILSON'S REAL ESTATE AND LOAN OFFICE.

for the private and public sale, hiring, letting and exchanging of houses, stores, farms, &c. For collecting rents, and for taking the general agency and supervision of real estate. Also for the superintendance of erecting and repairing of buildings. Persons having property to sell, exchange or let, will find it to their advantage to apply at this office. All property registered in this office, will, if required, be advertised, and if not sold at private sale, it will if desired, be offered at public auction. He will also attend to the effecting insurance, obtaining and loaning of money on bond and mortgage. Individuals or companies, requiring an agent to take charge of their estate, may depend on having it faithfully and economically managed. Persons wishing to hire, purchase or exchange property, or invest money, can most generally be accomodated. Persons residing at a distance, desirous to sell or purchase real estate by sending a description of the property, will receive immediate attention. All letters must be post-paid and addressed to JOHN C. WILSON,

je—c. No. 1 Nassau street, N

MORMON BOOKS

FOR SALE AT THE PROPHET OFFICE NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—

P. P. Pratts Reply to Leroy Souderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthoo
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition
Address to the People of the United States.
Gospel Light, No. 2.

Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTION by the State of MISSOURI: with the peculiar views of Joseph Smith in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria, The Fountain of Knowledge; Immortality the Body, and Intelligence and Affection by P P. P[illegible]T. Price 25 cents each or 20 dollars per hundred. To [illegible] had at the Prophet office.

TESTAMENT THE TWELVE PATRIARCHS, the Sons of Ja[illegible] is most respectfully dedicated to my well-beloved Brot[illegible], John Albitson, Patriarch in the Church of Latter Day Saints: As a token of respect and esteem for his services and unwearied zeal in the cause of God in this the Evening of Time. By his Brother in Christ, SAMUEL DOWNES.

THE "BIBLE OF NATURE," 2v. 1200 pages, price $1.25

THE ELEMENTS OF ANIMAL MAGNETISM, by a Practical Magnetiser, price 12½ cts.

Guide to forming and conducting Lyceums, Debating Societies, with outlines of discussions, essay, &c. by Charles Morley, price 3s. for sale at the Office of the "[illegible]

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt Published at Manchester, England. For Sale at the Prophet Office.

EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

being a divinely inspired record, written by the FOREFATHERS OF THE NATIVES whom we call INDIANS, (who are a remnant of the tribe of Joseph,) and hid in the earth, but come forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted—to which is added

A Proclamation and Warning

TO THE

GENTILES, WHO INHABIT AMERICA

BY CHAS. THOMPSON,

Minister of the Gospel.

BOOK AND JOB PRINTING.

JOHN GOOCH.

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH, MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN, PUB. Surely the Lord God will do nothing, but he reveaileth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED.

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'THE PROPHET'
IS PUBLISHED EVERY SATURDAY BY
S. BRANNAN.
AT NO. 7 SPRUCE STREET N. Y.
AT TWO DOLLARS PER ANNUM.

From the Millennial Star.

The true God and his worship contrasted with idolatry.

In the midst of the grossest darkness and idolatry, and while the sectarian world arround us are engaged in the worship of almost innumerable immaginary Gods, it is of the most importance that we come to the knowledge of the true God, and learn to worship him in spirit and in truth.

Therefore, we must learn in the first place who the true God is; and secondly, what kind of worship he requires.

The Church of England, the Methodist, and, I believe, the Church of Scotland, in their several articles of Religion, describe a God "without body, parts, or passions."

Now of all the species of idolatry ever invented by superstition and priestcraft, in either ancient or modern times, we do think this caps the climax. Indeed it can hardly be said to be idolatry, for strictly speaking it amounts to Atheism. It is as much as to say, there is a God, and yet he does not exist; or there is a being, and there is no being; for reason teaches us that that being or thing which has a whole must have parts, for the whole is made up of parts. Therefore, to speak of a being or thing, and assert that it is, and that it has neither body or parts, is as much as to say that it has no whole, and if it has no whole it does not exist, and therefore it is not.

But this God of half the Christian world, or rather this God and no God, is as contrary to Scripture as to reason and common sense. The Old and New Testament every where reveales a God with body, parts, and passions. The following are a few of the many texts which speak of his body and parts:—

Image.—Gen. 1st, 27th
Eyes.—Prov. xv. 3rd.
Mouth.—Isaiah. lv. 11th.
Nose.—Isaiah. lxv. 5th.
Lips and Tongue.—Isaiah. xxx. 27th.
Ear.—2d Kings xix. 16th.
Soles of his feet.—Ezekiel xliii. 7th.
Arm.—Jeremiah xxi. 5th.
Finger.—Exod. xxxi. 18th.
Fingers.—Psalms viii. 3rd.
Loines.—Exek. i. 27th.
Heart.—Gen. vi. 6th.
Nostrils.—Exod. xv. 8th.
Hands. face, and back parts.—Exod. xxxiii. 22nd.

The foregoing abundantly shows that the Father of our Lord Jesus Christ had both body and parts, to say nothing of Jesus Christ, who actualy assended into heaven, and is seated at the right hand of God, with flesh and bones. Hence, what can we say of this sectarian "God without body, parts, or passions!!!" as compared with Jehovah and Jesus Christ, or with Scripture and reason?

Let us compare it with other systems of idolatry, and see if this God is equal to the several Pagan Gods.

The Pagan gods are in Scripture described as having "eyes, but they see not," but this God has no eyes, let alone seeing; "ears have they, but they hear not," but this God has no ears; "hands have they, but they handle not," but this God has no hands; "feet have they, but they walk not," but this God has no feet!!

Now we would earnestly exhort our readers to neither love, serve, nor fear the God of the Church of England, the Scotch, or the Methodists, as revealed in their articles of religion, for he can neither see, hear, speak, think, or walk; he can neither harm us nor do us any good; he can neither love us nor hate us; and for our part we have no reverence or respect for him, to say nothing of veneration. And as for his power we defy it to harm us. In short, let us fear none but the living and true God, and him only let us serve.

But while on the subject of idolatry let us for a moment look at the manner in which this imaginary God is worshiped by his votaries.

In the Book of Common Prayer, under the head of Morning Prayer, and also Evening Prayer, to be used by the minister and whole congregation every morning and evening throughout the year, we have these words addressed to the strange god described above:—

"We have left undon those things which we ought to have done, and we have done those things which we ought not to have done."

Now for a true penitent to make such a confession once, twice or thrice in his life, when he really feels sensible of it; and purpose to do differently, is well; but for a whole congregation to make a practice of saying this daily during their lives is really the height of mockery and folly. In order fully to comprehend this absurdity let us suppose, for instance we have a servant, who comes to us and says, I have left undon the duties which you required of me, and have done the things which you forbade me to do. Now, the master surprised to hear this, would perhaps reprove, but finally forgive his servant for once or twice, seeing he appears sensible of his wrong, and manifests a disposition to do better. But what must be the master's surprise when this is repeated time after time, till he suspects his servant has all this time been mocking him! And how must his surprise increase when, on looking over the written rules of his servant, he finds one which reads thus:—"This servant shall go to his master every morning and evening throughout the year, and shall say, master I have left undon those things which I ought to have done, and have done those things which I ought not." This rule either compell the servant to lie to his master, and bare false witness against himself, or else on the other hand to continue in his wicked course during his whole life. In either case it is adding falsehood and hypocracy to his other sins; therefore, for all these confessions he must receive the greater condemnation. And so it would be with the true God, who requires true worship. But what a consolation it must be to those people to reflect that their God has neither body, parts, eyes or ears; therefore as he can neither hear nor see, this kind of worship will answer as well as any other.

Now, the true God commands his worshipers, saying, "When ye pray use not vain repetitions, as the heathen do, for they think that they shall be herd for their much speaking; be not ye therefore like unto them."

But the formes of the Church of England command, in the Book of Common Prayer, under the head of "Litany," that the name of Deity be repeated at least fifty-two times in one prayer, and this prayer to be repeated on Sundays, Wednesdays, and, Fridays of each week, and at such other times as the ordinary shall command. This would amount at least to two hundred times a year. Multiply two hundred by fifty-two, and it makes just ten thousand and four hundred repetitions in one year, of which the following are a specimin—

O God the Father of heaven, have mercy upon us miserable sinners.

O God the Father of heaven, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Holy Ghost, &c. have mercy upon us miserable sinners.

O God the Holy Ghost, &c, have mercy upon us miserable sinners.

O Holy, Blessed, and Glorious Trinity, three persons and one God, have mercy upon us miserable sinners.

O Holy, Blessed, and Glorious Trinity, three persons and one God, have mercy upon us miserable sinners.

Then follows

Good Lord deliver us;
Good Lord deliver us;

nine times repeated.

We beseech thee to hear us good Lord,
We beseech thee to hear us good Lord,

repeated twenty-two times; after which is the following:—

O Lamb of God, have mercy upon us.
O Christ hear us.
O Christ hear us.
Lord have mercy upon us.
Lord have mercy upon us.
Christ have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.

After this follows the Lord's prayer, and then another long prayer, and still another, and then a grace or blessing and here endeth the Litany.

Now, if their God (like Baal) was asleep, this importunity would be apt to awaken him, at least he would have his nap out before it was through. If he was talking with some one, of course he would get through ere this service was done.—Or if he was gone a journey, he would have time to get home again in season to hear it, and in either case he would doubtless answer them, in order to get rid of them lest they should weary him.

But as their God can neither go a journey, nor hear, nor converse, having neither foot, tongue, nor ears, their repetitions must be in vain, unless it is to kill him, or to charm themselves with the music of their own voices. But then, they have one advantage after all, and that is this,—that if this worship does not please their God, it will not offend him, nor make him anger as he has no passions.

We will now notice one more instance of this kind of Prayer in the Book of Common Prayer, a subject entitled "Order of visiting the Sick."

The minister shall visit the sick person and in his presence make 36 distinct requests of God, each of which are laid down in full, and not one of the whole thirty-six requests touch the case of the sick person's bodily infirmities at to praying that he may be healed.

Daily bread is prayed for—thy kingdom come is prayed for—defence against enemies, in short, any thing but cumming to the point, which is necessary, viz., Lord heal this sick person, through faith, in the name of Jesus Christ.

Now, what would be thought of a child who, when he wanted a piece of bread, would come to his mother and ask for a needle, a pin, a chair, a stand, a watch, a ring, a pair of gloves, a hammer, a saw, a chisel, a toy, and so on, to thirty-six different articles, and last of all never mention the bread. Think! why, the alarm would go abroad that the child was out of its wits, and in a high state of derangement. And so we should think of the man who comes to see a person groaning under disease, and kneeling by his bed-side forgets what he needs, and asks for every thing else.

But here, too, we can excuse the people who worship the God without body or parts, as they must be sensible this course will answer the purpose as well as any other. It will perhaps amuse the sick, and leave him more cheereful; while at the same time it cannot offend a passionless God, who never hears it.

We might turn for a moment from the Prayer Book, and call the attention of our readers to some of the prayer-meetings of the Methodists and others, where one would hear, "Lord convert souls; save souls, Lord; now, Lord; Lord, just now; send the power, Lord; Lord, send the power; right down upon them—down upon them;" and these and many other things repeated in the wildest confusion many hundred times in one night; but the heart sickens at the thought of human folly, weakness, and superstition, as it really exists in these popular systems of the present day, yea, the time runs away from the comtemplation with the utmost disgust towards the principles, and with the highest degree of pity and compassion for its ignorant and unthinking votaries.

Let us now inquire after the true God and after the manner of worshiping him.

The eternal Jehovah has revealed himself to man as enthroned in the heavens, while the earth is his footstool, and Jesus Christ as his Son seated at his right hand as a mediator, while the spirit of truth, proceeding from the Father and the Son, fills immensity, comprehends all things, and is the light, life, and spirit of all things, and the law by which they are governed, and by which they move and have their being. This God has ears to hear, eyes to see, and a mouth to speak; his arm is not shortened that he cannot save, neither is he destitute of power to deliver.

He created the worlds. He stopped the mouths of lions. He quenched the violence of fire. He multiplied the widow's meal and oil. He overturned kingdoms, and defended his people.—He divided the sea. He rained down manna. He smote the rock and water gushed out. He healed the sick and raised the dead. He is unchangeably the same, yesterday, to-day, and for ever; and he has promised to hear and answer those who worship him in spirit and in truth.

No eloquence of speach, or flowery compositian can charm his ear or prevail with him. No vian repetition or round of forms and ceremonios can gain his favor. No unmeaning speaches or hypocritical sounds can influence him, or gain his smiles. He requires simple truth and real sincerity in all that we say before him. "In vain we worship him teaching for doctrine the commandments of men." In vain we call upon him, but do not the things which he says.

In vain we say, Lord, Lord, while we leave undon the things which we ought to do, and do the things we ought not,

In his holy presence, the solemn assemblies, the new moons, the sabbaths, the baptisms, the sacraments, the fasts, the feasts, the sanctuaries, the tabernacles, the churches, the chapels, the sermons, the prayers, and the songs of this generation, are an abomination, so long as priestcraft, pride, oppression, covetousness, error, superstition, doctrines, commandments, and traditions of men are observed by them, instead of the word of eternal truth.

We shall now give some general instructions on the true worship of God. In the first place, we observe in order to worship him acceptably we must abide in him, and his word in us, as it is written; "If ye abide in me, and my words abide in you, ye shall ask what ye will in my name, and I will give it you."

Here then, the conditions on which we may ask and receive are clearly manifested; and here is an immutable, unchangeable promise, opening a principle which is of more value to mankind than the world with all its glorious inventions and discoveries.

We have only to fulfil the conditions, that is, to abide in him and his word in us, and then we have privileges far superior to any which earthly monarchs can confer.

It would indeed be considered a great favour to a poor person if the Bank of England were to grant him the privilege of drawing freely on that institution to any amount, and at all times.—This would give him a power and influence in the world which would make him more powerful than all the crowned heads of Europe, if the Bank could fulfil its engagement to the full extent.

But, although he might relieve millions of the poor and distressed, and might command or influence the destiny of kingdoms and empires, yet he could not purchase eternal life or any of the gifts of God—no, not even the gift of health; and without health of body in this life, or a prospect of eternal life in the world to come, he might with all his wealth and power, be the most miserable of all mankind.

But this glorious promise is so far superior to anything which the Bank of England can confer, that it not only grants temporal blessings to any amount, but it includes all other necessary things pertaining to the welfare of our souls and bodies, and of our friends and relatives, both in time and eternity.

The child of God, according to this promise, may ask in prayer in the name of Jesus, for the following things among many others, namely—

If any one is sick or troubled with any manner of infirmity, they may ask to be healed.

If they are hungry they may ask for bread.

If they are destitute of clothing they can ask for raiment.

If they are involved in debt they can ask for means to pay.

If they are in want of employment they may ask for employment.

If they are in need of a friend they can ask for one to be raised up unto them.

If they wish an inheritance, where they may sit down under their own vine and fig-tree, and plant, and build, and enjoy the fruits of their labors unmolested, they may ask for this.

If they are in bondage and oppression they can ask for deliverance.

If in prison, in gloomy dongeons, and in chains, they can ask for liberty.

If they desire to live to a good old age, they can ask for this privilege.

If they desire a plenty of flocks and herds, they may ask for them.

If they desire spiritual gifts, they may ask for wisdom, knowledge, faith, visions, dreams, revelations, prophecy, miracles, healings, tongues, interpretations, and the administering of angels.

If the elements conspire against them they may ask for the winds to be rebuked, for the water to be calm, for the fire to be quenched, or the mountains to be removed.

If the wild beasts would devour them they may ask for the mouths of lions to be closed: or if the sword combined for their distruction they may ask for the armies of the aliens to be put to flight.

If famine would devour, they may ask for angels to bring them bread, for ravens to bring them meat, for their oil and meal to be multiplied or increased to any amount, or that five loves and two fishes feed five thousand men.

These and ten thousand other things come within the range of our subjects of prayer; and to him that believeth all things are possible.

Yes, if we abide in Christ, and his word in us, we may come to the Father in his name for any of these blessings which our circumstances may require, and which we have faith enough to receive, with as much assurance as did Elijah, when he asked Jehovah to consume the sacrifices in the presance of the prophets of Baal.

Instead then of a form or forms of prayer, let us lay down the following rules of prayer:—

1st.—Never speak any thing to the Lord which we do not mean.

2nd.—Never ask for any thing which we have no expectation of receiving, or which is contrary to scripture; for instance, never ask for the conversion of the world, when Jesus has said that his coming should be like the days of Noah, and that his coming and kingdom should destroy the wicked instead of converting them.

3rd.—Never use vain repetitions, and expressions foreign to the subject in hands, or to the object we had in view; for instance, when we pray for the sick, do not allow the mind to scatter and divide upon every and any subject, and thus weaken the force of our faith; but rather come directly to the point in hand touching their disease, and as we are guided by the Holy Spirit.

4th.—Never ask any thing which is not expedient, and in this we are to seek the guidence and judgment of the spirit.

5th—Do not speak without something deffinite to say, and always stop when we get through, instead of a long and flowery speach by way of conclusion or winding off.

6th.—Use all the simplicity and sincerity which a child does when it comes to a parent for bread, and do not often repeat the sacred name of the deity. But rather say "Our Father who art in heaven," at the commencement of our prayer, and let that suffice. Or at least, let our repetitions of his name be few.

7th.—Ask all we do ask in the name of Jesus.

8th.—Wait patiently, with an expectation of receiving after we have asked; and watch for it being fulfilled without doubting or wavering, for thus did Elijah when he prayed for rain.—He looked at the sky, and prayed again; and then looked again and again, till at length a cloud the size of a man's hand was discovered, and soon all the horizon was overspread and the heavens gave rain.

O, unspeakably happy is that people whose God is the Lord!

"All things are theirs, and they are Christ's, and Christ is God's.

Remarkable Visions.

From the German.

Continued.

Third Journey into Mercury.

On the 13 of November, our somnambulist fell into a sleep as before. The number of those who desired to see and hear her speak, was so great that hardly the third part of them could be admitted. Not a minute had elapsed before she was reposing in profound slumber; she then held out her hand to receive her guide, and observed "I now commence my journey, in seven minutit I shall perform it again;" which proved true.

Then she said, "I am now conducted in a city called the Mesopothamia. Here also, blessed spirits, who once lived on our earth, have for the present their home; here love sud harmony prevail; nothing is permitted to disturb their felicity; as I approach the building where these blessed ones are assembled, I hear such sweet music and melody, that if all the musicians in the world could be gathered together in concert, it would not compare with it; you would become quite beside yourselves, could you hear it; neither could you be able to behold the beauty of the hall, and gracefulness of the blessed spirits, especially that of the teachers, who wear crowns on their heads by which they are distinguished from the rest.—If I were not here in spirit; or if I should be made conscious of what is shown me now in my elevated state, when I return into my natural state, I should be unfit for earth, and a burthen to my family. The city through which I pass, I have not yet described. it however resembles the former; I may not judge correctly; but every one appears to me handsomer than the preceding. I observe here again, what I have so often mentioned before; that the streets within the city are narrow, while the gates are very large and broad."

A theologian present asked her from what clas of peobles the blessed inhabitants consisted? After consulting her guide she remarked—"I have already told you that the inhabitants of heaven are from all nations and all sects of religion. Are you unacquainted with the passage in the tenth chapter of the Acts wherein it was shown to the apostle Peter in a vision, 'That God pays no respect to persons; but in every nation he that feareth him and worketh righteousness is accepted of him.' This is the state of things among the blessed. He who worships flatterers and hypocrites as saints is struck out of the list of God's deople.

"My guide tells me that mankind are greatly deceived in their judgements respecting those that are deceased, and that justice and impartiality prevail to such a degree that the keenest human understanding would be unable to comprehend it; for no departed soul can receive, to the breadth of a hair, too much or too little, either of happiness or misery; for both are justly balanced.—Nevertheless, a great distinction is to be made between those that have had the revealed word of God and those that have not had it; the latter being judged according to the scale, by wich they have obeyed the voice of conscience and the law written in their hearts, by the eternal wisdom, who knows how to equalize every thing so well.

"I see here amongst the blessed spirits, Jews heathens, and those belonging to all the nations of the earth.

After this she said "questions might be asked concerning deceased persons; my guide tells me that he will remain with me.

A much afflicted mother present, desired to know something relative to her son G. S. who went on a journey of business for his employers the 28th of October, 1819 to N. he lost his life; and after several days had elapsed, his body was found near O. in the Nekar; and taken out still quite recognizable; he was twenty years of age. Much was said at the time concerning this unfortunate accident; some even suspected that he had thrown himself into the river Nekar: but as he could not be charged with my misdemeanor by his employers, being very much esteemed and beloved by them, nothing else could be supposed but he had been violently murdered by some highwayman in order to gain possesion of the mule which he had ridden, laden with some hundreds of florins in cash. Very little of this story here related, was known to the somnambulist, the unfortunate accident having occured fourteen years before. Being asked what had happened to him, and where now his soul was, she replied as follows:

"Whoever has considered this young man as suicide, has done him wrong, for he was violently massacred. First he was flung from his beast to the ground and then severely stabbed, which caused him to faint, he was then thrown into the Neckar, whence he would no longer save himself, owing to what had happened before.—He that committed the foul murder entirely missed his aim. for the mule, the moment he found himself alone, hastened in full gallop to St.—and brought to the logitimate owners the full amount of the money—the robber not having time to overtake it. The murderer is still in this world, but by reason of guilt, enjoys no rest neither day nor night. The murdered youth dwells in the city of Mesopothamia; he is just now pointed out to me by my guide; he plays a harp, (this was his favorite instrument on which he liked much to play while on earth.)

"His parents should by all means compose themselves, as he would not return if the whole world was bestowed upon him, for he is very happy."

A widow next enquired concerning her husband deceased several years ago. After a pause she said:

"He has not long since been removed from the first degree of the unhappy to the moon."

Next a sister enquired concerning her brother, who had been killed during the night in a field near a flock of sheep, no fact having been elicited by all the investigations that had been instituted in relation to this strange circumstance.

After a pause she said, "His soul is in the sun, where he is perfecly happy; but his murderer will receive what his deeds deserve. All those, who come into eternity by assassination, or any way by which they suffer death by violence, wear a badge to distinguish them; they are not, however, for that reason more blessed than those that dwell with them in the same region of felicity."

Inquiry was next made concernig an unmarried female, (who was the daughter of the pious preceptor Neufer.)—She died in her 58th year, after passing through many inward and outward sufferings, but had led a very pious and exemplary life, so that it was very justly said of her that she had not departed from her baptismal state of grace. It was desired to know where she resided. After a pause she replied—

I have hot knwn her in this world; but my guide tells me she has already been an elect of God, and her dwelling is in the sun, where she is so happy that all the pomp and enjoyment of kings are but dark shadows in comparison with what she enjoys.

She then exclaimed with great solemnity, "Oh! such we should all become.

Revealing so many remarkable things of the other world, and speaking of still more important journeys, she was asked by repuest of a clergyman; whether she should not attain to a view o the Lord. She soon after replied—

"This is not granted, my guide tells me; the highest gratification which will be permitted, is that I shall be allowed a glance at the New Jerusalem.

How many persons, when dying, say, 'My Redeemer calls me!' This is true, for those who die happy, are taken away by blessed beings, who come from some heavenly society that loves to do good! and it is so also with the unhappy, who in like manner are taken to the world of spirits, there to find their final homes.

"When a human being on the borders of death perceives a beautiful and dear form, it is a good omen; but if they perceive black forms, it is lamentable.

"There are several here present who have come from curiosity, and not from any sense of integrity: I could call them by name, but my guide tells me to refrain from it; that the responsibility

ll fall on the incredulous, and the unbelief of others will do me no injury." After finishing these remarks, she earnestly entreated all who were present to repent and be converted and live good lives; that it was impossible for her in the least to describe to them the peace and joy that would be for those who loved the Lord and did his commandments.',

Ah!" she resumed, "my guide says that he directed me during my former journeys to tell you many things which I have not done sufficiently minutely. He asks me if I do not call to mind, that he told me: Avarice is so great a sin in the eyes of God, that Paul has by no means said too much, when he writes in one of his letters,—that 'it is the root of all evil;' that it leads to fraud, theft and lying. Drunkenness is a high road that leads mankind into all sorts of sin, because it bereaves them of their reason and reflection. Oh! that all would strive to live soberly—for thus the right path is only found. My guide tells me that the least sin will bring a man into a state of unhappiness, if not repented of.—Good deeds and a course of righteousness must proceed from the purest love to the Lord and mankind. We must do good, because it is good and from the Lord; and avoid and shun evil, because it is evil and from Hell; then we shall be saved. This is the straight and narrow way that leads to heaven;'

After this discourse, she turned to her brother A. (who was constantly by her, and to whom she invariably addressed her conversation.) and admonished him always to lead a good and righteous life, because he, owing to his near connexion with her and her guide, would be far more accountable than he otherwise would have been.

'Now,' she continued, 'I have yet another injunction. Tell my dear parents that on account of the privileges with which I am blessed, they must by no means indulge me; but that they may admonish, warn and punish me, if in aught I should commit offence by word or deed: because, when returned to my usual state, I am, like others, liable to commit similar faults; therefore do not spare me, but treat me as I deserve."

Soon after, she said, 'Now my return commences.

She was then asked how Mercury appeared, and replied briefly,

Like our earth, but every object is far more noble; during my next ane last journey thither, I shall be permitted to look down from it upon our earth.

From the Nauvoo Neighbor.

Copy of a Letter to A. W. Babbitt, Esq., at Springfield.

NAUVOO, Jan. 30, 1844.

Honorable Sir—

The interest that I feel in the welfare and prosperity of God's chosen people in this place, prompts me to take my pen at this crisis, & step beyond the bounds of a female, accustomed to move in the humble and domestic circles of life; and address myself to the Representative of a people laden with sorrow and acquainted with grief. I claim not to be the mouth-piece of this community, for they have not appointed me that station; yet, I feel myself safe in saying that there, are many bosoms in this place, burning with the same principles that recent legislative acts have kindled in my own

I am told that a letter has just been received here from Gen. Backenstos, in which the repeal of our city charter is confirmed. There seems to be not a single doubt entertained by your friends here concerning your diligence, ability, and faithfulness in the discharge of your duty. In fact, I do not hesitate to say, that the blessings of a grateful people rest upon you both, and also upon those other honarable gentlemen who took so able a part with you in defending our rights. May heaven bless you, and when the storms of life are past, may it be our happy lot to meet in that country where tyranny and injustice are not known, and where the oppressor's arm has no power.

Had the courage of tigers armed your breasts, and eloquence more lucid and burning than that which flows from an angel's tongue, escaped your lips, mingled with the sobs and tears of broken-hearted widows and orphans, whose husbands and fathers have been cruelly and treacherously murdered when under the protection of a sovereign state, you could have made no more impression upon the flinty hearts of men bent on Mormon extermination, than the thunder of a '74' upon the fortress of Gibralter.

I cannot find language to express the utter contempt with which I regard the pretended liberality of Mr. Anderson. He says 'If the people of of Nauvoo will respectfully ask for a new charter of limited powers, I am ready to grant it.' Have the people of Nauvoo ever asked a favor disrespectfully of the legislature? If they have, I have it yet to learn. But to the point: What would Mr. Anderson think of that man whose only right was his superior strength, that should forcibly thake from his pocket a doubloon which he came honorably by, and which was all he had? Would he not consider him a highwayman? But father—Suppose the robber should afterwards turn to him and say; now if you will respectfully ask me for a new coin, I will give you a penny; Would Mr. A. accept the proffered gift, or thank the robber for his liberality? I wish you would ask him.

I am not Nauvoo, nor the people of Nauvoo, and therefore cannot say what they will do. But my own feelings are: Sooner be the Prophet's fate my own, than suffer the pride and dignity of my character to be so humbled as to ask any favor of those hands that are reeking fresh with my brother's blood, and by the strongest proofs in their power to give, have decreed my own ruin and extermination. They have not only acknowledged, but even justified the murderous deed, and have also father by wresting from the hands of the officer end retaining in the Senate, the man who stands indicted for killing the Lord's annointed. Had you, dear sir, been indicted for a like offence against an Anti Mormon, how long would you have retained your seat in the House? I presume to say, that you would have been hurled from your seat, and that justly, too, as quick as Lucifer when he rebelled in heaven. For me to ask favors of the hands that have been raised to justify the shedding of my brothers' blood, would be a violation of every principle that dwells in my heart. Were I to do it, I should consider myself unworthy of my country and my God. You are the representative of a noble race. I am but one obscure person, and for you to be influenced in your capacity by the private views of an humble female, would not be to honor your high and responsible trust.

If the Legislature of Illinois are disposed to strip us of our covering (the charter,) and leave us naked, exposed to the chilling blasts of mobocratic fury, which already begin to blow—if it must needs be, we hope to die like noble spirits, and live again to see the robes of state dripping with the blood of innocence, and those who wear them appear before us to receive their final sentence, when 'the saints shall judge the world.'—But I assure you, sir, that if the people do not get a new charter till I ask for it, they will never have one, unless my mind should materially alter; for from past examples, I could go to the gates of perdition and ask mercy from that department, with just as much hope of success, as I could go to the legislature of Illinois, to ask a favor for the Latter day Saints. They very well know the wrong and injustice they have done us, and the evil and calamity to which they have exposed us by repealing our charter; and now if they have no more honor, feeling or humanity, than to leave us in this situation, without our coming like abject slaves to plead and implore for that which every noble and generous spirit would scorn to withhold, though never asked; namely, our just rights, let the consequences be on their heads. I would gladly have our people show to the legislature and to the world, that we possess feelings too exalted, and spirits too noble to bow with deference to such unequal measures. Do they wish to secure our loyalty? Let them give us equal rights. Do they wish to drive us to desperation? Let them rob us of every inducement to honor our country's laws, that in after years when the elements of excitement and strife have retired within their own natural borders, let the disgraceful transactions be echoed from every state and civilized government under heaven, and then let them meet us face to face before that tribunal where truth and justice must have their claim.

Very Respectfully,
ELIZA R. SNOW.

To A. W. Babbitt, Esq.

THE PROPHET.

SATURDAY MORNING, APRIL 5, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

New York City.

Twenty-four members were added to our church by baptism last week. They were all confirmed on Sunday last, in the afternoon.

It was an interesting meeting, the house was well filled, and a discourse was addressed to parents and children, in regard to their duty and responsibilities. The persons baptized and confirmed were mostly youths from eight years of age up to fourteen. It was a pleasing sight to see with what cheerfulness, and joy these young lambs of the flock came forward in their duties and enlisted in the covenant and services of their Lord and Savior Jesus Christ. May the Lord bless, and keep them faithful to their covenant and number them with his jewels, and may other branches follow the glorious example in regard to their children. For it is the imperative duty of parents to teach their children the Gospel in its fulness, and to lead and incourage them to repentence, prayer, and obedience to the ordinances.

Washington.

Our visit to the President was decidedly satisfactory, and quite interesting. You may rely that he was not taken from the same piece of cloth, neither of the same stripe of Martin Van Buren, but carries the very appearance of a nobleman. So much for appearance and expression.

Take Notice.

Owing to the many impositions that have been practised upon emigrants journeying westward, and feeling it our duty to look well to the interests of the household of faith.

We have made arrangements with the line between this city and Pittsburgh to carry our brethren west at a reduced price. And they will do well to call at the Prophet office as they pass through the city, and receive a card that will prevent them from falling into the many snares laid to rob them of their money.

To our Patrons.

We would give notice to our patrons whose term of subscription expires with the close of this volume, to send in their subscription for the second volume, if it is their wish to continue their patronage, as we shall be under the necessity of striking all the names from our list that do not pay in advance, having learnt by experience, that a good rule once laid down should not be broken.

Subscription for the Prophet.

Elder Julian Moses passed through our city on Tuesday last, on his way to Connecticut, from the State of Delaware, and we were surprised to be informed, that he has received no intelligence of the call made from Nauvoo, for the elders to go up and labor on the Temple, this Summer.

This evil (if so we might call it,) should have a remedy, and we know of no better one than to subscribe for the Prophet or Times and Seasons.

To the Polls.

Brethren do not forget that on next Tuesday we elect our city officers, and every man entitled to a vote, ought not to neglect in giving it a safe deposit; Small streams make great fountains, forget not the oil and the wine.

Our modern ecclesiastes is written by an original and curious writer, although he seems to have some strange notions in regard to legislation and laws.

How would the world look in this enlightened age without a legislature, a clergyman, a lawyer, or a prison!

And how, would stoning people to death for adultery and other offences appear in this age of refinement and mercy! Rather barbarous we think.

However we shall bare with these excentricities of the preacher; and continue to give place to his writings, for the sake of the amusement and instruction they afford.

His chapter on tobacco in our present number, is certainly a good and well deserved reproof, of the use and abuse of that nausious and intoxicating weed. And we feel like takeing some of it to our self, leaving a portion for all others concerned.

The Hyrogliphics of the journey of Lehi from Jerusalem, will be discontinued to give place for other matter of more special interest, but as soon as it is finished it will be published in a separate sheet by itself, and those wishing to obtain a coppy can forward us their names, price not yet determined.

As soon as our arrangements are suitably made, we shall commence to publish biographical sketches with the portraits of the principle authorities of the church, which unquestionably will give the Prophet, a more interesting appearance.

Twelve dollars came to hand some two weeks since, from Elder Brown of Philadelphia; We would be pleased to have the names of those who paid it in, that they may receive credit for it.

Our last Steamer from Liverpool England, brought us no news from our brethren.

Elder P. P. Pratt intends to visit Peterborough N. H. so as to be there on Sunday the 13th, inst.

He may be expected to spend Sunday the 20th, inst in Boston.

Extraordinary tribute to the memory of our departed Prophet and martyr, Pres. Joseph Smith.

The following article appeared in the New York "American Protestant" of March 26th. It was quoted from the Christian Reflector.

The Mormon Prophet.

It is but a few weeks since the death of Joe Smith was announced. His body now sleeps, and his spirit has gone to its reward. Various are the opinions of men concerning this singular personage; but whatever may be the views of any in reference to his principles, objects, or moral character, all must admit that he was one of the most remarkable men of the age.

Not fifteen years have elapsed since a band composed of six persons, was formed in Palmyra, N. Y., of which Joseph Smith, Jr. was the presiding genius. Most of these were connected with the family of Smith, the senior. They were notorious for breach of contracts and the repudiation of their honest debts. All of them were addicted to vice. They obtained their living not by honorable labor, but by deceiving their neighbors with their marvellous tales of money-digging. Notwithstanding the low origin, poverty, and profligacy of the members of that band of mountebanks, they have augmented their members till more than one hundred thousand persons are now numbered among the followers of the Mormon Prophet, and never were increasing so rapidly as at the time of his death. Joe Smith arose from the very lowest grade of society, to the head of this large body, without any of those aids, by which most other men have ascended to their high stations. He is represented by those acquainted with him, as uneducated, uncouth in his manners, dissipated in his habits, and disgusting in his personal appearance; and yet unaided by the influence of literature, or the patronage of the great, he induced thousands to obey his mandates, and to rally around his standard. He fought his way through all these adverse circumstances, and left the impress of his depraved genius upon his age, and his name will not be forgotten when that of many a statesman has long been buried in oblivion.

Born in the very lowest walks of life, reared in poverty, educated in vice, having no claims to even common intelligence, coarse and vulgar in deportment, the prophet Smith succeeded in establishing a religious creed, the tenets of which have been taught throughout the length and breadth of America. The prophet's virtues have been rehearsed and admired in Europe; the ministers of Nauvoo have even found a welcome in Asia, and Africa has listened to the grave sayings of the seer of Palmyra. The standard of the Latter Day Saints has been reared on the banks of the Nile, and even the Holy Land has been entered by the emissaries of this wicked imposter.

He founded a city in one of the most beautiful situations in the world,—in a beautiful curve of the 'father of waters, of no mean pretension, and in it he has collected a population of 25,000 from every part of the earth. He planned the architecture of a magnificent temple, and reared its walls nearly fifty feet, which if completed, will be the most beautiful, most costly, and the most noble building in America. Its walls are of solid stone, four feet in thickness, supported by thirty stone pillars. That building is a monument pointing the traveller to the genius of its founder.

The acts of his life exhibit a character as incongruous as it is remarkable. If we can credit his own words, and the testimony of eye-witnesses, he was at the same time the vicegerent of God, and a tavern keeper—a prophet of Jehovah and a base libertine—a minister of the religion of peace, and a lieutenant general—a ruler of tens of thousands, and a slave to all his own base unbridled passions—a preacher of righteousness, and a profane swearer—a worshipper of the God of Israel, and a devotee of Bacchus—mayor of a city, and a miserable bar-room fiddler—a judge upon the judicial bench, and an invader of the civil, social and moral relations of men; and notwithstanding these inconsistencies of character, there are not wanting thousands who are willing to stake their souls eternal salvation upon his veracity. For aught we know, time and distance will embellish his life with some new and rare virtues which his most intimate friends failed to discover while living with him.

Reasoning from effect to cause, we must conclude that the Mormon prophet was of no common genius; few are able to commence and carry out an imposition like his so long, and to such an extent. And we see, in the history of his success, most striking proofs of the gullibility of a large portion of the human family. What may not men be induced to believe?

The foregoing exhibits another striking proof of the gullability of a large portion of the sectarian world. What may not men be induced to believe and swallow!

Sectarian slander and prejudice has transformed the family of Mr. Joseph Smith, a respectable industrious and honest farmer of Ontario county, N. York, into a lying, dishonest set of idlers and swindlers. It has turned Mr. Martin Harris of Palmyra, a man noted for honest industry and wealth, into an idle vagabond; and an honest thriving, and industrious family of Whitmers, living in Fayette, Seneca co., N. Y., who were among the most noted farmers of the neighborhood, are now set down as idle, and extremely vicious.

These were among the first witnesses and founders of the Latter Day Saints, which these slanderous and libellous prints have set down as a gang of abandoned wretches.

"Joe Smith," say these organs of sectarianism, "arose from the very lowest grade of society, to the head of this large body."

Here again a respectable farmer of our country, an aged patriarch of Israel, whose grey hairs have been laid low by persecution—Joseph Smith, sen.—is set down to be the very lowest grade of society!

Mrs. Smith, the mother of our martyred prophet, once a respectable member in the Presbyterian society, but now a widowed saint, mourning the loss of an aged and venerable consort, and of four of the noblest sons that ever graced the footstool of God, who have all fallen martyrs to the cause of freedom and religion, is considered the "lowest grade of society!"

Hyrem Smith, now a martyr, but once a respectable Presbyterian, is also degraded in the same manner.

What do these Protestants mean by such coarse, vulgar, and low blackguard against orphans, widows, and martyrs?

Do they wish to be understood that the honest and industrious father, the truly pious mother, the temperate and exemplary Presbyterian, brother of Joseph Smith, composed the lowest grade of society? Whether they mean it or not, this is what they have said.

Again, says this "Christian Reflector," "Smith is represented by those acquainted with him, as uneducated, uncouth in his manners, dissipated in his habits, and disgusting in his personal appearance."

Compare this with the description of him by an eye witness, and no less a character than the celebrated Dr. Goforth, who is extensively known and respected in the political and scientific world, and is now living in Belleville, Ill.—We publish it in another column.

And ye hundreds of thousands who have known the great Prophet, hero, and martyr of the nineteenth century, compare it with your own personal observation and experience, and then be astonished at the gullibility of "American Protestants," and "Christian Reflectors" and their ignorant dupes.

True, his education was very limited in the commencement of his public life, he being very young. (Only thirty eight years old when he suffered martyrdom.) Nor was he ever what might be considered a finished scholar; but more profound reason, deep thought, and original principle was never manifested by one individual in our world, in any age or country; and a more noble feeling, generous, patriotic, and independant spirit, never actuated the bosom of mortal man, in this, or any other world.

He lived a saint, he died a martyr, and he will rise a priest and king.

But says the Reflector:

"He left the impress of his depraved genius upon his face, and his name will not be forgotten when that of many a statesman has long been buried in oblivion."

"Depraved genius!" O shame on the ignorance and inconsistency which will apply such a term to one who has restored the fulness of the gospel, spread it to all nations, founded cities, erected temples, revolutionized the world, and died a martyred youth of thirty eight years of age; to one whose greatness even commands the homage of sectarian bigots, and the admiration of infidels and heathens.

"Live?"—yes, his name will not only live, but his glorified body and spirit will live and reign with Christ a thousand years on this earth, while some of our statesmen and editors will lay full low in the tomb of corruption, and after a thousand years, will come forth to stand before him and the other saints in judgement.

"Educated in vice?" What a reproach upon the Protestant religion! We cannot understand where such a sentence can possibly apply unless it is to the Presbyterian creed, and other traditions of the Protestant system, of which he partook more or less in his early years, through the influence of his mother and elder brother, and the things around him. These sectarian principles we acknowledge to be vicious, and they were the only vices connected with his education. And why should Protestants blame his pious mother, brother, and neighbors for these vices, seeing they were the sins of ignorance of which none could steer entirely clear till better informed?

It would indeed be very vicious for a Latter Day Saint, who has the fulness of the gospel, or even for a sectarian, now that the Latter Day glory has visibly dawned upon the world, to continue to educate their children in the vices and fooleries of priestcraft and superstition. But to blame persons for these vices, while the whole world had for ages been involved in darkness too thick for angels to penetrate, is certainly too severe.

As to his being "a tavern keeper, a general, a mayor, and a judge," we have nothing to say, only, that a prophet and minister of righteousness is better calculated to entertain strangers, govern a city, administer justice to others, and defend his own and his country's rights, than any other man. None but a Prophet is fully qualified for either of these stations, and if God's kingdom was fully established upon the earth, and his will done here as it is in heaven, none but inspired prophets and teachers of righteousness, would be entrusted with civil or military power.

Jesus has likened the kingdom of God to a king who made one of his faithful servants ruler over ten cities, and another over five; while the modest and unassuming Smith only ruled one. And judging from his diligence, and his faithfulness over a few things, we shall expect him hereafter to rule not only Nauvoo, but nine or ten other cities.

As to armies, legions, and generals, and sometimes even battles, we read in the bible that they have them in heaven.

And we are informed by John the Revelator that Jesus Christ will come with all the armies of heaven on horse-back, and thus marshalled, they will destroy the wicked, and leave them to be devoured by ravenous birds and beasts. Perhaps our Prophet's former experience in the field will then be of some advantage to him.

As to his being a "base libertine, a slave to his passions, a profane swearer, a devotee of Bacchus, a bar room fiddler," and an "invader of the civil, social, and moral rights of others," it is a base slander, a falsehood of the blackest dye, such as does not become any tongue or pen, but those of sectarians. But from them we have learned to look for nothing better.

He was known by tens of thousands to be a virtuous, exemplary, devotional, prayerful, temperate, christian. A gentleman in deportment, frank, open, kind and affable in his manners, given to charity and hospitality, and a firm supporter of civil and constitutional liberty. We speak from fourteen years of personal and intimate acquaintance with this martyred Prophet and hero.

True, he could smile, whistle, play, or even wrestle like Jacob or the angel. He could also bless the good, and some times curse the evil, or call a thing damned which was truly so, or even say devil without leaving out the middle letters of each; but he had great reverence for the name of Deity, and the utmost respect for every thing sacred. Long faces, tones of affectation, and all other marks of hypocracy, were an abomination in his sight, they were something foreign to his nature—he spoke and acted from his heart. His manners were simple and natural, and perfectly free from all those ministerial airs which are so common in sectarian pictures and pulpits. He never appealed to the imagination, the passions, or the sympathy of his hearers; his was the lofty and natural eloquence of a heart overflowing with pure intelligence, and a truthful though stammering tongue; an eloquence which appealed alone to the intellect, and which fastened upon the judgment of his hearers with a clearness and power which made an impression as deep and lasting as the mind itself.

No audience ever listened to him with indifference, or became wearied with the subject.—And although he were to speak for hours together in the open air, neither heat or cold, storm or sunshine could drive away his audience or unrivit their attention. For boldness, and depth of thought and expression, originality of ideas, clearness of reasoning, and simplicity of communica-

tion, the last fifteen hundred years have not produced his equal, nor time his rival.

The intellectual treasures of the past, the present, and the future, were unfolded to his view; the wide expanse of eternity was his field of contemplation. Gods, angels, spirits, devils, mortal men and resurrected bodies, with worlds of light, and crowns and thrones of glory, were among the subjects of his investigation. The sublime truths of the celestial heavens, and the simplest and the most subtle facts of earth, seemed to him alike familiar; and his was the art to adapt and simplify them to the understandings of men.

His intellect would seem to grasp the universe, —his benevolence to circumscribe all ages and nations of men, and even the spirits in prison, while his doctrine unfolded the particulars of the great plan of salvation, as adapted to all dispensations, ages, circumstances, and conditions of the whole human family.

Such was our martyred prophet, "the seer of Palmyra." And we doubt very much whether "time or distance will embellish his life with virtues more rare than were liscovered by his most intimate friends while living with him," as before many years he will be here on our earth in the flesh with Job and Jesus to speak for himself, and to shine with his own native lustre, embellished and refined with the glory of his God, and unobscured by the fogs and mists of sectarian prejudice and slander.

Then—O! then will both him and his adversaries appear in their true character. O the eternal triumphs of "MORMONISM!" what Saint would exchange royal robes and crowns and sceptres with the most renowned sovereign of the earth? Not one!

Ecclesiastes, or the Preacher.

Chap. 4.

I have looked upon the earth abroad, and have wandered in many countries, beholding the vanities and foolish habits and practices of the sons of men I have diligently considered what it is for which they toil and are filled with anxiety and disquietude, and wherein they are enslaveda nd degraded.

There are four things that tend to bondage, yea five, which bind men in fetters of slavery, viz., Fashion, custom, Idleness, tobacco, and tales of romance.

I saw a man in the bloom of life and full of health and vigor.

But his countenance seemed perplexed with care and anxiety, and his boosom heaved with emmotions of sorrow. I kindly enquired the cause. He replied that the times were hard, and that he had every prospect of failing to meet his expences, and was almost in dispair for fear he should come to want.

On further enquiry, I found that he dispised labour, and felt himself above those who were employed in it. A segar was almost always in his mouth, colums of thick smoke assended from his lips, as from a furnace, the last new novel was in his hand, and nine tenths of his expences ware devoted to fashions and customs which were then useless, and only one tenth expended for the necesaries and real comforts of life.

I said in my heart; O fool! thou hast never learned the use of thine organs, nor for what purpose thy senses were given the. Thine intellect is devoted to fiction, thine eyes seem designed for little else than to trace the lines of some frivilous scribbler, in his wandering imaginations; thy fingers were made in vain, or for useless ornaments to cumber the body; thy mouth for a furnace; and thy nose for a chimney.

And if thou hast a purse, it is nine tenths of it squandered, with no other object but to please as the eyes of the votaries of fashion, who are devoid of sense and reason as thyself.

As I turned from the contemplation of this scene, I exclaimed! "the times are indeed hard."

Again, I entered the humble cotage of the lone widow, and the orphan, and saw them destitute of the comforts of life

I also, contemplated the laboring poor, and saw them worn down with fatigue, and pale with hunger. And I was about to murmer against providence, because he had not made the comforts of life more plenty, and more easy to procure. But suspending my judgment for a moment, I turned to view the tables of the rich votaries of fashion, and of idleness and extravigance. I saw six large fat ducks placed upon the dinner taole of a small family while it was loaded with a variety of other luxuries. A portion of one of these ducks was consumed with a dainty apetite and the fragments with the five whole ones that remained untuched together with the remains of bread, pastries, and puddings, were thrown away as soon as the dinner was over, and a similar supply was newly prepared for the next dinner, and the remains wasted in the same way, and this repeated from year to year. These wastful and extravigant glutons were very pious withall; they were always at church on Sunday; they attended devotional exercises with solemn and lengthened countenances, and listened diligently to the minister while he preached the glorious protestant doctrine, of being saved by faith, and not by works. Indeed they seemed to be full believers in this doctrine, and could not be convinced of any other. Those who held to works wer considered by them as deluded.

And as I considered all these things, I said in my heart, O God! thou hast provided abundantly for thy creatures. All the necessaries and comforts of life are as plenty as air and water, and are procured with a moderate amount of labour, if all were willing to do, and share their portion. and leave the remainder to others.

And I saw that the laborer, who lacked the comforts of life, and the rich votary of fashion were both slaves; the one to fashion or custom, and the other to the votaries thereof. This is also vanity, and a great evil under the sun.

Chap. 5.

I beheld a great city, inhabited by people of all nations and colours. And a voice was heard declaring it to be a city of freedom, and the people were said to be well informed and polite.

Passing along one of its ',Broadways" I beheld a throng on the side-walks, composed of all classes and grades, from the most genteel and refined, to the loathsom and degraded vagabond and the votaries of "Bachus." All these were mingled in the promonade, and in close contact with each other. It was common to see a filthy and disgusting countinance bloated with strong drink, and besmeared with filth and disease pouring forth colums of smoke which encircled around his head in beautiful cirls, and after being well perfumed with his breath, and from the fumes of the heterogenius mass of corruption in his stomach which added greatly to its flavour, it settled in a dense cloud behind him, and perfumed the atmosphere for the most refined and delicate lady who followed next in the train, lest the pure and unadulterated air should prove injurious to her health.

And I said in my heart this is indeed a land of "freedom" and an enlightened and polished age.

One must be sensible of their refinement, the moment he sets his foot on their shore, or enhales the first breath of an atmosphere of freedom — this is also vanity.

Chap. 6.

There are two things that tend to drunkenness, yea three, that intoxicate the brain, and stupify the reasoning faculties of man, viz. tobacco, strong drink, and sectarian sermons, and services.

The two first are great evils; but the third is still greater, and more injurious in its effects, upon the human mind.

"Tetotalism," may reclaim a man from the use of strong drink and tobacco; but alas for the poor sectarian. He is made to believe that it is a sin to reason, or to listen for a moment to truths not included in his narrow creed.

And even the few principles which he is permitted to believe, he must not comprehend, or understand. Every thing with him is "mistery" it is so, because it is so, and that is sufficient for him to know.

Such a man can in his spiritual drunkenness be made to believe in a God "without body or parts," "whose center is every where, and his circumferance nowhere."

He can be made to believe that this God once talked with men, but has now become dumb.— That he once gave laws, chose and appointed offcers, and directed the affairs of government among men; but has now ceased to possess such power, or has relinquished all claim to any such right. In short that he has become hard harted, cold, and indifferent to the affairs and interests of the human family and does not like to interfere, lest he should come in contact with the more pure and original rights of some monarchy or democracy, in which case he would not only render himself unpopular. but would be in danger of being hung for treason: like Jesus on Calvery, or the "Mormon" Prophet in Carthage.

They can be made to believe that this strange God gave a bible to one nation and country some three thousand years after the creation, and left all other nations without any revelations of his will. Till the arts of printing, ship building, steam navigation, railroads, liberty of concience, and missionary operations should prevail to such an extent that others could get a bible. And even then was so much of uncertainty attached to its meaning, that it would need sermons, commentaries, and priests in endless variety to explain it.

And even after all this pains, the uncertainty was still such that man must guess his way the best he could, and take his choice, hit or miss, of several hundred different creeds.

He can be made to believe that this God is the author of all this confusion, and that he is pleased with vain repetitions, idolitrous ceremonies, long prayers, and insincere expressions, and requests which they do not realy mean, and which they have no expectation of being granted.

And if "Mormonism" makes its appearance in the world to tell the people that God is the author of but one way and of but one system of religion. And this one system was not confined to the Jewish bible, but was revealed to man in the days of Adam, and had been frequently made manifest in different ages, nations and countries, and written in their own records, independant of the Jewish records.

This sectarian drunkard can be made to believe that this mormonism is an ignorant, and senseless delusion, or vile imposition, not worth listening to for a moment, and that the authors of it ought to be hung, shot or imprisoned.

O man! beware of the awful effects of spiritual drunkenness. It not only distroys reason, blinds the mind and benumbs all the human simpathies of the heart. But it distroys the soul in hell. It not only makes man an enemy to God, but to himself and his fellow man. And it often leads him to be drunken with the blood of the saints and of the martyrs of Jesus.

To be Continued.

We republish the following article which was originally published in the Nauvoo 'Neighbor' of March, 1844.

It was signed 'Traveler' but is understood to be from the pen of the tallented and well known Dr. Goforth of Bellville, Ill.

Our readers will please compare his discription of our great Prophet Joseph Smith, with the account given by the Protestant, and then judge for themselves.

From the Nauvoo Neighbor.

NAUVOO MANSION, March, 1844.

MR. EDITOR—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age, and last of all, I feel that I have met with the greatest, in the presence of your esteemed prophet Gen. Joseph Smith.

From many reports I had reason to believe him a bigoted religionist, as ignorant of politics as the savages, but to my utter astonishment, on a short acqaintance I have found him as familiar in the cabinet of nations, as with his Bible, and in the knowlege of that book, I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith, his nobleness of soul will not permit him so take offence at me. No, sir I find him open frank and generous, as willing others should enjoy their opinions, as to enjoy his own

The general appears perfectly at home on every subject, and his familiarity with many languages affords him ample means to become informed concerning all nations and principles, which his familiar and dignified deportment towards all, must secure to his inter st the affections of every intelligent and virtuous man that may chance to fall in his way, and I am astonished that so little is known abroad concerning him.

Van Buren was my favorite, and I was atsonished to see Gen Smith's name as a competitor, but since my late acquantance, Mr. Van Buren can never reseat himself in the presdential chair on my vote, while Gen. Smith is in the field, forming my opinions alone on the TALENTS of the two and from what I have SEEN I have no reason to doubt but Gen. Smith's INTEGRITY is equal to ANY other individual; and I am satisfied he cannot easily be made the pliant tool of any popotitical party. I take him to be a men who stands far alone from little caucus quiblings and squabling, while nations, governments, and realms, are wielded in his hand as familiarly as the top and hoop in the hands of their little masters.

Free from all bigotry and superstition; he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation, one might suppose him as well acquainted with other worlds as this.

So far as I can discover, Gen. Smith is the nation's man who will exalt the nation if the people will give him the opportunity; and all parties will find a friend in him, as far as rights is concerned.

Gen. Smith's movements are perfectly anomalous, in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has gathered the wisest of men to his cabinet who direct his movements; but this subject is too ridiculous to dwell upon; suffice it to say, so far as I have seen, he has wise men at his side; superlatively wise and more capable of managing the affairs of a state, than most men now engaged therein; which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquantance, I consider Gen. Smith, independent of his peculiar religious views, (in which by the by, I have discovered neither vanity or folly,) the sine-qua-non of the age to our nation's prosperity. He has learned the all important lesson, "to profit by the experience of those who have gone before," so that in short Gen. Smith begins where other men leave off. I am aware this will appear a bold assertion to some, but I would say to such, call and form your acquaintance; as I have don, then judge.

Thus sir, you have a few leading items of my views of Gen. Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day.

Yours, Respectfully

A TRAVELLER.

Extract of a letter in reply to Elder Little.

New York, March 28th

To Elder Little and the Saints in Peterborough greeting;

Dear Brethren,

I receiv'd a letter from you, dated 25th, inst, containing a statement of difficulties in your branch in relation to a man and his wife, and asking council.

It was perfectly correct for the Church to have nothing to do with difficulties which existed previous to the membership of the persons in question, or previous to any former settlement or union. The church could only act upon difficulties arrising since a previous time of reconcileation.

Again, it should be the duty of Elders and members to use every possible and lawful influence, for the peace and union of families and for the harmony of husbands and wives, and in no case should any influence be used to cause the separation of a man and his wife, whether they are members of the church or not, except for a lawful cause.

No Such doctrine or practice is known, taught or acted upon in Nauvoo; but on the other hand purity, peace, virtue, longsuffering, gentleness, goodness, mutual kindness and union, are vital principles of "Mormon doctrine."

Should any teach otherwise, or practice contrary to sound doctrine, peace and virtue, it will be the duty of any branch of the church to disfellowship them, and report them to the proper authorities for trial unless they should repent and mend their ways.

I would say however, that it is not required of a branch of the church, to insist upon a husband and wife, continuing to live together unless they are pleased so to do, and can agree and live together in peace.

If long and patient exertion fails to produce reconcileation between a husband and his wife, and to influence them to peace and union, and one of them chuses to leave the other and to live separate, we cannot interfere in the matter as a church, any further than to require them to be faithful in the discharge of their duties as Saints.

Only, they can neither of them marry again while their companion is living, unless they are lawfully free, by the laws of the land.

I think I shall be in your midst on the sixth of April or soon afterwards, and I thank you for your kind invitation and offers in regard to expense, etc.

Elder Nelson Bates, need not wait for a recomendation from the west, as it is in my power to appoint him to preside in New Humpshire or any other district of the eastern states, notwithstanding his appointment by the authorities of the west, as they have since turned over all these cares to me, as it reguards the presidency in the east. And to me belongs the duty of districting, organizing, and appointing presiding officers, etc. Or rather completing that which they had commenced.

I remain your faithful shepherd,

P. P. PRATT.

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly, This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means.

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits— the gift of seeing visions, and of prophecy and revelation— the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

☞ For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday, evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of '*Saints.*' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.
Presiding Elder of the Church of Jesus Christ of Latter day Saints in the Eastern States.

SAMUEL BRANNAN,
Presiding Elder of the New York Branch of the same.

New York, April 6th, A. D. 1845.

Alexandria, Jeff. Co Feb. 25th. 1845.

Elder Parley P. Pratt,

Dear Brother—it is with pleasure I herewith inform you that Chillion Daniels who was cut off from the Church at Lockport Black river Branch, has been reinstated by baptism according to the laws of the Church, and has been ordained to the elders office, under the hands of S. Northup; J. Hunter, Elders, and myself And we would further state for the benefit of all concerned, that said Daniels manifested a spirit of meekness, and we have reason to believe that he has truly repented of all his former follies; and in witness thereof the Holy Spirit was poured out upon himself and others who were present in copious affusions to the joy and satisfaction of our hearts.

The Branch at this place consists of 22 members including officers.

The Church recognizes the authority of the Twelve, and are well united. You have their prayers and we ask for yours.

yours in the New Covenant,

IRA J. PATTEN.

In the above letter, you will notice a representation of 22 members, and would it surprise you if we should say that only two out of that number subscribe for the Prophet, O Daniel what hast thou said? is it that God should set up a kingdom that should break in pieces all others, and stand forever; if so, we hope not to stand forever and do nothing!

Lowell, April 1st. 1845.

Respected Br. Brannan,

I will drop a few lines to let you know how the work of God prospers in this place. All is peace and union here. The Saints are united, and are determined to persevere in the great cause, by making every effort to roll on the work of God. A general interest is manifested among the people, many are investigating, while others are fulfilling the requirements of the Gospel. Since I came here I have baptized four, three of whom were new converts, two more have since made application. The cause is onward in this place, the spirit of God seems to rest upon the people, and I can truly say that in all my travels I never found a branch of the Church where there was so much confidence and unison with regard to the authorities of the Church.

Good instruction was given us by our esteemed brother, Wm. Smith, and by obeying the same we have been blessed.

We have been enabled by the help of God, to break down prejudice, and many are rejoiceing in the fulness of the everlasting Gospel.

Your brother and fellow labourer in the Gospel.

G. A. LLOYD.

To the Editor of the Prophet.

Dear Sir,—As much speculation has been had in regard to an article published in the Prophet, some time back, in reference to Mr. Benjamin Winchester &c. I wish to correct the public mind on this subject.

The article referred to, was designed to settle as far as possible the difficulty in the minds of the Saints to whom the legal Presidency of the Church belongs. To this end some remarks were made touching B. Winchester. As to his course it is well known that there is quite a difference of opinion existing between us in reg rd to the present organization of the Church.

But so far as the charge of his being accessary to the death of my Brothers is concerned, it was far from my intention of imputing it to him, and that was not the meaning of the 'Law infraction.'

The language was harsh, but I trust this article will amply correct it.

WM. SMITH.

From the Times & Seasons.

The Youth.

At the present time there is nothing of so much consequeuce to the saints in the kingdom of God as "training up the children, of years & discretion' in the way they should go" that when they are old they may not depart from it.

To see children break the Sabbath by running about and playing on Sunday; to see them saucy to persons of riper years; to see them filling up the streets to play upon week days, and to hear them swear and use vulgar language, is a disgrace to their parents. a stigma upon the neighborhood; and a slow poison to themselves, that will eventually currupt and ruin their reputations, unless cured dy virtue and reason.

How solemnly does the sacred injunction of God Almighty to the children of Israel, apply.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

The most heavenly idea we have witnessed recently, is, the meeting of the children and youth to worship God and to practice holiness by a recitation of scripture, singing and by prayer. Such a course is prais-worthy, and virtuous boys and girls, who thus improve their time and manner, will yet have the joy to say. it was good for us that we followed after righteousness while young; we know how to behave in age, and save our souls from the 'second death," and when we die we shall inherit eternal lives.

Good parents will bring up good children; and good children will exalt themselves to good saints. and good saints will take the kingdom, under the whole heavens, and possess it for ever and ever.

MARRIED.

On the 25th, of March, by Elder Joseph Foreman, Elder Julian Moses to Miss. Barbara Matilda Neff, of Strasburgh Lancaster Co. Pennsylvania.

Prayer Meetings.

Are held regularly at the following places in this city, on Monday evening at 42 Clarkson st. on Tuesday evening at 111 Lewis st., Wednesday evening 31 Goerick st., Thursday evening at 118 Fulton st., and on Friday evening the Elders meeting will be held at 42 Clarkson st.

A meeting will be held regular every Friday evening, by the Elders of the New York branch, at No. 42 Clarkson st., let none fail to attend.

S. BRANNAN.

From the Nauvoo Neighbor.

Some things that I like.

I like a system fraught with grace,
With knowledge, truth and love;
Such as the saints of latter days,
And angels have above.

A man of truth I like to see,
Whoes heart is just and pure,
And fill'd with perfect charity,
That all things doth endure.

I like a land where freedom reigns,
In glory, and in might;
And justice doth its cause maintain.
Dispensing equal righhs.

I like a man in office high,
Both honest, great, and bold,
Who will not sell my liberty,
For honor, fear, and gold.

I like a noble hearted man,
Who scornes to be a slave,
Who never will, nor never can
Submit, this side the grave.

I like a gospel full and free,
Where gifts, and grace abound,
And fill'd with light and liberty,
And this the saints havd found.

I like a God who has not chang'd,
From what he was in yore;
What he was then, the same remain
Now and forever more.

S. HULET.

Lima, Feb. 1845.

From the Neighbor.

Correspondence.

We give publicity to the correspondence below, to show the benefit of being a Latter Day Saint. There seems to be a great difference between the Doctor's grovelling and Mrs. Pratt's glory: it is like the glimmer of a lamp to the glitter of the sun.

Moira, March 26th 1844.

L. Pratt,

So long as you adhere to the monstrosities of Mormonism, we neither wish to see you nor hear from you; we therefore respectfully ask that you will neither trouble us, nor any of our immediate relatives with any more of your fanatical absurdities and heart sickening fooleries.

D. H. STEVENS.
S. D. STEVENS.
B. STEVENS.

Louisa Pratt, Mormon!!

Nauvoo, Hancock Co. Ill.

The Answer.

D. H. Stevens,

I received your abrupt letter with no small degree of surprise; the principles contained in it, I believe to be purely original: for to acknowledge them hereditary would tarnish the name of my ancestors. I feel extreme mortification that one bearing the name of Stevens, (a name I have ever been proud of,) should stoop to any thing so low; for were you to dive to the depths of human depravity, you could not bring out a more contemptible principle than despising a person on account of his religion. A person who does it, is neither a patriot or christian. The constitution of our country guarantees to every one the liberty of conscience; and he who would discard a friend, merely because he happens to differ from him in matters of religion, is an enemy to his country's laws! You say, "so long as I adhere to the monstrosities of Mormonism, you neither wish to see or hear from me." What an insult to common civility; do you imagine me such a consummate fool as to be intimidated by a scoffer and frightened out of my religion which is dearer than my heart's blood because I am afraid of losing the good opinion of a pretended friend, or of ten thousand of them? No, God knows, that those who would despise me because I believe he is willing to communicate intelligence, as he did formerly to persons composed of the same materials, I say, he knows I feel justified in thinking myself as much superior to them as light is to darkness, or as virtue is to vice; for I will not condescend to principles so low. Were my relatives to embrace Mahomedanism I would scorn to relinquish one feeling of sympathy, yes, I would cling to them the closer, that peradventure I might lead them back. Would that be philanthropy? What then would the reverse be?—What have I embraced? Nothing on earth but the pure principles of the doctrine of Christ;—every sentiment is pure and holy, and those who report to the contrary are emissaries to the devil, and they who give credence to it, do so because they love lies.

You need not give yourself any uneasiness about being troubled with the sight of me; it would be a new era in my life if I should be so straitened for places to visit, as to go where I should not be made welcome.

As for writing, if I should be disposed to write, I do not suppose I should send to Maine to ask permission; no, I have rather too much independence for that: suffice it to say, I have a little too much of the Stevens blood running in my veins.

As to the names attached with your own, I care nothing about them; it is all your own hand writing; I never insulted your brothers, neither do I believe they would me, I have a better opinion of them—I have not written to you, neither have I asked you to write to me. I wrote a kind and affectionate letter to your father, in the sincerity of my heart, but it did not occur to me that you would read it, for if you would not enquire after me when you saw a person who had come directly from me, I thought certainly you would not condescend to read a letter I had written. I ask a simple question; is a person capable of judging a matter, before he hears and understands it? Common sense will answer he is not. You know no more about the principles of our doctrine, than a person knows about a language who has never seen but one letter of the alphabet. What then can be more unreasonable than for you to condemn it. There is one principle in which I glory, and that is liberty; and he who will not protect me in it, shall never be honored by me.

You may think what you will of Mormonism, (as you call it) no one has a right to restrict you, every man has a perfect right to believe what he pleases; but I know, and it is my privilege to say it, that this church is destined to greatness and power, and devils may howls, men may scoff the heathen may rage, and the people may imagine vain things; the little stone cut out of the mountain without hands, will roll forth till it becomes a great mountain, and fills the whole earth. The little mustard stalk so small in the commencement, will continue to spread itself, untill it becomes a great tree, and the fowls of heaven come and lodge under the branches of it. We are destined to become the head of all the nations of the earth, and other nations will be mere grasshoppers compared with us. "Mormonism" will be at the head of the heap. I am no politician, but I can prophecy.

L. PRATT.

Dr. Dana H. Stevens,
Moira, State of New York.

Minutes of a Conference.

Of theChurch of Jesus Christ of Latter Day Saints, held at New Haven on the 8th and 9th of March 1845, commencing on saturday at 11 o'clock A. M.

Conference opened by singing and prayer, the president who afterwards stated why conference was called, and also the purpose, and for all the Saints to live Godly in Christ Jesus our Lord.

Present, 1 High Priest, 4 Elders, 3 Priests, 2 Teachers, and 2 Deacons.

Adjourned until two o' clock P. M.

Met according to adjournment—singing and paryer, afterwards the president called for a representation of branches.

New Bedford Branch 19 members, 20 members scattersng. North Haven Branch 26 members in good standing. Clinton Branch 28 members all in good standing but one, 4 Elders, 1 Priest, 1 Teacher, and 1 Deacon. New Haven 2 Elders, 2 Priests, 1 Teacher, and 1 Deacon.—North Haven 1 Elder, 1 Priest, 1 Teacher, and 1 Deacon. These were all the Branches in the state of Conneticut represented, after which the president gave us an able address upon the Gospel.

Adjourned until 7 o'clock in the evening.

Met according to adjournment. A discourse from the secretary upon the first principles of the Gospel of Christ, followed by the president in an eloquent and powerful manner.

Adjourned until sunday morning at half past ten.

Met agreeably to adjournment in the morning at half past ten. Opened by singing and prayer, the president then gave us a thrilling discourse from 2nd, chapter of Mark 21, 22, verses, and he handled the old garments and patches with the old bottles and new wine, in a masterly manner.

Meeting was adjourned until two o'clock P. M.

Met agreeably to adjournment, singing and prayer, after which the president in his clear and lucide manner spake from Ravelations 19th chapter and 8th verse, like a man having authority.

Adjourned until 7 o'clock in the evening.

Met agreeably to adjournment, singing and prayer. The president spake from Revelations 11 chap. 15 verse, in a powerful manner that the saints rejoiced by the intelligence that flowed from his lips truly the spirit was upon him for the audience seemed as it were chained to their seats to listen to the solid arguments that fell from the lips of our brother.

Resolved—that this Conference adjourned to meet in Clinton on the first friday in June to continue three days to commence at II o'clock; Carried.

Resolved—that the proceedings of this Conference be published in the Prophet, and we will use all means in our power to sustain the said paper; Carried.

The meeting was dismissed by the president pronouncing the benediction.

M. SIRRINE, Pres't,
E. W. Pell, Sec'y.

BROTHER BRANNAN,—Many are believing and those branches that were represented, gave cheering accounts of the progress of the work of our God—may our God speed it on.

E. W. Pell.

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Cincinnatti,	Richmond,	Wilmington, N. C.
Cumberland,	Louisville,	&c &c.

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

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NEW YORK, Sept. 1844.

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PIAN FORTES, PIANO FORTES—J. ROCKETT begs to inform his friends and the public that he has removed his Piano Forte Store to No 544 Broadway, between Spring ahd Prince sts, where, at all times, will be found a good assortment of new and second hand Piano fortes, at prices ranging from twenty-five dollars upwards. Purchasers will find it to their advantage before purchasing elsewhere, to call and examine for themselves. All piano fortes sold by J. R. will be warranted to be as represented.—N B Piano fortes tuned, repaired, exchanged, and sold on commission. je—e

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G. Washington	Burrows,	June 7	Oct. 7	Feb. 8
United States	Britton,	Aug. 1	Dec. 1	April 1
Gerrick	Skiddy.	" 13	" 13	" 13
Patrick Henry,	Delano,	" 25	" 25	" 25
Sheffield,	Allen	Sept. 1	Jan. 1	May 1
Roscius,	Collins	" 13	" 13	" 13
Independence,	Nye,	" 25	" 25	" 25
Virginian,	Allen,	Oct. 1	Feb. 1	June 1
Siddons,	E. Cobb,	" 13	" 13	" 13
Ashburton,	Hurtleston,	" 25	" 25	" 25
Stbph'n Whitney	Thompson,	Nov. 1	Mar. 1	July 1
Sheridan,	Depeyster,	" 13	" 13	" 13

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100 Pine-street, corner of South-St.

AGENTS.—In Pottsville, Benj. Bannan, Esq.
In Lovell, Rich Welsh, Esq.
In Albany, T. Gough, Esq.
In Toronto, U. C Rogers & Thompson.
In Newark, John McColgan, Esq.
In Utica, Thomas McQuade, Esq.

I also beg leave to assure my friends and the public in general, that the greate punctuality will be observed in the sailing of the above ships together with all others which I may have, and that passengers will experience no delay on their arrival at the different ports where they mean to embark.

P. S.—Free passage can also be secuard from the various ports in Ireland and Scotland from which steam boats run to Liverpool.

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Mew-York, May 19, 1844. [m18ec.

WATCHES—THE LARGEST AND Most splendid assortment of watches in the city, is to be found at the subscriber's, as he is constantly receiving all descriptions of gold and silver watches of the latest styles, from the manufacturers in England, France, and Switzerland, he is enabled to offer a large assortment, and at much less prices at retail, than any other house in the city. Gold watches as low as $20 to 25 each. Watches and jewelry exchanged or bought. All watches warranted to keep good time, or the money returned.

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SPRING ARRANGEMENT—1844.

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Address to the People of the United States.
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Is printed and published about the 1st and 15th of every month, at Nauvoo, Hancock county Ill, by John Taylor, Editor and Proprietor. Terms—$2 per annum, payable in all cases in advance. Any person procuring five new subscribers and forwarding us Ten Dollars current money shall receive one volume gratis. All Letters must be addressed to John Taylor, post paid, or they will not receive attention.

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN, PUB. Surely the Lord God will do nothing, but he reveaileth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED.

VOL. I. NO. XLVII. NEW-YORK, SATURDAY MORNING, APRIL 12, 1845. $2 PER AN. SINGLE COPIES 6 CTS.

'THE PROPHET'
IS PUBLISHED EVERY SATURDAY BY
S. BRANNAN.
AT NO. 7 SPRUCE STREET N. Y.
AT TWO DOLLARS PER ANNUM.

Extracts from the Remarks of Mr. Backenstos,

In the House of Representatives, January, 1845, against the Senate Bill for the unconditional repeal of the Nauvoo Charter.

Mr. Speaker, one very important reason in my mind why we should not repeal the city charter of Nauvoo is, that you strip the largest and most populous city in this state of all her police regulations. Why not amend the charter in all its objectionable features? Why not leave them powers sufficient to maintain an efficient city organization? Shall we in any manner take part by our acts in this hall, and sanction the violence and crime committed in the wild and lawless crusade against the citizens of Nauvoo? Already have I received letters from Hancock, signed by some of the best settlers of that county, who say that the cry has now gone out that the legislature have sanctioned the violence of Mobocracy; that we are with them in all their acts, give free tolerance to their crimes, and sanction their murder. Let this be true, let those wrought up by excitement—impelled to action by heartless prejudices, learn that we approve of their course, and new scenes of increased difficulties will arise and more blood will be shed, the peace of the people of Hancock hangs upon the action of this House. Let gentlemen well consider before they subscribe to any act of partial legislation, which is to endanger the safety or destroy the just rights of any community.

During this discussion, the Mormons have been accused of every offence known to the catalogue of crimes, every depredation committed in that section of country where they live, has been heaped upon them, no matter where the charges originated, or how they have been propogated whether true or false, they have been dealt out with an unsparing hand and urged against them as reasons for the repeal of their city charter.—That base men are located amongst the Mormons there can be no doubt. That base men calling themselves Mormons infest the city of Nauvoo, is equally true, how can it be otherwise in the nature of things with a population of from 12 to 14,000 souls. I do not appear on this floor to justify the citizens of Nauvoo for any wrongs committed, but I appear to defend them and all others in their just, equitable and constitutional rights. Neither do I appear in this hall for the purpose of abusing or saying hard things against the Mormons or anti-Mormons, let even handed justice be done unto all. It is said that the people of the city of Nauvoo have violated their chartered privileges, that they had issued the writ of "habeas corpus," and released or discharged the Mormon prophet. This is true, they did issue the writ of "habeas corpus," but is there nothing to be said in palliation for that proceeding? Let me inform this house that one of the ablest jurists of the military tract publicly declared that such power was granted in the charter of Nauvoo; the legal gentleman procured the writ and afterwards appeared before the municipal court, and ably contended that the charter granted them not only the power to issue the writ. but also to hear and determine the case, which resulted in the discharge of the accused. It is true we were at that time on the eve of a warmly contested congressional election, the Mormon vote being considered no small item in deciding the question. Mr Walker, the whig candidate for congress on several occasions in his stump speeches, declared that the Nauvoo city charter, granted to the municipal court of that city, the power to issue the writ of "habeas corpus," in the case which arose upon the requisition of the executive of Missouri, for the surrender of Joseph Smith, and also that the municipal court had the power under their charter to hear and determine the case. All those acquainted with Mr. Walker's, legal ablities, and also with his general high character and standing in the community will readily attach great importance to his legal opinions.

Mr. Speaker—I would ask whether there is not some mitigation for this stretch of the power granted, or supposed to be granted, in the Nauvoo charter. It has been urged by those in favor of the senate Bill for the unconditional repeal of the charter, that the citizens there, are a lawless banditti, gathered together for the purpose of protecting one another. Sir, I here declare that such is not the truth, I know that community too well to be mistaken: such a charge is a foul calumny against thousands of honest, virtuous, law abiding peaceable, industrious and unoffending citizens, and I feel myself called upon in justice to that portion of my constituents, to throw back the foul aspersions with indignation at the feet of him who gave them utterance.

Much has been said in the course of the debate concerning the quiet and peaceable old citizens, of Hancock county; many enconiums have been heaped upon them. Mr. Speaker, I can not command language strong enough to express my feelings in giving utterance of praise to the moral worth and commendable conduct of the "quiet and peaceable," old citizens of Hancock county.—Gentlemen would not I presume have bestowed so many eulogies, upon the quiet and peaceable old citizens of Hancock county had they but known that they were speaking praiseworthy of many Mormon citizens. I will here remark that many, very many of the old citizens of Hancock county have embraced the Mormon religion. The term of "old citizens" in Hancock is not understood to mean, by the anti-Mormons, those pioneers of the county who have made the first setelments in old Hancock; but have joined the Mormon church and live an exemplary life, will have lost their old citizenship according to anti-Mormonism; any scape gallows or blackleg, who may happen into Hancock county, and who rails out against the Morinons and cries out extermination &c. he will then pass for an "old citizen" if he has been in the county but one week. If any old cow, horse, or pig, strays off within 30 miles of Nauvoo, i is always charged upon the poor Mormons, in the absence of all testimony. If any crime is committed in Hancock, it is always managed such a way by the time, the news passes through the colums of the Warsaw Signal, as to saddle the offence upon some Mormon, whose name is unknown to the editor or any one else.

Mr. Speaker, inasmuch as the gentlemen on the other side of the question have been charging all manner of crimes against the Mormons, they have indiscriminately impeached, indicted, and found guilty of every possible crime known to our laws; such has been the declarations of gentlemen upon this floor. All the disturbances in Hancock have been packed on the Mormons; this is notonly untrue and unjust, but is also calculated to mislead the public mind; one general impeachment has been made against the Mormons. Now sir, I have drawn up an impreachment with specifications against these "selt styled" law abiding, anti-Mormons; I do not design to say any thing which is not susceptible of the clearest proof; in the first place, I will state that the enemies of the citizens of Nauvoo formed a conspiracy to provoke them into an outbreak. (Here Mr. B. made sundry charges of crime and misdemeanor against the anti-Mormons as follows.

I charge them with having called public meetings and loudly and strongly threatened the extermination of the Mormon population, and all those who would not join in their wicked schemes.

I charge them with having reported that their property was stolen by the Mormons, when there was not the slightest evidence to that effect.

I charge them with having torn down the dwellings of a peaceable citizen, because he would not join them in their crusade against the Mormons, and drive him and his family from their home.

I charge them with having driven from the county seat of Hancock, peacable and quiet citizens, some of whom were amongst the first settlers of that county, charged with no other crime, and guilty of no other offence, than that they were Mormons

I charge them with having threatened and resisted the sheriff and his deputy, when acting under and by authority of law.

I charge them with openly resisting a constable when in the lawful discharge of his official duty, by assembling an armed force, and at the point of the bayonet prevented the arrest of a man charged with crime.

I charge them with having posted upon the doors of the dwellings of peaceable and unoffending families at the hour of midnight, written notices warning them to leave their homes in a given time, threatening them with vengence and destruction if they did not comply; filling even the hearts of men with consternation and dismay, and distracting defenceless women and children

I charge them with having made base and false representations to his Excellency Gov. Ford, through some of their safety committees, and endeavouring to inflame the public mind with the free circulation of falsehoods.

I charge them with having sent emisaries to the state of Missouri, to procure aid to carry out their base and wicked designs.

I charge them with having undertaken to revoke a contract through one of their kind committees, between one of the first settlers and a peaceable quiet Mormon.

I charge them with having assembled with dirks, pistols, bowie knives, and clubs, to intimidate and resist the county commissioners court of Hancock, when in the due exercise of their public functions.

I charge them with having called out the militia of the neighboring counties in the name of the Governor and commander in chief without his authority or consent.

I charge them with having leveled their cannon and fired their muskets into steamboats, when on their way up the great Mississippi river, compelling them to land at the town of Warsaw, there to be detained to undergo a search.

I charge them with having hanged our Governor in "effigy" because he would not join them in their oppression of the Mormons, and

I charge them with having committed murder without a paralel for its atrocity and cowardice on the annals of American history.

Mr Speaker, these are crimes and misdemeanors, which I charge upon the Anti-Mormons in and about Hancock county; and sir, these charges are substantially true and I defy any one to controvert them, they are susceptible of proof and cannot be denied: those outrages which I have enumerated have been committed by that portion of the Anti-Mormon party, which we might well denominate as the Mob portion; there are many who style themselves anti-Mormons, yet at the same time they look upon this Mob faction with alarm and indignation. Then, sir, if you are in search of crimes and criminals in Hancock county, you need not go amongst the Mormons, for you will find them as thick as hail amongst that very class of citizens who style themselves anti-Mormons, who are asking this legislature to repeal the Nauvoo city charters in order more successfully to oppress that people and drive them from our state. Do the citizens in the surrounding counties of Hancock ask or petition us for the repeal of the Mormon charters, as some are pleased to term them? Does your table groan under the petitions which have come up from the people praying for an unconditional repeal of the city charters of Nauvoo? No; not a single petition has made its appearance. No voice has been heard demanding this hasty action. It would be reguarded as an act of oppression, unprecedented in this country and without a parallel in the history of legislation, to repeal a city charter, against the known and expressed will and wishes of the people, who reside under the operation of the chartered privileges. If the charter is repealed, it will be regarded, and I fear too truly, the legitimate offspring of religious prejudice and religious persecution.

Political aspirations have had much influence in waging war against the mormons. Several of the leading anti-Mormons have been, and continue to be the peculiar friends of the citizens of Nauvoo until they were disappointed in getting office through their votes, when they immediately turned against them and became their bitter enemies. One of the leading anti-Mormons who now holds a high office proposed to resign his office in favour of Hyrum Smith, the Patriarch of the Mormon church, and give his influence for Mr, Smith's election, on condition that he (Mr. Smith,) would procure for him a nomination for Congress, which to the honor of the Mormon, be it said, was refused; this occured shortly before 'Carthage murder;' this same individual stands now indicted amongst others, for the murder of the Smiths, and that too, by an anti-Mormon grand jury; thus clearly establishing that political considerations govern at least some of that party; other cases might be cited which go to prove the same thing, and were it proper, names might be called and proof submitted to this House, to bare me out in this position. While gentleman are so loudly charging the people of Nauvoo with so much crime, they must bare in mind that there has been less criminal cases in Hancock circuit court, than in any other county in the State, of equal population. I was clerk of the circuit court of Hancock county, for several years, preceding my election to a seat on this floor, and necessarily must know all about the criminal proceedings in the circuit court of my county. The city of Nauvoo with a population of from 12 to 14,000 inhabitants, does not average exceeding twenty cases a year, of every description of crime.

Mr Speaker, I will ask the special attention of the House while I would compare the city of Nauvoo with the city of Chicago, containing about an equal population; are we not told by an honorable member of this House from the county of Cook, (Mr Arnold) and also a distinguished member of the Chicago bar, that the criminal business of the city of Chicago consumes the entire time of the court during its setting at that place, and that at the last term of the court, but one case out of the criminal docket was tried; thus creating the necessity of establishing a new court, in order that justice may be administered also in civil cases. How does this comparison stand, does it not prove that the city of Nauvoo is by far the most peacable, moral, and law-abiding city of the two? Where is then the justice of harping so much about Mormon vices and depredations? Sir, it is all a shallow pretence in making these charges to mislead the public, and prejudice the minds of members in favor of repealing the Nauvoo charter. Why are unwarranted attacks made upon the city of Nauvoo? Is it because the inhabitants of the city entertain peculiar religious sentiments, or is it because of their political predilection? I apprehend that it will be regarded by the world as a religious persecution, and I predict that it will have a tendency to increase their strength and numbers just in proportion to the persecutions which are heaped upon them; the history of religious persecution throughout the world, bears me out in this position.

With the Mormon religion, I have nothing to do; I am not a believer of their doctrine, nor an advocate of their church. If they choose to worship a stone, it is not my right to interfere and prevent them, it is a matter between them and their God. The gentleman from Jefferson (Mr Hicks) has thrown out a long speech, which I have no doubt is intended to do him much good when he again comes before his constituents for office; he read some Buncumbe ordinances from Brown's history of Illinois, which is a good offset to his Buncombe speech.

The gentlemen from Sangamon, (Mr Logan) the acknowledged leader of the minority of this House has defined his position with regard to the bill now under consideration, which of course settles the question so far as whiggery is concerned. He fears that the Mormons have not located at Nauvoo solely for Manufacturing, Agricultural and Commercial purposes, but they have some other object in view. Sir, is it not notoriously known that it is a part of their religion to gather together and build a 'great Temple' to the Deity; and does not the very argument of the gentlemen tend to religious intolerance? He deprecates what he is pleased to style this one man power; does he forget that were his position true in relation to the Mormons, (which I deny) he is battling against the federal principles so ably contended for by Alexander Hamilton, the founder of the political party of which he himself is so distinguished a member? The gentleman from Sangamon further tells us that he voted against amending the Nauvoo charter in the session of 1842 & '43, this is true; and so did every leading whig in the House and Senate, at that time. This can be accounted for from the fact that there was a congressional election to come off in a few short months; the Mormons were expected to hold the balance of power in one and perhaps two of the congressional districts. The course of the gentleman and his political friends on that occasion, is not at all surprising. The secret of their present bitter hostility to their city charter lies concealed in the simple fact that they did not receive the Mormon votes at that and subsequent elections.

It was then admitted that they had chartered privileges which were not granted in any of the other cities in this State, and if it were not for motives like these, why did whig gentlemen vote to retain those extra powers in the Nauvoo charter.

Gentlemen have asked how it is that so many reports are put in circulation concerning Mormon depredations and Mormon outrages. Sir, how can it be otherwise when such slanderous journals as the 'Warsaw Signal,' and a few other kindred prints are constanlty at work gathering and manufacturing all kinds of falsehoods for their colums, which are in many cases circulated free of charge throughout the country, in order to fan the excitement, and prejudice the public mind. No matter what the Mormons do, it is always wrong, their motives are impugned, and their actions belied by their enemies.

The public vehicle of mischief, the Warsaw Signal,' whose slandering propensities has no equal in the country, (excepting one who I shall notice in due time) is entitled to much of the credit in bringing dishonor and disgrace upon our state, in the late and lamentable disturbances in Hancock county. I might say much upon this subject, but will forbear. The hireling who infests our gallery daily; is also entitled to his full share of manufactured slanders against the citizens of Nauvoo, and those residing in Hancock county; opposed to mobocracy.' Sir, he is seen sneaking and skulking about behind the doors, and stair way; makes it his business to misrepresent the proceedings of this House, and scandalizing democratic members of this legislature; his notorious insolence and disregard to truth precludes him from a seat within the bar of this or the other branch of the General Assembly, with respectable reporters, he who bears the evident mark of condemnation upon his countenance, and I might say, whose forked tongue has ceased to sting, whether the object of his malignity be ranked among the higher or lower classes of society.—It is from such sources and such men that the numerous reports of Mormon outrages reach the public ear.

Town rivalry had also something to do with this opposition to Nauvoo. While Warsaw was on the decline, Nauvoo was rapidly increasing in wealth and population; a plan to bring about a reaction was soon concocted by the leading men of Warsaw who made one pilgrimage after another to Nauvoo, imploring the Mormon Prophet to aid them to build up a city adjoining the town of Warsaw by selling a portion of the Mormon population in and about Warsaw, and commence the building of a new city. The bubble soon exploded, and the speculation failed. This gave rise to dissatisfaction with some who had heretofore been exceedingly polite to Lieutenant General Joseph Smith.

Mr Speaker, I was in hopes that the Senate bill could not pass, but be so amended by this House as to leave to the citizens of Nauvoo a reasonable and modified charter; but, sir amendment after amendment has been laid upon the table. There seems to be a disposition to proscribe that people, and deny them evenhanded justice. It is too evident that vengeance is to be dealt out without regard to justice because they are Mormons: I had intended to offer an amendment to the bill, providing for a limitted charter, being fully satisfied that it would avail nothing. I am sorry to say it, I do think prejudice is so strong that justice will not be done. I arose more for the purpose of entering my protest against the passage of the bill now under consideration, than with any hope of preventing its passage: If the city charter of Nauvoo is unconditionally repealed. I now take this opportunity to say in my place, without fear of succesful contradiction, that it is an act of wanton legislation unwarranted by circumstances and without a parallel in the history of our country.

What does the infomation of the Governor prove in this special message to this General Assembly in relation to the Mormons and their persecutors, but that the Mormons are the least to blame? Sir, as I before said, I have no affinity with them whatever neither in a pecuniary or religious point of view. I can bear testimony to many things contained in the special message.—The Mormons are certainly a more orderly and law-abiding community than the anties.

There is no doubt some bad men have and do exist among them; how can it be otherwise, in a community of 14,000 souls? Is it honorable and right to make the innocent suffer with the guilty I will now close by appealing to gentlemen on this floor to forbear to do the act; a sense of honor and love of even-handed justice would seem to demand that the Senate bill should not pass. Withold your hands from the sacred rights of Mormon citizens, and leave them in the peaceable possession of civil and religious liberty. Do not persecute for opinion's sake, and thus destroy the sanctity of our constitution and laws, but extend to all parts of our state the benefit of equal legislation.

Elder Moses Daily would take this method to inform Sidney Rigdon Esq., that he requests his name stricken off from the lists of agents for his paper, as it was put there without his knowledge or consent. Elder D. says that unless Mr. Rigdon will return and confess the lies he has told, he shall ever regard him as a base imposter and hypocrite; for he declared here in the presance of thousands of witnesses, that God had revealed certain things to him, namely, that Joseph and Hyrum Smith were martyrs, that they died approved of God, standing now in the ranks of the revelators of God, and holding the keys of the kingdom. Now he says, that Joseph Smith is with hypocrits and unbelievers.

Elder Daily says that he will follow no such "Jack o' Lantern,"—Nauvoo Neighbor.

From the Millennial Star.

Can I not be saved without Baptism?

Question.—Can you be saved with baptism?

Answer.—Yes, I may be saved if I am baptized; for Jesus Christ has said, that he that believeth and is baptized shall be saved.

Q—But can you not be saved without believing?

A—"Without faith it is impossible to please him;" therefore, if I do not please him, how can I expect to be saved by him?

Q—True, but suppose it were possible for you to exercise faith in Jesus, and yet neglect to do the things which he and his apostles commanded; would he be pleased with that neglect any more than with a want of faith?

A—The comandments of Christ are a law to his children; and if I break his commandments, I break the law of God, and that would be sin, for "sin is the transgression of the law;"—and sin is the thing which God hates.

Q—And is it reasonable to expect that you can be saved by displeasing God?

A—I discover the force of your question, but I am determined to have the truth; and I know that Jesus says, "he that believeth and is baptized shall be saved;" but does the scripture any where say that he that is not baptized shall be lost?

Q—Has God more than one method of saving sinners?

A—I think not, for that would imply that he was changeable, and had respect to persons, if he would save one on one condition, and another on other terms.

Q—And did not Christ say to Nicodemus, that except a man be born of water, he cannot enter into the kingdom of God?

A—Yes, but did he not mean spirit when he said water?

Question—Do you believe that the Bible is true?

A—Most assuredly I do.

Q—Then how can you suppose he meant spirit when he said water,—for he said "of water and of the spirit," putting the water first, and the spirit after; for if he meant spirit when he said water, he should have said of water and of water, which would make the Bible to tell a falsehood as it now stands, and you say that you believe the Bible is true?

A—Yes I do,—and I perceive that there would be an inconsistency in the phrase spirit and spirit, although I had always supposed that the water meant spirit in this place.

Q—Do you not remember that Jesus was baptized of John in Jordan, in a river of water, and that to fulfil all righteousness as Christ himself said?

A—Yes.

Q—And that Peter who held the keys of the kingdom of heaven, commanded those who enquired on the day of penticost, what they should do to be saved, to be baptized every one of them for the remission of their sins?

A—O, Yes!

Q—And that Paul, who had a share in the same ministry, required the people to be buried with him (Christ) by baptism, for the answer of a good conscience, as Peter says; and what would be more likely to produce a good or peaceful conscience, than obedience to the requirements of the Saviour?

A True, we read thus, but I had supposed that baptism was done away now, and that sprinkling answered the same purpose.

Q If in the days of the apostles, God required men to be buried in, or born of the water, and now will save them without that inconvenience, or by sprinkling simply, must he not have changed; and is he not a respecter of persons?

A To be honest, it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person; but how is it that Jesus said "these signs shall follow them that believe,—they shall speak with new tongues; cast out devils; heal the sick; take up serpents, &c." and we see none of these things in these days?

Q I hope you do not doubt the declaration of Christ, do you?

A Certainly not, I believe those signs did follow the apostles, just as the Scriptures state; but we see none of these things now.

A Can it be possible that Christ designed the promise of these signs for his apostles, when he said "them that believe," addressing himself to his disciples concerning those who should believe on their testimony, and be baptized by them? Or was the promise to be confined to that people only, or that age, when Peter said concerning this matter, "this promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall please to call?"

A No, it cannot.

Q Then if you do not doubt the testimony of Jesus and his apostles, must you not conclude that these signs have ceased to follow the children of men, because faith has ceased from among men?

A These are new ideas to me, I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel as in days of old, these signs would be made visible again on the earth, or would follow the believer, as in days of old?

Question—Will not the same cause invariably produce the same effect in all ages?

A Without doubt it will.

Q Why then should not these scenes follow those who believe, have faith in God and keep his commandments, just as they did in the days of Christ?

A What! and receive the Holy Ghost too by the laying on of hands?

Q If God has not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when on "whomsoever they laid their hands they received the Holy Ghost?"

A But why have I not seen and believed these things before.

Q How shall they believe in him of whom they have not heard, and how shall they preach except they be sent?

A I have heard a great many preachers before, but they have never taught me such doctrine as this.

Q Do you not remember that Paul said that "the day of Christ should not come except there come a falling away first," a falling from the truth. and "men should be given unto fables?"

A Yes, and I begin to suspect it has been so, but do you really think that sins are forgiven when men are baptized?

Q Do not the Scriptures say so? Did not Peter say, be baptized every one of you for the remission of your sins; and did not Ananias say to Saul, arise and be baptized and wash away thy sins?

A Yes, the bible says so; but it says also calling upon the name of the Lord: now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are fogiven.

Q Can there be a transgression where there is no law? and you say you never had this law before, therefore you could not sin against it; but should you now reject it, how could you get clear of that sin? and where can you find any direction from Scripture to erect penitent forms, or to make use of them?

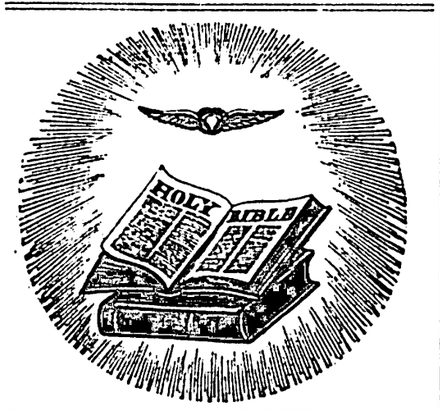
A I see your propositions appear quite scriptural.

Q Inasmuch as you say you see, does not your sin remain?

A And may I be baptized for the remission of my sins?

Q Do you believe with all your heart, and are you willing to repent of all your sins and forsake them; determined in the strength of the Lord to keep his commandments to the end? Thou mayest.

THE PROPHET.



SATURDAY MORNING, APRIL 12, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

New York.

The democracy has carried the city election, and thus turned the Native American party out of office by an overwhelming majority.

Our Sunday meeting in the new Hall, corner of Broadway and Grand streets; was well attended on the sixth inst.

Steamboat Accident.

The Steamboat Swallow, was wrecked near Hudson, on Tuesday last, and three or four hundred passengers narrowly escaped with theri lives; some by swimming, wading etc.

P. S. We learn since that several lives were lost.

Nauvoo.

We have read the Nauvoo Neighbor up to March 26th.

The weather was cold, windy and stormy.—The Spring's work has commenced on the walls of the Temple. Cellars were opening, and new houses building—and the Mississippi was running down stream as usual.

Fifteenth Anniversary of the Church of Jesus Christ of Latter-day Saints.

The sixth day of April is again numbered with the past. It is a day of very dear remembrance to the Saints—a day which will always be observed among all nations and kindreds of the earth, with peculiar pleasure.

Indeed the 6th day of April, 1830, will form a new era in the world's history. It was the day in which the germ, the first nucleus was formed of that kingdom, that organization which shall destroy the image of Babel, put an end to anti-Christ's dominion, and finally fill the whole earth, and stand forever.

When this mighty work is fully achieved, and all nations repose in peace, and in the full enjoyment of freedom, intelligence, truth and love, under the peaceful reign of the Messiah, and his saints, with what feelings of grateful remembrance will they assemble in myriads, in innumerable multitudes, of men, women and children, to celebrate the day, which brought the Church out of the wilderness; and which organized the kingdom of God with six members, in the wertern part of a free state of North America.

More than seventeen hundred years have passed away in the old world and some fifteen hundred in the new, during which the devil and his church, under the assumed name of Christ, and Christian, and ten thousand other names of blasphemy, had held the world in bondage and darkness, without a gleam of light from the upper world. No voice or sound from heaven had saluted the ears of disconsolate man. No kind angel had burst the veil of thick darkness, which obscured the horizon. The holy spirit of prophecy and revelation had been for ages withdrawn from mortals. No open vision from the Lord—no Urim, no dream, no prophet, no standard to point the way of truth to weary and bewildered man, or to guard him from that awful, that fearful mystery of iniquity, which under the name of christian. had deceived the whole world, and caused all the kings of the earth to commit spiritual fornication.

Under these circumstances, the long silence is suddenly broken. The heavens are opened, and a gleam of light is seen to dawn amid the surrounding darkness. The voice of the Redeemer is again heard from the heavens; angels descending in their brightness and glory, restore the fulness of the Gospel, reveal the ministry of iniquity—the man of sin in all its horid forms, and announce the time and means of the great Restoration. And like Zechariah and Elizabeth, Joseph and Mary. Simeon and Anna, the wise men and the shepherds of old, six souls are found to rejoice in the message, and to walk in all the ordinances of God blameless.

The 6th of April, 1830 found them organized as a Church, solitary and alone, as it were, and to all human appearance, no prospect of increasing their numbers, or spreading the intelligence beyond their own immediate neighborhood.

Six months rolled away, and they numbered seventy souls. Six months more, and they numbered two thousand, and were scattered from the Hudson river to the western wilds of Missouri, three hundred miles west of the Mississippi river. Fifteen years finds them several hundred thousands in number, filling whole cities and towns—alarming statesmen, and filling nations with jealousy, as well as admiration, and all the world with wonder and amazement.

They have tried to reduce its strength, in as many ways as the Philistines did that of Samson, and still it stands erect, and moves in majesty and power among the nations.

The sixth of April is now celebrated in every state and city of the Union, in Upper and Lower Canada, Nova Scotia, and among the Indian tribes as far as the Rocky Mountains.

It is also celebrated in England, Wales, Scotland, Ireland, and the Isle of Man; and even the isles of the distant Pacific will this year celebrate the anniversary of the rise of the Latter Day Saints.

If such is the progress, or increase from a single plant or sprout, what will not fifteen years more do? Will not the Gospel in its fulness be preached to all nations, before that time? and if so, then the end will soon come. That is, the end of the reign of the wicked—the "Anti-Christ." and then will be manifested the reign of our God and the power of his Christ over the whole earth. O ye Saints who now suffer reproach and shame for the testimony of Jesus, lift up your heads and rejoice, for a glorious triumph soon awaits you.

The remnants of Lehi.

Their presant numbers, locations, and future prospects.

Since the year 1827, when heaven and earth opened their long concealed treasures, and yealded up the sacred trusts which had long slumbered in their archives—thus setting a sign, and rearing a standard for the restoration of Israel, the whole face of society has changed very considerably, in many respects; and each and every change has seemed to verge towards the one point, viz. to prepare the way for the restoration of the Israelites and Jews.

The revolutions in the old world—the movements in the new—the colonization of the tribes of Lehi west of the Mississippi—the organization of the Saints—the spread of the fulness of the Gospel—the breaking up of society from its old moorings; the prevalence of a restless spirit of enquiry on various subjects, which are now becoming familiar, to the public mind, although then scarcely thonght of by any but the Latter Day Saints—The marvelous signs which have been shown fourth in heaven above, and in the earth beneath—the earthquakes, tempests, floods and fires—the mobs, and popular outbreaks—the distress of nations with perplexity—the fearful sights and great signs, all combine to demonstrate that the Nephite Prophets, whose predictions are recorded in the Book of Mormon, were not mistaken in regard to the events which were speedily to follow the coming forth of that record to the Gentiles.

As the restoration of the Jews and all the remnants of Israel is becoming a subject of deep, serious, and all observing interest to all parties, whether religious or political, any and every information in regard to the several branches of the chosen family must be received with a degree of interest and attention without a paralel in any age.

The Jews are generally estimated at ab out six milions, scattered over the whole earth, and partakeing of the language, arts, habits, and manners of all nations. These scattered remnants are now enlisting a lively interest and sympathy among all people; being considered as the hinge or pivot on which the political, and religious destiny of the world is now suspended.

How startling then, must be the fact which has now come to light; viz: that the aboriginal inhabitants of North and South America are actual decendants of Israel, and destined to figure largely in the events of modern restoration; as demonstrated in the Book of Mormon!

Reader, are you aware that this one remnant of Israel, out numbers all the Jews in the world, nearly two to one?

The remnants of Lehi which are now known on this vast continent may be safely estimated at no less than ten or twelve millions of souls;—possessing nearly one half of the territory of this vast continent.

What a Chaos of materials? what vast resources! what elements for national greatness are here laid up in store.

It is a fact not sufficiently known and realised that a vast majority of the free citizens, voters, militia, and statesmen of Mexico, and indeed of all Spanish America are of the aboriginal blood—that in Mexico they constitute more than three fifths of the entire poplation, and that they are the farmers, mechanics, market men, in short the "bone and sinue of that Republic. And that they compose the principle part of the inhabitants of Central America.

The pure blood of Lehi in Mexico alone may be safely estimated at,	4,000,000
Half blood,	1,500,000
Centrial America,	1,000,000
South America,	2,500,000
Territories of the United States	500,000
Baitish America,	500,000
Making a grand total of,	10,000,000

These remnants of Israel now so scattered and divided must eventually come to the knowledge of their Fathers, and of their ancient records;—and also to the knowledge of the Gospel in its fulness.

They must also be gathered, and organized into one church, one Spirit, one Covenant, one National and Civil compact; and thus become a righteous Branch of the House of Israel; for so it is written by their Fathers.

The United States, have laid the foundation in part, for the gathering and union of these tribes.

They have appropriated a territory for the permanent location and inheritance of the tribes which once existed within the bounds of the states.

And have actually gathered and located near one huudred thousand of these remnants in their new homes. They consist of the Creeks, Choctaws, Chickasaws, Seminoles. Shawnees, Delawares. Kickapoos, Wyandots Pottawatomies, and several other tribes, and remnants. Which together with the tribes which are about being removed and those who were always located in the same territories amount to some two or three hundred thousand inhabitants.

Government has appropriated a country for the home of these tribes, which is called the Indian Territory. It is bounded on the East by the states of Missouri and Arcansas, on the South by Red River, which separates its from Texas; on the West by the Desert lying between it and the Rockey Mountains, and on the North by the Missouri River. Being about two hundred miles from east to west, and six hundred from north to south; and containing one hundred and twenty thousand square miles; or seventy six milions eight hundred thousand acres.

This Territory is equal to three or four of our largest states, and capable of sustaining a population of six, eight or ten millions, without being more thickly settled than the state of New York is at the present time.

The tribes and nations, thus located in a territory of their own, are about forming a general confederacy, or national union; with civil government and institutions similar to those of the United States.

The soil of this territory is very fertile, its climate fine, partaking of every variety found in our southern, middle, and northern states. It yields in the greatest abundance all the necessaries and comforts of life.

It is also rich in iron, lead, salt coal and other minerals.

Thus a Neuclus, a common begining, or center seems to be formed in a great central position on our Continent, which may at no distant period be the means of concentrating the whole race of the children of Lehi, into one great civil compact; or, to use the language of the Bible, to make them one nation in the land, that they shall be no more divided.

That such an even is not far distant in regard to these remnants, every reader of the Book of Mormon must feel confident.

The risen Jesus himself, while instructing the Nephites, declared in the most positive terms, that the remnant of Jacob on this land should be gathered together, even from all parts of the land, and unite in the fulness of the Gospel. And that the power of heaven would then come down among them and he, (Jesus) would be in their midst. And that this work should commence immediately, on the coming forth of those records to the Gentiles in the Latter Day. In fact he said in so, many words that this record should be a sign, that we might know the time both for the fulfilment of those events, and the gathering of the Jews, to their country.

The sign spoken of was published to the Gentiles in 1830. Therefore it is time for the work of gathering to begin to manifest itself more extensively, both in America among the children of Lehi, and in Palestine, among the Jews.

The Latter Day Saints have been frequently charged by their enemies with a secret design to connive with the Indian tribes; and we are even accused of holding secret correspondance with them, and of being allied with them, etc.

A more false and wicked calumny was never invented by the Devil, or any of his servants.—Our views, feelings, and purposes in regard to them have ever been open and public. We have taken every pains to publish them as widely as possible.

Our correspondence and interviews with them has always been frank and open in short nothing have been done in a corner.

We know by their ancient records that they are Israelites. And that they are to be established in this land, as a righteous branch of Israel. and that they are to be converted to the Gospel, and to the knowledge of their true origin by means of their own record, (the Book of Mormon.)

A Latter Day Saint has as good a right to preach a crucified and risen Saviour to the Indian as any sectarian has.

He has as good a right to teach them "Mormonism" as a Methodist has to teach them "Methodism." Nor has Government any jurisdiction or legal controll of such matters. They neither posess the right nor the power to decide, or dictate to an indian, a mormon, or a sectarian what kind of religion he shall teach or embrace. It is the Constitutional right of the Latter Day Saints to convert the whole Indian world to the Gospel as held by them.

Therefore we have no occasion whatever for secrecy, in these matters, and lest we should be charged with such things hereafter, I now publish to all who may choose to read or copy, that I for one intend to convert all the Indians in the world to the faith and doctrine of the Church of Jesus Christ of Latter Day Saints, and to tell them they are a remnant of Israel, and that the Book of Mormon is a true and genuine record, and Gospel, written by their forefathers.

Now O ye sectarians! here is a drawn game for it. You may go on with your jaring creeds, and powerless forms of modern invention, and with your traditions, superstitions, and priestcrafts, and try to convert the Indians. And we will go with the spirit of inspiration, and the Bible and Book of Mormon, and teach them the faith once delivered by the risen Jesus to the Jews, and Nephites. And the God that shows himself able to do his own work, let him be God.

Let no one persecute the Latter Day Saints as a body, on account of these sayings of mine.—I have not said them for the Church; but for myself, and I am alone responsible. On me then rests, the responsibility of all the principles, and purposes avowed in this article.

Hear it then all ye ends of the earth. That God being my helper, and sparing my life, the Indians shall be taught the Gospel, as contained in the Jewish Bible and the Nephite Records.

And whether I live to do it or not, it will be done. And all the powers of earth and hell cannot prevent it. And the only thing I have to ask of the public, concerning this matter is that, when it is in progress of fulfilment, I will not be accused of secrecy.

Great God! has it come to this! must the free people of these States, ask sectarians, or civil rulers to decide upon a religious standard, for Lattar Day Saints and heathen? and to dictate, what shall, and what shall not be believed and taught.

When such an inquisition takes the place of American Liberty, the Lord grant I may be an Indian or something else, besides a partisipater in such a freedom.

P. P. PRATT.

The Bible and the Book of Mormon contrasted.

The Jewish Scriptures contain a great variety of historical, prophetical, and doctrinal information, which is useful for instruction in righteousness and truth. But the Book of Mormon, or, the Nephite records, which may with propriety be called the American Scriptures, are, and will be held in much higher estimation than the Jewish bible, for several important reasons, among which are the following:—

First, in a historical point of view, the Book of Mormon is much longer at both ends than the Jewish writings.

Secondly, it is the history of a larger, a better and more important country.

Thirdly, it is much more plain and deffinite in its prophetical declarations and promises, and especially in regard to American events, and the scenes about to be fulfilled.

Fourthly, it is much more plain, simple, and definite in its doctrines than the Jewish bible, so much so, indeed, that there is no possibility of differences of opinion in regard to doctrine and ordinances among those who take that book for a standard.

And lastly, it is of more importance to Americans than the other bible, because it is a home production.

It is decidedly American in its origin and history, as well as in its prophetic declarations, and its promises

In our first declaration we have said that in a historical point of view it was longer at both ends than the Jewish bible. What we mean by this, is, that its first book was written several hundred years before Moses the first writer of the Jewish bible was born. Therefore it contains an antiquity, in comparison of which, the oldest book in the bible may be said to be modern. In this book we have a sketch of the writings of the Jaredites, and their genealogy, back to the Tower of Babel, and to the time the language was confounded; and an extract of the writings of men who lived when the whole earth was of one language.

Again, on the other hand, we have the inspired history of the Nephites down to the four hundred and twentieth year of the Christian era, which makes the Book of Mormon more than three hundred and twenty years later than the latest writings of the New Testament. This is what we mean by the American Scriptures being much longer at both ends of their history, than the Jewish records.

Some will say that these considerations are unimportant. But I would enquire what can be more important in a historical point of view, than the history of the early ages before Moses, and the history of the Church which immediately succeeded the apostles? If the New Testament history had been continued (as the Book of Mormon is) to the fifth century of the Christian era, we could then ascertain who were the true successors of the apostles, and of the apostolic succession from age to age; and by what means each successor received his authority, and what were the proofs of his divine mission. We could also ascertain how long the spiritual gifts and miracles continued, and by what means they ceased; and whether the true Church existed after gifts and miracles had ceased, and if so, how long, and under what name.

Reader, are not these subjects important for man to know? Are they not in fact the very points where all divisions in Christendom have their source?

The Book of Mormon is not lame on these important subjects. It gives the true history of the Nephite apostles, and of their successors, and of the perpetual enjoyment of the spiritual gifts, till both the apostleship and gifts cease to be enjoyed. And then it tells the reason why the gifts of healing and miracles ceased. And how long the world would be without them; and how, when, and by what means they should be restored.

The Apostolic office or priesthood, together with the spiritual gifts were taken from the Nephites in the fourteenth century of the christian era. And the reason was because faith and righteousness had ceased.

This is the reason assigned by Mormon, and in fact by Jesus Christ himself, in the inspired word of God, as contained in the records of the Nephites.

But it seems that in the old world, where the sacred and divine records ceased with Johns Revelations, in the first century, the priesthood and Apostleship, together with the spiritual gifts, ceased for some reason and at some time; but at what time, or for what reason, men are at a loss to determine.

Some say they ceased for want of faith and righteousness; and others affirm that they ceased because faith and righteousness abounded to that degree that they were no longer needed.

According to the latter conclusion, a man who is sick and cannot obtain the gifts of healing, must remain sick, and if he enquires the reason why he cannot be healed, the answer would be as follows! O Sir you have so much faith that you are not entitled to the gift of healing! that blessing is in reserve for none but the wicked and unbelieving! If you would enjoy theat blessing, you must cease to believe, and cease to work righteousness.

Reader, is there not a wide difference between believing that gifts have ceased because of unbelief and iniquity, and believing they have ceased because faith and righteousness existed to such a degree that they are not necessary? The one supposes that all the christian world are in a state of apostacy, as outcasts fron the covenant of God, while the others look upon them as in the enjoyments of all that is desirable in the christian system.

O the auful! the horable delusion from which one or the other must soon awake!.

But to return to the contrast of the two books; we stated in our second proposition that the book of Mormon was of more interest in a historical point of view than the Bible, because it was the history of a larger and better country.

This point need not be argued, as all persons must admit that America, is a larger and better country than Palestine, Egypt, Arabia and the neighboring provinces generally encluded in the Bible history.

It must be admitted on all hands to be a country of vastly more importance, both as it regards the history of the past, and its future destiny.—Being larger in extent, and more fertile and productive in mineral and vedgitable wealth; consequently better calculated to sustain a numerous population. And this is the principle point in the estimated value and importance of any country. And judging from the antiquities which are daily coming to light, we feel safe in saying, that

America has been more densely populated than almost any country in the old world, And as to its future destiny all are willing to admit, that it must stand foremost, and take the lead of all other nations and countries while time endures.

In our third proposition we claimed that the Book of Mormon was much more plain and deffinite in its prophetic declarations, and especially in regard to American events, and things about to be fulfilled.

This must be admitted by all who carfully peruse it. It speaks plainly of the restoration of Israel and the time. And of the return of the Jews to Palestine, and the rebuilding of their city, and the time. Also of the gathering of the remnant of Joseph on this land, and of their conversion, and the time. And also of this our nation of the Gentiles, and our destiny. It also speaks of the coming of Christ, and of the destruction of the wicked, and the signs of the times when all these things shall be fulfilled.

Indeed the opposition and the reception which the book has met with since it was published, has thus far been fulfilled to the very letter, even to the secret combinations which have resulted in the murder of the Saints—the cries of innocent blood, and the mourning of widows and orphans among the Saints, on account of their fathers and husbands which have been slain. Are deffinitely poinied out by the Prophet Moroni, as events that would be immediately connected with the manifestation of these records to the Gentiles. And in fact the whole volume of the book seems to be brought to bare upon the events of the presant, and of future events which are to be speedly accomplished.

The mighty revolutions which are there protrayed in the plainest language, and which immediately awaits the earth and its inhabitants, are such that even our worst enemies have discovered it in some measure, and the fact of its fulfillment has been one great cause of the opposition and jealousy which they manifest.

It is for this reason that they have undertaken to distroy us, and stop the progress of this work from time to time. But experience has taught the world a lesson on that subject, which must make them sensible ere long that it is in vain to fight against God, and the fulfillment of his word.

We fearlessly declare that no man on earth can read the Book of Mormon twenty or thirty years hence and still disbelieve it. This would be as imposible as for a man to disbelieve the alminack in its astronomical predictions, after their plain and manifest fulfillment.

In our fourth proposition we stated that the book of Mormon was much plainer, and more deffinite in its points of doctrine, than the Jewish Bible. All who read it must admit this point, And here again its opponents have been constrained to confess the truth.

There are two principle reasons for this difference, which I will now show.

The first is this, Jesus Christ in his personal ministry to the Nephites, after his resurection, opened many things in regard to particular points of doctrine, and also in regard to future events, with a clearness which he never used among the Jews; because of their stiffneckedness and unbelief. In short he spake parables to one, and plain, literal, deffinite facts to the other.

And he himself declares to the Nephites that their faith was so much greater than that of the Jews at Jerusalem, that he opened greater knowledge to them than he had even done to the Jews.

Secondly, the Jewish scriptures, (especially those of the New Testament,) have been robbed of that fulness and plainness, in which they were at first written.

The great and abominable church, "The Whore of all the earth" has kept back many plain and precious things from the Book of the Lamb of God; or, to use the words of Nephi, "from the Records of the twelve Apostles of the Lamb.

Thus it has come forth mutilated, altered robbed, and perverted. While the records of the Nephites have been preserved in purity from the poluted hands of Rome, and Romish priests, and have now been brought forth under the guidance, guadianship, and protection of God and his angels, Concequently they must, with the exceptions of some small typographical errors be plain and pure.

In our fifth and last preposition we claimed for the Nephite reccords, a superiority over the Jewish records in regard to their importance to Americans; because they were American, in their origin, history promises and predictions.

Now let us enquire which of the two things is most important to our selves, that which relates to a foreign country; or that which relates to our own home, fireside, country, nation, and native land?

The answer is obvious. But to realise the importance of the proposition in all its force and beauty, let us suppose for a moment, that the Moon, as well as the earth is inhabited by intelligences like man. Let us suppose that each of them keep a record, in which their past history and their future destany are clearly manifested. Let us further suppose that in process of time, some communication is established between the inhabitants of each, by which they are enabled to interchange records.

The Lunarians obtain a copy of the records of the earth, and the eartharians in exchange receive a record of the history and destany of their lunar neighbors. Now the great question is, which of these two records are of the most vital importance, and practical interest to the inhabitants of the respective countries? Is it not at once admitted that the records of each country would be principly important each to their own country or planet. While at the same time the records which contained the history an destiny of a neighboring country or planet would also be highly esteemed, as a source of knowledge, and a satisfaction to the curious.

In their own records they would look for information for their own salvation and benefit, while they searched that of their neighbors mearly for the purpose of acquiring information in regard to welfare, not their own.

So it is with America and Palestine in regard to the respective records which refer to the history and destiny of each.

We each have a direct and vital interest in the records of our own country and nation.

And here let me say that America and the old world are as distinct from each other in point of past history and future events, as the earth and the moon, or nearly so. And to search the records of one country to learn the events or destiny of the other, is absurd in the extreem, and shows a want of reflection, reason and common sense.

Jesus Christ was born, and lived and died, and arose again in Asia, and America would have known nothing of it at the time, except by revelation. On the other hand, a risen Jesus ministered to tens of thousands in America, while the people of Judea or Asia, knew nothing of it, nor do they know to this day; except from a few hints, which they did not understand, and which were uttered by the Savior in relation to his other sheep which he must bring, and which were not of that fold.

Again, Romanism, or popery, or what may be called Anti-Christ, overrun the old world: while the new reposed for many senturies as free from its influence as if it had never existed.

Even down to the discovery and conquest of America by the Spaniards, it had remained entirely free from the influence of anti-christian Rome.

So in regard to future events. God's glorious Kingdom may be established in America, and his Temple, his Sanctuary, and even his personal presence, and that of the resurrected saints may be in our midst, and we enjoy a quiet and peaceful millinnial government here in all the fulness of the latter day glory.

While the old world would still be strugling in comparative ignorance, war, desolation, and Judgement.

Or, on the other hand Jesus Christ might come to Jerusalem and to the Jews; he might set his feet on the mount of Olives, and defend that city, while he hurled distruction upon all the nations who would fight against them. In short he might rend the heavens, and shake the foundation of the earth in that country, while he swept off the wicked, sanctified the Jews, glorified the righteous, and finally established his kingdom and throne in Jerusalem, and caused all the nations round about to come up once a year to worship in that place; and still the inhabitants of America repose in undisturbed quiet, amid the wreck of nations, the overthrow of kingdoms, the desolation of empires, and the casting down of thrones.

In short, we are two distinct worlds, separated by a vast abyss of waters, and our physical, political and religious destinies partake of some peculiarities, each which will ever distinguish them one from the other. Although the events of the one country will always have at least an indirect or secondary bearing, or influence upon the other.

Such then are the two countries, and the comparative value and interest of the two records.—Both are good, both were orriginally true; both are still useful to all people. But the records of the Nephites when known and understood by the people as well as we now understand them, must and will have the preference, among all intelligent beings, and especially those who will claim America as their home. Unnumbered millions yet unborn, will hail its excellence, and truth, and hail with reverence and love the names of Mormon, Nephi, Moroni, Alma, Ether, Abinadi and a host of other Prophets and writers among the Nephites; while next on the list of immortal fame will stand in golden letters emblasoned on the banners, temples, and monuments of liberty and truth, the names of our martyred Prophets, Patriarchs, and Apostle, Joseph and Hyrum Smith, David Paten, and many others of the Saints of Latter Days.

It is time the Saints, and the world informed themselves in relation to the Book of Mormon; not by reading the writings, and hearing the lectures for or against said book only; but by a careful perusal of its contents. It is now to late in the age, to doubt or query in regard to its truth; for none but those who are negligent, or wilfully ignorant, can longer doubt it, for the fulfilment of many of its plainest predictions, since it was first printed in English, has demonstrated that its whole contense can be relied on with the utmost certainty.

P. P. PRATT.

NEWARK, March 30th, 1845.

To Elder S. Brannan—

While others are thinking of something to write,
I too will sit down and contribute my mite.
If you will allow a subscriber a space
In your worthy paper, please give me the place.

"Joshua commanded the sun and moon to stand still, and they obeyed him."

This is a passage of inspiration frequently used to combat religion, by men who are disposed to doubt the divine authenticity of the holy bible.—The question,—"Do you believe it to be true?" has been sounded in my ears times almost without number, and the objection generally urged is, that the creation, or planetary system is so organized, that should one of its members cease to act, it must necessarily cause a jar, and throw the whole system into what you printers call "pi," as with other machinery, some of the world's best and most able commentators, have endeavored to meet the objection by saying, as in all matters of theology, the bible does not mean what it says—the earth only stood still; but it appears to me they err, not knowing the scriptures. If the great organization of the creation of God can be compared to any vast machinery, then I would like to ask the question, if you stop one or two of its members, does it necessarily throw the whole into confusion, or does it only stop the move of the whole machine? It looks reasonable to me that the latter is the case, if so, it is no great wonderment that the God of Joshua should place his fingers on these two great wheels and stop the movement of the whole of that vast machinery that governs time, and consequently the earth and every other planet would cease to move, until Joshua should accomplish his end. Am I right or not?

S. W. R.

Now I wish to say a word about the wolves in sheep's clothing.

In Newark where we have Scribes and Pharisees in great abundance, together with a sprinkling of all other kinds of religionists, it is but a matter of daily occurrence that we are accused of being wolves in sheep's clothing; but this as in the other case, appears evident to me that they do err, not knowing the Scriptures. Now it is a fact self evident, that the clothing referred to true doctrine, and the wolf to an evil-disposed person who practised deceit under the pretence of believing this doctrine, and if so, the very moment they cast that epithet upon a Latter Day Saint, they admit that we have the right clothing; and inasmuch as they cannot search and try the regions of the heart, they do not know that we inwardly are ravenous wolves, but that there is as much contrast between their clothing and ours, as there is between a sheep's skin and a wolf's, and they admit that we have the sheep's. It appears to me that it only remains for one who has the discernment to ascertain where the howling wolves are.

S. W. ROSS.

From the Jewish Chronicle.

"Days of Old."

THE PLAINS OF MOAB.

"Lo the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous and let my last end be like this." * * "Surely there is no enchantment against Jacob, neither is there any divination against Israel, according to this time it shall be said of Jacob, and of Israel, What hath God wrought! Behold the people shall rise up as a great lion. he shall lift himself up as a young lion." So spake the prophet who was hired to curse, but by the overpowering constraint of the word of the Eternal was compelled to bless Israel. Magnificent indeed was the scene of that memorable transaction: there, on a lofty mountain of his own wild domain stood the fierce king of Moab, surrounded by the splendors alike of regal and martial pomp. His princes, clad in the glittering panoply of their barbaric might, their proud hearts lifted up in defiance of the Most High, and in scorn of the people whom He had chosen for his own, impatiently brooked the delay of that vengeance with which they longed to visit the mysterious intruders who, had smitten the people with a panic hitherto unknown. Israel had already subdued Sihon king of the Amorites, and Og the king of Bashan, and had taken possession of the land.—Now advancing towards Jordan, they had pitched their tents in the plains of Moab; and the heart of that nation waxed faint before them. But Balak, strong in superstitious credulity, had thrown himself on the enchantments of Balaam, with this miserable confession of a vain faith, "I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." Gladly would the hoary magacian have responded to the summons, bringing his diabolical arts to bear on the people of God, but the Hand of the Eternal, whose Name he with feigned lips professed, was suddenly laid upon him; and he went to deliver a message the most unwelcome that could greet the ears of his employers.

Fretful and stern the princes were yet compelled to abide the issue of what, in heart, they probably despised; and their angry glances followed the restless motions of the agitated seer, as half hidden by the blinding smoke of the seven altars, each with a bullock and its ram consuming to ashes, he flitted to and fro, drawn by irresistible, invisible power to meet Him, from whose face he would have gladly fled. Already on the high places of Baal, had a withering disappointment fallen on the Moabite king; and now the height of Pisgah was chosen whence but the utmost part of Israel's formidable camp could be seen, and the querulous demand was repeated, "Curse me them from thence."

But no: the faithless prophet had a word put into his mouth that smote the heart of Balak with dismay, and caused the strong ones of his host to tremble. Fired with a spirit that he could not quench, the seer stood on Pisgah's brow, and with arms extended towards the outskirts of the camp, where the banners of the tribes waved lightly and loftily in breezes laden with the perfumes of a land sealed to them for an everlasting possession, he uttered that thrilling exclamation, "Behold! I have received commandment to bless; & He hath blessed and I cannot reverse it." Oh words of terror to the foes of Israel, words of hope and joy to the people who howsoever smitten chastised, scattered, and trodden down among the nations, have yet this sure decree spoken by the power of the Eternal; "According to this time, it shall be said of Jacob and of Israel, what hath God wrought!" According to the time when God brought him out of Egypt, and gave him the strength of an unicorn, so shall it yet be. Thus testified in after years, the son of Hilkiah, "Behold the days come, saith the Lord that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt but, the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Jeremiah xxiii. 7, 8.)

A gleam of the glory of this last, greatest deliverance yet to come. broke on the vision of Balaam, and kindled into bold enthusiasm the language of his lips. In vain did the startled Moabite propose to abandon the curse so that the blessing might also be silenced; in vain did he once more shift the place, and on the summit of Peor renew his valueless sacrifice; Balaam "saw Israel abiding in his tents according to their tribes" and, filled with the spirit of God, he cast to the winds his foul enchantments, and burst forth into the sublime apostrophe, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the vallies are they spread forth as gardens by the river's side, as the trees of lign aloes which the Lord hath planted and as cedar trees beside the waters." And ere the enraged monarch could stay the torrent of inspired eloquence, he had spoken the words, the irroversible record, so oft repeated, so invariably fulfilled · "Blessed is he that blesseth thee, and cursed is he that curseth thee.

Neither the thrilling voice of the prophet, nor the angry cry of the Moabite, nor the clang of arms as the baffled host marched gloomily from mount to mount, might reach the tents where lay that couchant lion whose rising they so dreaded; but Israel saw the gleaming of their weapons in the sun, they marked the wreathing smoke and bursting flame, as altar after altar received unavailing victim; and some of them who knew the customs of that superstitious race, were aware that enchantments were sought against their victorious progress. They smiled in scorn of aught that man could do to bar their conquering way; and happy were those among them who drew nigh unto their God in humble prayer for His continued help. So did young Jabin, while he paced with measured step the post allotted as his watch, and scanned with observant eye the movements of the foe. His hope was not in Israel's arm, but in Israel's Rock: he knew that in the strength of the Holy One alone could man be strong; and though no thought of fear once passed across his mind: though a doubt of the promise never darkened the clear vista of his faith: still Jabin felt that his own share in the blessing depended on his own allegiance to the Heavenly King, and his language was as David's in succeeding days. "It is God that girdeth me with strengh, and maketh my way perfect."

A Conference.

A Special Conference of the Church of Jesus Christ of Latter Day Saints held in the city of Wilmington, State of Delaware, April 3d 1845, Elder C. Brown of Nauvoo, was appointed President, and W. J Appleby of New Jersey Secretary.

Official members presant, 2 High Priests 8 Elders, the Branch numbers 25 members, including 6 Elders, all in good standing.

Sung a hymn and prayer to the throne of grace by the President.

The President then delivered a brief address to the conference on the calling of Joseph Smith. the organization of the Church &c., setting forth the glory, beauty and order of the Kingdom of God, as established by the God of heaven, through the martyred Prophet. Joseph had passed behind the veil, and had by the command of God confered the authority upon the "Twelve," to build up the Kingdom—complete the Temple &c.

The President then called upon all the Saints presant who were determined to acknowledge the 'Twelve' as the leaders and autherities of this Church, and to uphold them by their faith and prayers—to finish the Temple, and carry out the views and commandments of the Lord, as given through Joseph, would signify the same by a raise of the right hand.

The vote was unanimous.

The President then addressed the Saints on the evil practice of backbiting, and speaking evil of one another—and on motion it was seconded that all hard-feeling (if any there were between them) should be freely and forever forgiven.

The vote being taken it was unanimous.

Whereupon the President pronounced a blessing upon them in the name of Jesus.—Amen.

The following named persons absented themselves from the church and communion for six or eight months past, and all those that could be notified were to attend the confereuce; but treated the same with contempt, were cut off from the Church viz. George Hammer, Asbury M. Johnson, and Mary Hall, formerly, now Mary Cook.

The President then addressed the Saints in regard to the tithing, that the Lord required one tenth for the building of the Temple &c. And that all the able bodied men that could, both married and single, take their means, and go up to Nauvoo, to help complete the Temple—cultivate the earth &c.

Followed by Elder Appleby, on the same, and that it was the order of Gods people in all ages since the days of Abraham, to pay one tenth to the Lord. And also the children of Israel paying gold to Moses as a ransom for their souls. And of the command of God to Noah, to build an ark, Moses the Tabernacle, and to Solomon the Temple. And that God in these days had again spoken and commanded his people to build a Temple, in honor to his holy name.

On motion it was seconded that Br Maxwell be ordained to the office of a Priest, and Br. Hillar to the office of a Teacher in this branch, whereupon they received their ordination under the hands of Elder Brown and Appleby.

After which the conference adjourned "sine die" with a benediction by the President.

PELETIAH BROWN Pres't.

W. I. APPLEBY Sec't.

Upwards of forty new lead mines have been opened in the mining region on the Upper Mississippi during the last winter. The mineral lands of Iowa and Wisconsin are supposed to be more productive of this metal than the whole of Europe, with the exception of Great Britain.

For the Prophet.

Obituary.

MR. EDITOR,—

Sir I improve the presant opertunity by informing you of the death of Sister Sarah E. Wallace, who departed this life March 15th, died at Concord N. H. She lived the life of the righteous, and has fallen asleep to wait the resurection of the Just. Her loss is felt and lamented by all who knew her.

J. W. CROSBY.

From the Nauvoo Neighbor.

DIED.

In this city, on the 15th ult, Asa Works, sen., age 83 years, after a lingering sickness of about six months.

Father Works was an old revolutionary soldier; he enlisted at the age of eleven years, under General George Washington—was in two battles, the battle of Bennington, Vermont, and the battle of Monmouth, New Jersey, the latter of which he received a wound in his left arm, between the shoulder and elbow—underwent a great deal of hardship, privation, and hunger, in his younger days, in helping to gain the independance of our once boasted America—but alas! how changed are things for a few years past. In 1838, he emigrated to the sovereign State of Missouri, and settled at Far West, in Coldwell county, at which place he was called to witness the violation of that liberty he once fought to gain—he went through, with the people called Latter Day Saints, or Mormons, all the persecutions, privations, and hardships inflicted upon them in 1838 and 1839,—and since that time, until his death, has lived as an exile, in the state of Illinois.

A. B. C.

A reason for an election in Nauvoo after its charter was repealed by the legislature of the State.—The time of our election, as pointed out by law, occurred just about or before the time the report reached us of the repeal of our charter. It was not thought advisable, however, to omit our election upon a mere rumor that our charter was disannulled; but to proceed and elect our officers, (which would never have been regarded criminal in any people but the Mormons) and in the event the above rumor should be officially or confidently announced to us as true, we would then abandon our course and yield to the action of the legislature, whatever might be our opinion as its legal right to repeal an act "with perpetual succession.

The officers thus elected have never attempted to act in any official capacity. Nor has the city been yet officially notified of the repeal. Will editors do us the justice to copy the above?—Nauvoo Neighbor.

WISCONSIN.—It is a fact not generally realized that the extent of Wisconsin Territory is as great as that six of the large class of States in the Union. From the extreme south western boundary, near Galena it extends up the east bank of the Mississippi to its sources, then in a direct northern line to the British possessions, running eastward in a line to the lake of the Woods, thence southeasterly to Rainy Lake and its tributaries, until it strikes the northern shore of L. Superior, opposite the head of Isle Royal, then traversing the head of the Montreal River, which is the Toledo and Maumee offset boundary line of the State of Michigan, and thence along the western shores of Lake Michigan to a point within forty miles of Chicago. The extent of the line of jurisdiction cannot be less than twelve hundred miles, the whole Teritory occupying an average of two hundred miles wide and twelve hundred long.—An extent of country so vast, it is easy to foresee cannot be contracted into the limits of one State, or Territory, when it becomes populous. Its boundaries would be too extensive and wide-spreading—its jurisdiction too large and unwieldy for convenience or efficiency, and hence it is presumed it will be necessary, in time for a portion of Wisconsin to seek a new State of politcal and social existence.

ST. LOUIS.—The New Orleans Bulletin says: We have often expressed the opinion that the city of St. Louis is destined, from its position and other advantages, to become the most important and populous inland town in the world. From facts connected with the progress of the city, which we find in the late St. Louis papers, it would seem that the conjecture is not extravagant nor likely to be long (comparativly speaking) in being fulfilled. A census of the town, which has just been completed, shows a present population of 36,000, against a population in 1830 of 6,252; in 1837, of 14,253; in 1843, of 28,357; and in October last, (when the ennumeration was taken by authority of the State,) of 34,430. The progress of the place in building, trade, manufactures, the mechanic arts, and other sources and evidences of prosperity, have been in a ratio corresponding to the increase of its inhabitants.—Mo. Reporter.

WEATHER IN THE CHEROKEE NATION.—The Cherokee Advocate of the 20th ult. says.

The weather continues bright and balmy;—the praire tinged with green, the blooming peach tree, the budding elm and delicate violet make one fancy himself transported into the midst of April, rather than to be lingering in the ushally cold month February. The whole winter has been oft-remarked mildness and of especial mercy to all classes of our citizens, particularly to those who are needy and destitute.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway. Elder S. BRANNAN, Presiding.

Prayer Meetings.

Are held regularly at the following places in this city, on Monday evening at 42 Clarkson st. on Tuesday evening at 111 Lewis st., Wednesday evening 31 Goerick st., Thursday evening at 118 Fulton st., and on Friday evening the Elders meeting will be held at 42 Clarkson st.

A meeting will be held regular every Friday evening, by the Elders of the New York branch, at No. 42 Clarkson st., let none fail to attend.

S. BRANNAN.

For the Prophet.

Lines written by Mrs. Heroin Randall, on reading the Book of Mormon.

I'd rather have this little book,
Than all the gold and gems
That e'er in Monarchs' coffers shone—
Than all their diadems.

Yea, were the moon one silver lamp,
This earth one golden ball,
And diamonds all the stars of light,
This book were worth them all.

This book was hid from learned men—
They could not it translate,
But God he gave his servant power,
To bring it forth to light.

It teaches us of sacred things,
That ne'er 'd been brought to light;
How Ephraim's children long had passed
A dark and dreary night.

It teaches us how Jesus came
To their forefathers here,
And taught them how to worship him;
To mingle love with fear.

It teaches us all earthly things,
Are fleeting, and are vain;
That we must lead a holy life,
God's kingdom for to gain.

It teaches us there's no relief,
In glittering hordes of wealth;
Gems dazzle not the eye of woe,
Gold cannot purchase health.

But here a blessed balm appears,
To ease our deepest woe;
And he that seeks this book in tears,
His tears shall cease to flow.

Here he who died on Calvary's tree,
Hath made that promise blessed;
Ye heavy laden come to me,
And I will give you rest.

Yes, yes, this little book is worth
All else to Ephraim given;
For what are all the joys of earth,
Compared to joys of heaven.

It tells us of a city where
Celestial joys are found;
Where Christ shall sit to reign as king,
Through all the earth around.

It tells us of a thousand years,
A glorious happy day,
When Christ shall dwell with Saints on earth,
And wipe their tears away.

From the Times and Seasons.

To President Brigham Young.

BY MISS ELIZA R. SNOW.

An important station is truly thine,
And the weight of thy calling none can define:
Being call'd of the Lord o'er the Twelve to preside,
And with them over all the world beside,

Like Elisha of old, when Elijah fled
In a chariot of fire, thou hast lost thy head.
Lost thy head? O no! thou art left to prove
To the Gods, thy integrity, faith and love.

Thou hast gain'd, like Elisha, a rich behest,
For the mantle of Joseph seems to rest
Upon thee, while the spirit and power divine,
That inspired his heart, is inspiring thine.

The great work which he laid the foundation to,
Is unfinished, and resting on thee to do—
With thy brethren, the Twelve, thou wilt bear it forth
To the distant nations of the earth.

Kings, princes, and nobles will honor thee,
And thy name will be great on the isles of the sea—
The pure light of intelligence thou wilt spread;
Will exalt the living, and save the dead.

The great spirit of truth will direct thy ways;
Generations to come, will repeat thy praise—
When thy work is completed on earth, thou'lt stand
In thy station appointed at God's right hand.

The Islands of the Pacific.

As the Latter-Day Saints have to preach the everlasting gospel to 'all nations as a witness,' it becomes necessary, according to revelation, to study the geography, laws, customs, manners, and every thing else connected with the history of the world, and the various countries that now comprise the variegated and scattered families of Adam.

As we have commenced 'the labour' in the Islands of the Pacific Ocean, generally called by geographers, Oceanica, we will bring out a few extracts, from such facilities as we have by us, for the general benefit of that mission.

"Oceanica comprises the islands lying immediately south of Asia, together with the greater part of those in the Pacific Ocean, situated between Asia and America. They form three great divisions; Malaysia, Austrilasia, and Polynesia.

This region extends from north to south about 6,200 miles, and from east to west 11,000 miles. It comprises almost a third part of the superficies of the globe, and its land area is about one eleventh part of the land surface of the earth."

Our mission having been established in Polynesia, we will speak of that part only which relates to the case in hand. Polynesia comprises a vast space or territory of land and water; say 150,000 square miles, with a population of 6 or 700,000. It is said that the climate resembles that of the West Indies, though more mild and regular.

"The most useful products of Polynesia are the bread fruit, yams, taro root, sweet potatoes, plantains, bananas, and cocoa-nuts, besides various fruits, comprising oranges, limes, citrons, pine-apples, guavas, figs, &c.

The people in Polynesia are in general mild and gentle, yet fierce and warlike when stimulated by some particular object; and their contests have been carried on with such ferocity, that some islands have been entirely depopulated:—they were much addicted to various cruel and barbarous customs, to which their native religion gave full sanction, to which the sacrificing of human beings, the eating of human flesh, and the murder of infants, were common. These practices, though not so general as formerly, have not entirely ceased.

The Ladrone Islands were the first known to Europeans of any in this region, having been discovered by Magellan in 1512. The original inhabitants have been nearly all exterminated by the Spaniards.

The Caroline Islands are but little known, being situated in a tempestuous ocean and exposed to furious huricanes. These Islands, with the Ladrones, both belong to Spain.

The Sandwich Islands are the most important and interesting of this region. Hawaii or Owhyhee is the largest of the group, its area is nearly equal to that of the State of Connecticut.

The people in 1819 distroyed their idols and embraced Christianity.

A number of missionaries from the United States are residing here, and a large proportion of the inhabitants have been taught reading, writing, and arithmetic. Churches have been erected; the press has been for some time in operation, at which school-books, the Scriptures, newspapers, &c. are printed in the language of the country.

Honolulu, in the island of Oahu, is the capital of the Sandwich Islands; it contains about 7,000 inhabitants, of whom 300 are Americans and English. Many American and European ships are always in port, and a considerable number of small vessels belonging to the natives. Leheina, on the island of Maui, is also a considerable town.

The Mandan Archipelago comprises the Marquesas and Washington islands; they are very fertile, and furnish food to the inhabitants almost without labor; the people are among the most finely formed of any known race, and are but little darker than the Southern European.

The Society and Georgian Islands are remarkable for their being the first in Polynesia, of which the inhabitants embraced christianity.—Otaheite, or Tahiti, the largest of the Georgian islands, is one of the finest in this quarter of the world. Dancing, once the chief amusement of the people was performed on all occasions of pleasure, worship, state, or ceremony, but is now less practised than formerly."

The Society group, among which are the Tahiti and Toobouai, do not contain more than 20,000 inhabitants. They are situated between ten and twenty degrees of south lattitude, and between seventy-three and eighty-three degrees of west longitude from Washington.

The account given by our Elders, of these islands, are so encouraging that we begin to feel as if the 'Isles were waiting for the law;' and knowing that Mormonism never failes accomplishing the object intended, we feel the fire of eternal freedom purning in our hearts to go and proclaim liberty to the captives. More anon.—Nauvoo Neighbor.

From the Christian Messenger.

Religious movements of the age.

To the enlightened Christian, the movements in the religious world at the present time, form a subject of much interest. On every hand he witnesses commotion—a spirit of enquiry and discussion—a breaking up of old associations, and the revisions of time-honored creeds. And on all these movements, with the single exception perhaps of pusyism, there is plainly stamped improvement. And even with this exception, the final result will no doubt clearly exhibit advancement.

Whatever of reaction or evil there may be experienced from the few who return to the bosom of the (falsely styled) Mother Church, will be infinitely overbalanced by the advance of the mass towards true spiritual freedom. Every commotion like this in such an organization as that of the estublished Church, cannot fail of resulting in better views of God and likewise of his government.

Look for a moment to the reigning denominations in this country, since its early settlement—those of the limitarian school. Each in turn, as they have acquired power or gained influence in particular localities, have ruled as with a rod of iron. And this is not so much to be wondered at, for the whole spirit and tendency of their faith is to exclusiveness—a "lording over God's heritage." It is built upon selfishness—its very ground work is favoriteism. The grand idea, stripped of all its glosses, is—that God loves us, the righteous, and hates you, the wicked! And what marvel that men sincerely holding such a faith, should act it out in their intercouse with their fellow men.

But as in the tendency of all errors and excesses, under the guidance of Almighty power and wisdom, these very errors and evils carry with them the seeds of their own destruction. And more especially is this the case under the genius of own government. No sect can long dogmatize over the mass of mind, or even of its own members. The moment oppression begins to bear heavily, the free spirit revolts, and bursts asunder the chains that have become, comparatively speaking, even fast rivited. In despotic governments, it requires more time to mature revolts, either from fancied or real oppression.

Look at the character of the Theology of this country now, compared with what it was forty or fifty years since. Where is the stern, rigid Calvinism of half a century past?

The Baptist denomination which had become the most numerous, has been divided and subdivided, till we have the close communion, the free will, the seventh day, the Campbellite, the christian, and how many more we know not.

The Presbyterian denomination, once so formidable, has been rent asunder, and now we have the contest between old school and new school, and perfectionism; and its early glory and power may be said to be gone forever. The disintegrated parts can never again coalesce. However the parties may cling to the old standards—the land-marks, as they are boastingly termed—of the denomination, and each claim to be the church, they all—even the rigid old school—are compelled to shape their requirements of members, to the improving spirit of the age. The old confession of Faith is retained, and made the basis of general organization, but in what may be termed sub-organization other principles must be uppermost. For instance, where is the individual church that would dream of submitting to its candidates the doctrines of the Confession of Faith, Election and Reprobation, Total Depravity, Infant Damnation, &c.? Why, the mind revolts at such views, at this day, and they know and feel that they could hope for no accession to their churches in such a course. They dare not preach them even in their pulpits. So a modified belief and covenant must be submitted to the candidates, but along with it they must swear fealty to the Confession of Faith, and Standards of the Presbyterian Church; though nine tenths we presume, know nothing of the real nature of these standards, when they are admitted to the church—perhaps have never seen them!

Turn to the Methodists, the most subtle probability of all religious hierarchies, and how is her peculiar glory waning. The despotic power embodied in her organization is crumbling rapidly before the influence of the age. Her strong banded union has been shattered. Her members by masses are rejecting the episcopal tyranny of her organization, and forming numberless independant assosiations. And even the parent church, to preserve her general power and influence, has been compelled to allow separate establishments, in her secular department—her western and southern Book and Paper Establishments. A change has in fact come over her whole spirit, and you can find little of that puritanic simplicity in dress, manners of churches, which formerly characterized her.

For a long time the Episcopacy of our land seemed to be proof against any change. The Church was accommodating, and allowed so much lattitude in matters of faith, that individuals of almost any faith, and no faith at all, could peaceably repose in its ample folds, and enjoy its honors and riches at pleasure. But even there, has a work of discussion commenced, and what with the contentions between high church and low church, and the disiplin of her bishops and clergy, she bids fair to be rent asunder alike with other limitarian sects of the land.

And the established Church of England, as we have already intimated, is moved to its very centre. She can hardly expect, by any and all conciliatory appliances, to regain her former sway over the mass of England.

Scotland has gone through a prety general revolution, and though the same general features of doctrine may be retained, the religious characters of the country will be liberalized.

Even the "Mother Church"—the Church of Rome—with all her power and despotic influence, is unable to keep her people in subjection.—They are becoming restive under her unchristian and unnatural requirements, and begin to spurn her power. This is indicated in many circumstances which might be adverted to, but more especially in recent intelligence from Germany.

From the Times and Seasons.

Encouraging.

Last week we recived an order from Elder Reed, our agent in St. Louis, for fifty copies of "Times and Seasons," and fifty copies of the "Neighbor," together with a statement that it was expected the list would shorty be increased. We are pleased to see a spirit of this kind being awakened among some of the branches.—"Can any good things come out of Nazareth?" we have often heard reflections cast upon St. Louis.—They have been denominated by some, half breeds." "apostates," &c.; we would wish to correct this error, and state, that althogh many apostates have gone to St. Louis, they are not those that compose the church, many of our best brethren have gone there, according to counsel, to obtain employment. They have in all times of trouble been ready to stand by us, and to lend a helping hand, both personally and pecuniary.—For an account of the situation of the church in Saint Louis, we would refer our readers to a communication of Elder Hyde, published in the Neigbor, and in the Times & Seasons. and in their activity liberality in supporting the press, they have shown a zeal in defending truth which it would be well for many of our branches to imitate.

We are not fond of casting reflections upon the brethren, and we are averse to saying anything about ourselves; but while upon this subject, we would state that there is the most deplorable negligence manifested by many of the branches, and also, by many of our elders in sustaining the press; it would seem that it was merely a cats-paw which could be used for their own private convenience, without having any reference to the great object for which it was instituted.

We last week published a statement made by President Brigham Young in answer to some remarks made in the "Prophet" wherein he assigns a reason for there not being more subscribers, that the post offices deal fraudulently with us, and keep the papers fram the subscribers; this to a certain extent is true, in some peculiar locations; but that it is not general we know assuredly, from the returns we receive from our agents and correspondents. As we stated in the last Times, means are being used to prevent these frauds and to place the carriage of papers on a more sure footing; in the mean time we would state that if the subcribers will send us word about their delinquencies, we have made arrangements with our Post master here, to enquire into the difficulty; and by writing to him the deliquent Post masters can be found out and trested according to law.

We think the elders should not be discouraged at these things, if so, we may stop our press and do without any medium of communication. We know that we have fulfilled our engagements always faithfully, and while we are engaged in promulgating the principles of truth; defending the cause of righteousness, and sustaining correct principles, we think it but just, fair, and honorable, and as little as the elders can do, to lend a helping hand in rolling forth the work of the Lord; by assisting us in our laudable endeavors; the press will often do more to sustain correct principles than preacing, because it is a regular visitor. Our enemies are busily engaged in trying to destroy us, let us not be behind them in trying to sustain ourselves. If the different branches abroad would follow the example of St. Louis, in sustaining the Nauvoo papers and Prophet, all might prosper; the press be placed in easy circumstance, and free from embarrassment, and nobody be injured; but all mutually benefitted.

Cotton in California—Oregon Settlers.

A gentleman who left the Pacific coast, in December last, informs the editor of the N. O. Picayune that two or three Americans are about to engage in the culture of cotton in the lower part of Upper California, and that they feel confident of raising a superior article and in great abundance. Their rancho or plantation is not far from San Diego, in lat. 33 deg. north, the climate being warm and delightfully fine.

The gentlemen says that many of the Oregon settlers hav arrived in the neighbourhood of the bay of San Francisco, in the Upper California, and taken up their abode there.

They report Oregon as a poor country—nothing like the one it was represented to them to be—and appear thankful that the opportunity has been afforded them of leaving it and reaching a more fruitful and genial clime. So productive is the land in the neighbouahood of San Francisco, that one bushel of wheat sown frequently yields a crop of 75 bushells, and this with very little trouble, while the climate is so dry and pure that sickness is almost unknown. To illustrate the remarkadle dryness of the climate, it is but necessary to state that wheel vehicles, furniture, &c., manufactured in New England of the best seasoned timber, shrink up shortly after reaching this section of California, and fall to pieces unless every precaution is taken. American emigrants are constantly arriving and settling at the Sacramento and other streams emptying into the Bay of San Francisco. At the Yerba Buena the English is thr principal language spoken; the Alcade being an American, and the time is not far distant when this part of California will teem with Anglo-Saxon civilization and the thirify products of Anglo-Saxon hands.

WM. A. LIVINGSTON & CO'S
NEW YORK AND PHILADEHPHIA,
AND SOUTHERN AND WESTERN DAILY
PACKAGE EXPRESS.

THE Subscribers, have made arrangements to forward with the utmost rapidity, and at moderate charges, boxes, bundles, packages, specie, bank notes, samples, valuable papers, &c., *to and from New York and Philadelphia.* They beg leave, also to state that they forward to the following places south and west of Philadelphia, by the same Exclusive Express Cars, that other Express lines in this city do, with equal speed, and at as low rates, viz. *Baltimore, Wheeling, Portsmouth, Fredericksburgh, Cincinnati, Cumberland, Norfolk, St. Louis, Savannah, Petersburg, Richmond, Louisville, Charleston, Washington, D. C., Pittsburgh, Augusta, Wilmington, etc., etc.*

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The Express for the south and west will leave the office No. 3 Wall street, at quarter to 3, and at half past 4, P. M.

W. A. LIVINGSTON & CO.
EXPRESS FORWARDERS.

☞ This Express is run so as to forward through Messrs. Harnden & Co.'s Eastern and European Express; also through Messrs. Livingston, Wells & Pomeroy's Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W. A. LIVINGSTON, 42 South Third st., Phil'a.
JOHNSTON LIVINGSTON, 3 Wall st. N. Y.

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26 h of each month.

Patrick Henry,	New York,	Sheridan,
Virginian,	Liverpool,	Cambridge,
Montezuma,	Siddons,	George Washington
Hottinguer,	Columbus,	United States,
Roscius,	Ashburton,	England,
Europe,	Stephen Whitney,	Rochester,
Independence,	Yorkshire,	Garrick,
Samuel Hicks,	Queen of the West,	Oxford.

Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

They will also be prepared on the opening of navigation, to forward passengers and their luggage to Albany and Troy, and via Erie canal to Buffalo, and all intermediate places.

To all ports of the Upper Lakes.

Via Oswego to Toronto, Port Hope, Coburg, Kingston, and all parts of Canada West.

From Troy via Whitehall to Montreal and Quebec, Canada East via Ohio Canal from Cleveland to Portsmouth, Cincinnati, and intermediate places.

South West via Philadelphia to Pittsburg, Cincinnati, Louisville, and all ports on the Ohio River to St. Louis, Mo.; and to all parts of Ohio, Michigan, Indiana, Illinois, and Wisconsin Territory

REMITTANCES.

For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

OFFICES AND AGENTS.

Charles Craft, 120 State street, Boston.
B. W. Wheeler, Union-Building, Providence, R. I.
J. W. Mills, 3 Wall street, and 12 Front street, New York.
N. G. Howard, 43 South Third street, Philadelphia.
Sandford & Shoemaker, 7 Light street, Baltimore, Md.
Pittsburgh, Pa.
L. S. Littlejohn, 11 Exchange, Albany, N. Y.
S. Clark, 159 River street, Troy, N. Y.
Utica, N. Y.
W. A. Cook, Syracuse, N. Y.
Rochester, N. Y.
W. H Cook, Buffalo, N Y.
H. Fitzhugh & Co., Oswego, N. Y.
m13 tf HARNDEN & CO.

Latter-day Saints, look out!

We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property in the front rank of the market, will do well to forward us a full description of the same, not neglecting the advantages in marketing, and the lowest terms of sale; and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which will be but very small.

This institution will be the means of placing, the property of those who avail themselves of this adantage, in front of the market, as there are thousands passing and repassing through this city, in pursuit of property, from all parts of the world; and this establishment will soon be generally known, and become a regular depot for land seekers, and we shall be furnished with every information to put them on the right track.—So brethren make no delay in sending a description of your property and terms of sale, and w. will do all in our power for you. All letters must be addressed toS. Brannan, (post paid,) No. 7 Spruce St. N.Y.

S. BRANNAN.

Take Notice.

Owing to the many impositions that have been practised upon emigrants journeying westward, and feeling it our duty to lookwell to the interests of the household of faith.

We have made arrangements with the line between this city and Pittsburgh to carry our brethren west at a reduced price. And they will do well to call at the Prophet office as they pass through the city, and receive a card that will prevent them from falling into the many snares laid to rob them of their money.

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly, This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means.

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

☞ For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of '*Saints.*' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.
Presiding Elder of the Church of Jesus Christ of Latter day Saints in the Eastern States.
SAMUEL BRANNAN,
Presiding Elder of the New-York Branch of the same.
New York, April 6th, A. D. 1845.

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 12 till 2 o'clock, to receive and record all Tithings for the Temple, which will be promptly and safely forwarded to Nauvoo, paid over to the trustees, and duly recorded there to the credit of the proper persons.

P. P. PRATT.

MORMON BOOKS
FOR SALE AT THE PROPHET OFFICE
NO. 7, SPRUCE ST.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. B Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Au hor for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—
P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthooh
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition.
Address to the People of the United States.
Gospel Light, No. 2.
Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI, with the peculiar views of Joseph Smith in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.
The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.
The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.
BY P. P. PRATT.
Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN, PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED.

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For the Prophet.

There is a light requires the mind,
To God's dear children given;
And those who walk therein may find
It points the way to heaven.

All those who walk within this light,
They are from darkness driven.
It breaks the shades of deepest night,
And leads the soul to heaven.

Come all who now the light behold,
Seek grace, your souls to enliven;
Depend, the spirit will unfold,
The blessed way to heaven.

Poor stubborn sinners never quite,
Behold the way so even,
Who disregard the joyful light,
That points the way to heaven.

It is because they darkness choose,
And still persist in evil,
The Gospel light they still refuse,
That points the way to heaven.

Sinner obey, receive within,
Free grace, compared to leaven;
Extenuating every sin,
Prepares the soul for heaven.

From the Millennial Star.

THE MILLENNIUM.

"For if Jesus had given them rest, then he would not afterwards have spoken of another day. There remaineth therefore, a day of rest to the people of God."

The word Millennium signifies a thousand years, and in this sense of the word may be applied to any thousand years, whether under the reign of wickedness or righteousness. But the term, the Millennium, is generally understood to apply to the particular thousand years which is mentioned in the Scriptures as the reign of peace—the great sabbath of creation, of which all other sabbaths or jubilees seem to be but types.—It is written that "a thousand years is as one day, and one day as a thousand years with the Lord." This being the case, then seven thousand years are seven days with the Lord, and the seventh, or last thousand years, would of course be a sabbath of jubilee; a rest, a grand releas from servitude and wo.

The first sabbath appointed unto man, was the seventh day. It was sanctified and set apart by the Creator, and was to be observed by man as a day of rest for himself, his household, his servants, and even his cattle, because the Lord had rested from all his work.

Another sabbath was appointed to the children of Israel. (see Levit. 25) This consists of every seventh year. It was a sabbath for the earth to rest from being cultivated; and even that which grew spontaniously was not to be gathered in, but was free for all to partake of, in the place where it grew.

This seventh year was not only for the land to rest, but it was a kind of jubilee in which the creditor forgave the debtor—the servant went free from his master, &c. A third sabbath or jubilee, consisted of the fiftieth year, numbering seven times seven years, after which came a grand jubilee of jubilees. or sabbath of sabbaths. (Levit. c. 25, v. 10) "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitance thereof: it shall be a jubilee unto you; and ye shall return every man unto his family."

But, notwithstanding all these sabbaths were appointed by God, and enjoyed by his people in former times; yet says our text, "If Jesus had given them rest, he would not afterwards have spoken of another day."

It seems evident then, that a future rest was anticipated, of which all these sabbaths or jubilees were but a foretaste. This rest was to be enjoyed by the people of God one thousand years, during which time, Satan was to remain confined in the bottomless pit, (fathomless abyss) and deceive the nations no more till the time was fulfilled. The dead in Christ were to rise from the dead at the beginning of this thousand years, and were to live and reign with Christ as priests and kings untill the thousand years were ended. "This is the first resurrection; on such the second death hath no power." Whoever will read the 20th chapter of Revelations, will read the particulars of the Millennial reign, in all the plainness which would be necessary to establish any fact.

If any enquiry should be made in relation to the place were the resurrected saints will reign during that millennium, the 5th chapter of Revelations will settle the point: verse 10th records the closing words of the heavenly song thus:—"WE REIGN ON THE EARTH."

Having ascertained two important facts in relation to our great subject, viz, the time and place, (the time a thousand years, the place on the earth) we shall now proceed to an examination of other facts connected with this thousand years reign on the earth.

The prophet Zechariah, c. 13th, has informed us that there should be one Lord, and his name one, and he should be king over all the earth.

John, in his Revelations, informs us of a time when the kingdoms of this world would become the kingdoms of our Lord and of our Christ.

Daniel informs us of a time when "The kingdom, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High." And again, "the time came that the saints possessed the kingdom."

And again, "the saints of the Most High shall ake the kingdom and possess the kingdom for ver and ever."

I might quote many other prophets to prove the same points, but if my readers will not believe the positive testimony of three of the prophets, it would be in vain to bring more.

From the above quotations, it appears evident that in the Millennium, all the political, and all the religious organizations that may previously exist, will be swallowed up in one entir union—one universal empire—having no laws but God's laws, and saints to administer them; while the very priests of that happy period will be those who are raised from the dead.

Astonishment seizes on my soul! I gaze!! I wonder!!! I admire!!!! I pause—I am overwhelmed. What! the monarchies of Europe—the republic of the two Americas—the despotic governments of India—the vast empire of China—the mingled kingdoms of Asia and of Africa—the thousand tribes of the wilderness—the unnumbered inhabitants of the islands. All—all these dissolved--destroyed--or mingled into one—one body politic—one peaceful empire—one Lord—one King—one interest all?

Yea, and strangers still—more wonderous to behold! The thousand party sects, and names, and creeds, and faiths of men, that now distract the world all gone, all fled before the brighter rays of truth divine, which overwhelm the earth.

The thousand pagan rites and superstition, all overcome and swept away. The very names of their unnumbered deities lost in oblivion, no more are heard.

Earth has one King, one Lord, and his name one.

Can any one acquainted with human nature, and with the present political and religious state of the world, believe that such vast changes will be effected? Man would almost be led to exclaim: Impossible. And still there is no alternative but to believe it all, or disbelieve the prophets.

The mind is naturally led to enquire by what means such wonderful changes—such astonishing revolutions will be effected.

We shall now enter upon the investigation of this part of the subject; and when our readers have heard and understood the means employed to accomplish this great work, they will be convinced that the means are adequate to the end

The first important consideration which presents itself while examining the prophets on this subject, is, that God will set his hand the second time to restore the house of Israel and the house of Jacob to their national rights, to the favour of God, and to their own land. They will gather out from every nation under heaven, with their silver and gold, &c., employing the ships, steamboats, railroad carriages, canal-boats, litters, horses, mules, camels, and swift beasts, and every kind of conveyance which the nations can furnish. This gathering will be by a mighty hand, with a stretched out arm, and with furv poured out; and in short, Jehovah's arm will be made bare in the eyes of all the nations, in signs, in wonders, in miracles, in revelations, in judgments, and in mercies.

The very waters will be divided, and his people led through dry-shod as in days of old.—The mountains shall feel his power, and melt like wax; for he will rend the heavens, and come down, and do terrible things—things we look not for. He will say to the north, give up, and to the south, keep not back; bring my sons from afar, and my daughters from the ends of the earth. His hand will be lifted to the Gentiles, and his standard to the nations. The power displayed in bringing them out of Egypt under Moses, will bear no comparison, it will scarce be remembered or come into mind, when contrasted with the mighty restoration which now awaits that people. The destiny of the nations hings upon that point as on a pivot. Their political and religious blessings or cursing, in fact, their very existance depends upon the course they pursue in relation to the work of God in the gathering of his people Israel. They may oppose, and be hurled down like a Pharoah; or they may assist, and be blessed like a Cyrus a Ruth: They may come into the covenant, and be partakers of the blessings in common with his chosen people; or they may cling to their own superstitions, and sectarian traditions, and be found fighting against God, till the thrones are cast down, and judgment is given to the saints.

For Scripture illustrations on these great subjects, we refer the reader to a general and careful reading of the prophets; particularly Isaiah, Jeremiah, Ezekiel Daniel, and Zechariah. Some of the most important facts in relation to these things will be found in Is. c. 11, 60, and last;—Ezek c. 20, 36, and 37; Jer. c 16, Zech. c. 14; A careful reading of the prophets will demonstrate, beyond any room for doubt, all we have said on this subject, and much more than we can say.

The second coming of the Messiah is intimately connected with the great restoration of which we have been speaking. This will be personal and visible; as much so as his first coming.

Enoch, the seventh from Adam, speaks of his coming, with ten thousand of his saints.

Job speaks of his standing on the earth in the latter day, and says, "in my flesh I shall see God.

Isaiah represents him as coming with vengence and recompence; as coming with dyed garments from Bozrah, treading the people in his anger, and trampling them in his fury; as coming with fire and with his chariots to the distruction of his enemies, and for the joy and deliverance of his saints, even they who tremble at his word.

Daniel viewed him coming in the clouds of heaven.

Zachariah fortells that his feet will stand on the Mount of Olives, for the deliverance of the Jews, and the distruction of their enemies; that the mount would rend beneath his feet, and be removed, leaving a great valley in its stead; and that all the saints will come with him; and that Jerusalem and the Jews will be holy from that day forward; and all the nations of the surrounding countries will go up to Jerusalem once a year, "to worship the King, the Lord of Hosts and to keep the feast of tabernacles.

Malachi testifies of his coming, and enquires who can abide it; and also of his sending Elijah the prophet before him, to perform a certain mission, which would prevent the curse from smiting the earth entire.

Peter foretels of his coming in flaming fire, to take vengence; also, that he shall be sent to the Jews, after the Heavens have received him till the times of the restitution.

Jesus himself has foretold his second coming, with its attendant signs; and that it would bring distruction comparable to the days of Noah, and to the days of Lot.

The Angels also predicted it at the time he assended, and even told the manner of it, viz. "This same Jesus shall so come, in like manner as he went up;" that is, personally, bodily, visibly, in the clouds of heaven.

The Revelations of John often confirms the second advent, and even declares that his enemies shall see him, and all the kindreds of the earth shall wail because of him, and finally closes the volume by saying, even so come, Lord Jesus.—Now it is evident that all these testimonies had direct allusion to his second coming, and not to his first; for many of them were spoken after his first coming, and all of them discribe circumstances entirely different from those connected with his first coming; and therefore cannot possibly apply to it.

Having abundantly established the fact, that the millennium will be ushered in by the restoration of Israel—the rebuilding of Jerusalem—the second advent of the Messiah-the distruction of the wicked, and the establishment of his universal kingdom. We shall now proceed to discribe something of the nature of that millennium, and of the blessings of that happy reign.

It is evident that those who are raised from the dead are immortal, therefore they do not enter into the duties and enjoyments which are peculiar to a state of mortality; but their dwelling is the holy city, and they are kings and priests, to administer the affairs of government, and to instruct the people. But those who have not yet put on immortality, but are spared alive at the second coming of Messiah, become possessed of the earth with all its riches and blessings, like Noah and his family when they came forth out of the ark. "They plant gardens and eat the fruit of them; they plant vineyards and drink the wine of them; they build houses and cities and inhabit them;" "The ploughman overtakes the reaper; the trader of grapes him that soweth seed;" in short, they "beat their swords into plough-shares, and their spears into pruning hooks, and the nations learn war no more." The lion, the wolf, the leopard, and the bear become as harmless as the lamb and the kid,—the little child plays in safety among the beasts of pray as they are now called: and the poisonous reptiles and serpents become equally harmless. The curse will be taken off the earth, and it will cease to bring forth thorns and thistles, and become fertile as it were a paradise, while sickness, premature death, and all their attendant train of pains and sorrows will scarce be known upon its face; thus peace, and joy, and truth, and love, and knowledge, and plenty, and glory, will cover the face of the earth as the waters do the sea—The tabernacle of God, and his sanctuary will be with man, in the midst of the holy cities; and joy and gladness will fill the measure of their cup.—Such then, is the great Millennium of which our little "Star" would fain announce the dawn.

Having shown something of the nature of the Millennium, and of the manner and means of its introduction, we now proceed to an enquirey into the signs of the times; in order to discover when these mighty revolutions will take place.

In the first place, we would observe in regard to the age of the world, that the Bible Cronology varies, so as to leave room for difference of opinion. But even if all could agree to the Bible Cronology, still it is not sufficiently definite as to the fractions of time, or parts of years, between each birth and death; but gives the genealogy in round numbers. This gives room for a number of years variation; but still it is very generally believed in Christendom, that we live somewhere in the latter end of the sixth millennium or thousand years.

Our aim is at certainty and demonstration in all our teachings: therefore, we shall not attempt to found a theory upon the genealogy or age of the world, as a means of arriving to a knowledge of the times of the fulfilment of these events.—But, we shall contrast the present state of the world and the passing events, with the prophecies and their fulfillment. In this way Jesus has told us in his word that we might know when his coming was nigh, even at the doors.

Modern inventions and discoveries, for instance, the mariner's compass,—the art of printing,—the discovery of America,—steam navigation and railway travelling, &c. are all so many preparatory steps to open a short work on the earth; but as it regards the spread of intelligence, the spread of news, or the expeditious conveyance of those who are to be gathered, with their substance. For instance, how could Israel be gathered from the four quarters of the earth, and from the islands of the sea. by the means or assistance of the Gentiles, unless America and the islands of the sea had first been discovered by the Gentiles, and brought into familiar intercourse with other parts of the earth?

How could the ships of Tarshish bring them home without the aid of the mariner's art?—How could they fly as a cloud, or as the dove to their windows, without something like steamboats and railroads to convey them as swift as a cloud, or as swift as the dove. While at the same time a cloud of steam is seen accompanying them in their passage.

How can "fishers and hunters, fish and hunt them from every mountain, from every hill, and out of the holes of the rocks," unless these messengers first knew of every mountain, hill, and rock where they were scattered? And unless they have means to convey themselves there with the news, and to bring home those who hearken to the message?

From all these considerations we say, that whatever motive men have been actuated with, in bringing about these modern events and inventions, still the hand of God in his own peculiar providence is in all these things—they all come about by the inspiration of his Spirit. He rules and moves all these things, after the council of his will; and he will fulfill in their times and their seasons.

The God who said to Cyrus "I girded thee, thou hast known me," The God who raised a Nebudchadnezzar to the most exalted station, and set him on a throne of power, to rule and reign over the nations;—this same God inspired a Columbus, and gave him the keys of the ocean, that he might bring together the ends of the earth. This same God has inspired man (who did not know him, and who did not acknowledge that they were aided and enspired by his Spirit) to invent all these useful arts and improvements; and all this to fulfill the words of the prophets. Thus, it seems, that all things are prepared for the great gathering and restoration of Israel, so far as it regards the temporal means.

While mankind have been advancing with such rapid strides in regard to a knowledge of the earth, and of the arts and sciences, let us enquire into the political movements of the latter times, and see if all things have not been preparing in a political point of view, for the gathering of Israel, and for the great restoration of all things.

In the first place, civil and religious liberty had need to be established upon a firm basis among men, without which, the messengers who should be commissioned to bare this message would bring themselves and their adherants into immediate contact with the laws of every nation where they ministered, and thus be liable to distruction at every step.

The great nations of the earth have been rapidly advancing in civil and religious liberty, from the days of the "Reformation" until now, and especially since the bright constellation displayed its glory in the west.

In the United States, in England, in France, and in many other countries, mankind have liberty to think, to speak, and to act, in religious matters, according to the dictates of their conscience.

But there still remains one grand impediment in the way of the gathering of Israel, viz., the Turkish Empire. This despotic principally had for centuries held the land of Israel in bondage, had trodden under foot the Holy City, and almost made a desert of that land which once "flowed with milk and honey;" while, at the same time, the civilized nations of the earth were made to tremble at its power, or to stand afar off from its oppressive rod.

This power must, of necessity, be broken or diminished, if not distroyed, before the restitution could commence. But look at the revolutions of the last fifteen years in that country!—Rent by internal commotions, her provinces have become dismembered. The Greeks and the Egyptians, in turn, have revolted, and become separate independant governments. The victorious army of Mehomet Ali has twice shaken the empire to its foundation; while the plague has wasted its inhabitants, and the Christian power distroyed its fleets. Russia at one time, had opened wide its mighty grasp, and was about to swallow it up, but was prevented by the timely intervention of other nations. Thus, with many symptoms of approaching desolution, it still survives—the mere shadow of which it once was,

All the Protestant powers are already contemplating the establishment of the Jews in Palestine. This very season the Sultan has granted the constitution for the government of the Turkish Empire, giving equal protection to Jew, Christian, and Mehometan. The English have appointed a Consul in Jerusalem for all Palestine, and the Jews are actually begining to return, and to enjoy civil and religious liberty in their own land.

Thus, all things seem preparing, in a political point of view, for the great restitution of Israel; and it is a matter of certainty, that, when the Jews gather home and rebuild Jerusalem, the second coming of Christ and the Millennium are just at the door.

Add to these considerations the signs of the times, in regard to the fulfilment of the latter part of the 21st chapter of Luke and other corresponding Scriptures, and we shall have reason to feel assured that the Second Advent is near, with the same assurance which we feel in regard to the near approach of summer when we see the trees put forth their leaves and blossom.

Contemplate the signs in the heavens which have been shown forth during the last ten years. together with the signs in the earth. "Distress of nations with perplexity," &c.; "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," &c. These things will convince the careful observer that the Second Advent is near, with all its attending revolutions and events.

But, after all we have said on these subjects, the Latter Day Saints have other assurances as it regards to the time of the fulfilment of these things. The Lord has not left them in uncertainty: they know the signs of the times.

The whole tenor of the "Book of Mormon" goes to show, in deffinite terms not to be misunderstood, that, when the record should come forth in the latter day, and be published to the Gentiles, and come from them to the house of Israel, it shall be a sign, a standard, an ensign, by which they might know that the time had actually arrived for the work to commence among all nations, in preparing the way for the return of Israel to their own land. This work was first published among the Gentiles in 1830, and the fulfilment of its predictions have rolled on, from that time to the present, in so manifest a manner, that the most sceptical have only to be acquainted with its contents, and be a careful observer of passing events, to place the matter beyond a doubt in their minds as to the truth of the record,

The "Latter Day Saints" are in possession of revelations and prophecies, both in that record and in their other books, which make known, in plainness, that all these great events are near at hand,—indeed, this is the very message they have born ten years to the world. They have been sent for the express purpose of preparing the way of the Lord, and to make his path straight, that a Church or Bride might be prepared to meet him, and to inherit the blessings promised to the fathers, to be fulfilled in the last days.

From the Nauvoo Neighbor.

Party-Craft.

The great American Union, is philosophically divided into an egotistical trinity, consisting of office-craft, priest-craft, and punch-craft. The office-craft, is the father or lord of the land, and embraces all the "little brief authority," from a path master, to the President of the United States. cozening the people under the various appellations of Republicanism and Federalist, Democrat and Whig, antimason and abolitionist, &c. artfully using the cunning of the serpent to the woman, "ye shall not surely die;—they are the government.

The priest-craft is the head of mercies or church militant, holding the destinies of the inner man, and is systematically divided into creeds, and manifestoes, sufficiently diversified to suit the consciences, circumstances, and calculations of all men, in all conditions, rich and poor, proud and humble bond and free; together with letters patent to secure the right of each proprietor during the time therein mentioned, whereby there are faiths many, creeds many, religions, 'Lords many,' Gods many, religions many.—they are the christianity.

The punch-craft is the great populace encasing the spirit that goes to war, that blows off the clouds of anger and gives our country a glimpse at the sun of peace It embodies Atheist, Deists, wine bibbers, brandy drinkers, gin swiggers, rum swallowers, whiskey topers, beer guzzlers, in common with the sipping phalanx that loves punch; every thing and nothing; the wicked, the wise doctors, lawyers and loafers: they are the world.

These three combinations form one great—what shall we call it? why taking all the terrible outbreaks of nullification, riots, bloodsheds, and outlawries which have characterized the Government as "Father," the debauchry, "spiritual wickedness in high places," and levity of the "son," as clergyman & guideboard to heaven and the awful intemperance, vulgarity, profanity and prostitution of punch as 'spirit' —'mob,' yes these three are one great mob, as a great majority, and oppresses minorities with impunity. And the great men of other nations are pointing the finger of scorn and waging their heads—ah! hah! 'their union is disunion'; and freedom bondage, there is no power in liberty.'

The Reason why.

'Why,' said a young sceptic, "if Christianity be true, do so few comparatively believe in it and be influenced by it? Look at your lawyers, physicians, merchants, and people of wealth and fashion, do they believe in it?" 'Why' said the person interro ated, "are you not acquainted with the Chinese language?" 'I suppose,' was the reply of the young man, 'because I never studied it.' 'Just so,' said the other, 'you have never felt any particular interest in it, have never attempted to comprehend its character, and hence you are entirely ignorant of its structure. Now may it not be for similar reasons that the persons of whom you speak, and upon whos religion you rely as an argument against Christianity? Have they ever seriously studied the Bible which reveals this religion? Have they read what others have written in its defence and in illustration of its principles and influence? Are they not engrossed in other matters, prosecuting their schemes of ambition and wealth? Is it remarkable that they should not be acquainted with the nature and claims of religion, if they have never given to it a serious thought? In addition to this, may not their unbelief be founded on their dislike to the strictness of religion; because it would interfere with their vicious indulgences and their worldly ambition? Nay, to come closer, would you not have less objections to religion, if I should now convince you that it is so lenient, as not to oppose to your sensual appetites a single prohibition? Believe it, my young friend, religion is of divine origin, it carries the evidences of truth with it, and its great opponents are ignorance and sensuality. If it should be true, as it certainly is, it condemns you while you live as you now do; and it will be a poor consolation to your soul when harrowed by remorse, that there are many in the same condemnation."

Law is like red hot iron; it looks pretty, but dont touch it, it will burn you.

D W Patten

It will be remembered that David W. Patten, was one of the Quorum of the Twelve, and fell a martyr for the cause of God, in the defence of his brethren, at the time of our extermination from Missouri. He was a man that lived and died for God and his people, and should not be forgotten.

The following is one of his epistles to the Saints, during his profitable life, previous to his triumphant death in Christ,—copied from the Elders Journal of 1838, page 39.

Dear Brethren,

Whereas, many have taken in hand to set forth the order of the kingdom of God on earth, and have testified of the grace of God, as given unto them. to publish unto you.

I also feel in my duty to write unto you, touching the grace of God as given unto me, to yourward; concerning the dispensation we have received; which is the greatest of all dispensations. And has been spoken of by the mouth of all the holy prophets since the world began.

In this my communication to you, I design to notice some of the prophecies.

Now the apostle Paul says on this wise, "For I would not brethren, that you should be ignorant of this mystery, (lest you should be wise in your own conceit) that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written. There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob."

What is that he says! "For I would not have you ignorant," ignorant of what? why of this mystery, that blindness in part has happened unto Israel. And to what end? why, that salvation might come unto the Gentiles.—See the 12th and 13th verses of this 11th chapter to the Romans.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?—For I speak to you Gentiles, insomuch as I am the apostle to the Gentiles, I magnify mine office.

Now we are to understand the apostle as speaking of the return of Israel, when he said "how much more their fulness in their return.—"For I would not have you ignorant concerning this matter," that blindness will depart from them in the day that the fulness of the Gentiles is come in. And the reason is very obvious, because it is said, that out of Zion shall come the deliverer; and for what cause? why, that the word of God might be fulfilled. This deliverer might through the mercy of God, turn away ungodliness from Jacob.

This work evidently commences at the time God begins to take the darkness from the minds of Israel, for this will be the work of God by the deliverer, for he shall turn away ungodliness from the whole family of Jacob. "For this is my covenant with them, when I shall take away their sins."

Now then, we can see that this deliverer is a kind of harbinger or forerunner, that is, one that is sent to prepare the way for another. And this deliverer is such an one, for he comes to turn away ungodliness from Jacob. Concequently he must receive a dispensation and authority suitable to his calling, or he could not turn away ungodliness from Jacob, nor fulfil the scriptures.

But the words of the prophets must be fulfilled. And in order to do this, to this messenger must be given the dispensation of the fulness of times, according to the prophets. For Paul says again, in speaking of the dispensation of the fulness of times; Ephesians 1: 9. "Having made known to us the mystery of his will according to his good pleasure, which he has purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

And Isaiah says in the 11th chapter and 11th verse, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."

Now, this is the time the deliverer shall come out of Zion, and turn away ungodliness from the house of Israel. Now, the Lord has said that he would set his hand the second time, and we ask for what? but to recover the house of Jacob. From what have they fallen! most assuredly they have broken the covenant, that God had made with their fathers, and through their fathers with them.

For Paul says, Romans 11; 19, 20. "Thou wilt say then, the branches were broken off, that I might be grafted in. Well: because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear." Now it is evident, that the Jews did forsake the Lord, and by that means they broke the covenant.—And now we see the need of the Lord's setting his hand the second time to gather his people, according to Ephesians 1: 10, "That the dispensation of the fulness of times" &c. Now I ask, what is a dispensation? I answer, it is power and authority to dispense the work of God, and to administer in all the ordinences thereof.

This is what we are to understand by it, for if a man ever had the Holy Ghost to deliver the gospel, or to prophecy of things to come, but had liberty to fulfil his mission; consequently, the argument is clear, for it proves itself; nevertheless, I will call upon the scriptures to prove the assertion. Ephesians 3; 2. "If ye have heard of the dispensation of the grace of God, which is given me to yourward. How that by revelation he made known unto me the mystery; as I wrote in a few words." And also Collossians I: 25.—"Wherefore I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God."

It is evident then, that the dispensation given to the apostle, came to him by revelation from God. Then by this we may understand in some degree the power by which he spake. And also the dispensation of the fulness of times.

Now, this at first thought would appear very small to some, who are not acquainted with the order of God from the begining; but when we take into consideration the plan of God for the salvation of the world, we can readily see that it is carried out most faithfully in all its bearings.

See after the fall of Adam, the plan of salvation was made known to him of God himself;—who in like manner, in the meridian of time revealed the same, in sending his only begotten son Jesus Christ; who also revealed the same to the apostles, and God, raised him from the dead to perfect that plan. And the apostles were made special witnesses of that plan; and testified, "That in the dispensation of the fulness of times, God would gather together in one all things in Christ, whether they be things in heaven, or things on the earth."

Now the thing to be known is, what the fulness of the times means, or the extent and authority thereof. It means this, that the dispensation of the fulness of times is made up of all the dispensations that ever had been given since the world began until this time.

Unto Adam first was given a dispensation.—It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given. For Jesus said, "As it was in the days of Noah, so shall it be at the coming of the son of Man. And as the righteous were saved then, and the wicked distroyed, so it will be now.

And from Noah to Abraham. and from Abraham to Moses: and from Moses to Elias: and from Elias to John the Baptist: and from John to Jesus Chris; and from Jesus Christ to Peter, James and John. The apostles all having received in their time, a dispensation by revelation from God, to accomplish the great scheme of restitution, spoken of by all the holy prophets since the world began. The end of which is the dispensation of the fulness of times. In the which, all things shall be fulfilled, that has been spoken of since the earth was made.

Now, the question is, unto whom is this dispensation to be given? or by whom to be revealed? The answer is to the deliverer that was to come out of Zion, and given to him by the angel of God. Rev. 14; 6, 7. "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwelt on the earth. And to every nation, and kindred, and tongue and people, saying with a loud voice, fear God, and give glory to him for the hour of his judgment is come; worship him that made heaven, and earth, and the sea, and the fountains of water."

Now observe, this angel delivers the everlasting gospel to man on the earth, and that too when the hour of the judgments of God had come on the generation, in the which, the Lord should set his hand the second time, as stated above.

Now we have learned that this deliverer must be clothed with the power of all the other dispensations, or it could not be called the fulness of times.—For this is what it means, that all things shall be revealed, both in heaven and on earth. For the Lord said, there was nothing secret that should not be revealed. or hid that should not come abroad, and be proclaimed upon the house top. And this may, with propriety, be called the fulness of times.

The authority connected with the ordinances, renders the time very desireable to the man of God, and renders him happy, amidst all his trials and afflictions. To such an one, through the grace of God, we are indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it to be delivered? we answer, to Ephraim, because to him were the greater blessing given For the Lord said to his father Joseph, "A seer shall the Lord raise up of the fruit of thy loins, and he shall be a choice seer, unto the fruit of thy loins: yea, he truly said: Thus saith the Lord, a choice seer will I raise up out of the fruit of thy loines, and he shall be esteemed highly, and unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing them to the knowledge of the covenants which I have made with their fathers. And I will give unto him a commandment that he shall do none other work, save the work which I shall command him, and I will make him great in mine eyes, for he shall do my work, and he shall be great like unto Moses. And out of weakness he shall be made strong, in that day when my work shall commence among all people, unto the restoring of the house of Israel, saith the Lord.

And thus prophecied Joseph—saying, Behold, that seer will the Lord bless, and they that seek to distroy him shall be confounded. Behold I am sure of the fulfilment of this promise, and his name shall be named after me, and it shall be after the name of his father, and he shall be like unto me, for the thing which the Lord shall bring forth by his hand by the power of the Father, shall bring my people unto salvation.

Thus prophecied Joseph—I am sure of this thing, even as I am sure of the promise of Moses. 2nd Book of Nephi, 2nd chapter.

And again, Jesus says, as recorded in the book of Mormon, 526 page, 2nd edition, 'Behold my servant shall deal prudently, he shall be exalted, and shall be esteemed, and be very high.—As many as were astonished at thee, so shall he sprinkle many nations. Kings shall shut their mouths at him, for that which had been told them shall they see, and that which they have not heard shall they consider.,

Upon this servant is bestowed the keys of the dispensation of the fulness of times.—That from him, the priesthood of God, through our Lord Jesus Christ, might be given to many, and in order of this dispensation established upon the earth. And to the church he has said by commandment,—(See book of Commandments, 46th section, 2nd paragraph.) "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you as he receiveth them, walking in all holiness, before me; for his word ye shall receive as from mine own mouth, in all patience and faith, for by doing these things the gates of hell shall not prevail against you.

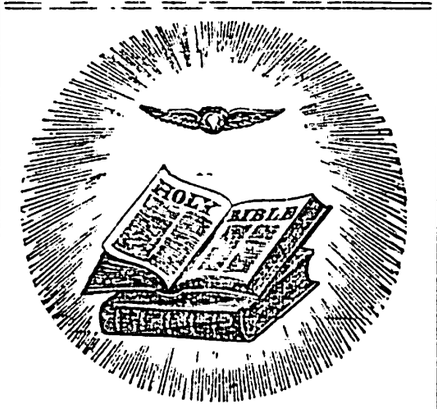
Now my readers, you can see, in some degree, the grace given to the man of God to us-ward.—That we by the great mercy of God, should receive from under his hands, the gospel of Jesus Christ, and having the promise of partaking of the fruit of the vine, on the earth with him, and with the holy prophets and patriarchs our fathers. For these holy men are angels now, And these are they, who make the fulness of times complete with us. And they who sin against this authority given to him—(the before-mentioned man of God)—sins not against him only, but against Moroni, who holds the keys of the stick of Ephraim. And also, with Elias, who holds the keys of bringing to pass the restitution of all things. And also John, the son of Zecharias, which Zecharias Elias visited, and gave promise that he should have a son. and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you my servant Joseph Smith, Jun. and Olivar Cowdery, to ordain you to this first priesthood, even as Aaron, and also Elijah, who holds the keys of committing the power, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth might not be smitten with a curse.

And also Joseph, and Jacob, and Isaac, and Abraham your fathers, by whom the promises remain. And also Michael, or Adam, the father of all, the prince of all, the ancient of days.—And also Peter, and James, and John, who I have sent unto you, by whom I have ordained you, and confirmed you to be apostles, and aspecial witnesses of my name, and bare the keys of your ministry, and of the same things I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel or the last time, and for the fulness of times. In the which I will gather together in one all things, both which are in heaven, and which are on earth.

Therefore, brethren, beware concerning yourselves, that you sin not against the authority of this dispensation, nor think lightly of those whom God has counted worthy for so great a calling, and for whose sake he hath made them servants unto you, that you might be the heirs of God to inherit so great a blessing and be prepared for the grand assembly, even Adam, our father, who shall come to prepare you for the coming of Jesus Christ, our Lord; for the time is at hand, therefor, gather up your effects, and gather togther upon the land which the Lord has appointed for your safety.

D. W. PATTEN.

THE PROPHET.



SATURDAY MORNING, APRIL 19, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

Erata.

In the last number of the Prophet, 2d page. last column, near the center, read fourth century instead of fourteenth.

New Arrangement.

During our visit to Boston, we entered into an arrangement for the publication of the Prophet in that city, the same as in New York; every Saturday morning at 386 Washington street:—where there will be kept constantly on hand by our agent E. Turner, a variety of publications setting forth the doctrine and views of the Church of Jesus Christ of Latter Day Saints.

To our Correspondents.

We received a letter some two weeks ago, which we published, representing the condition of the Church, and prosperity of the work in Lowell, which is our apology for the non-appearance of the last.

Blessed spirit, sweetly blending, is not grammatical.

Four numbers more will close this volume.—We wish those who contemplate giving us their patronage for another year, to send in their names.

E. Turner, 386 Washington street, is a general agent for the Prophet, at our publishing office in the city of Boston.

On next Sabbath Elder Pratt will address the Saints in Boston, on the Monday following he will return to New York. He will tarry in the city during the 22th, and then leave for western New York. Those having business with him, will find him at the Prophet office on the 20th inst.

Elder J. T. Ball,

Who formerly presided over the Boston church passed through our city on Monday last, on his way to Nauvoo, in compliance with council. In his usual manner of searching for the beam in his own eye, and looking well that his vessel is not in danger by a heavy press of sail, he moves forward in the discharge of his duty to his God and his brethren truly commendable, turning neither to the right hand or to the left, from flattery or frown, but only to know the will of God, and it is done. May the blessing of Elijah attend him. He carries with him the prayers of the church that he so faithfully served in the time of their deepest distress.

New Haven.

Elder Sirrine has just arrived from New Haven on his way to Nauvoo, in company with five others. He reports the work of God, in a prospering state in that vicinity—five added to the church within the last two weeks. A faithful labourer is now required in that place; and one to, that is not affraid to obey council, even, if he is called to go to Nauvoo, in two weeks after receiving his appointment.

THOMAS C. SHARP.

Warsaw Signal.

The Warsaw Signal makes its appearance regularly every week, dealing out anticipated death and destruction to Nauvoo and all its inhabitants. It is very plain that Tom C-at Sharp is on the very point of desparation; his many failures to make himself notorious among the Whigs and Anti-Masons, has fairly made the fellow toddled.

Tom, if the Mormons are one half as bad as you represent them to be, you certainly must be one of the most degraded and abandoned wretches now living, for no gentleman of honor, virtue, or integrity will be found engaged in a broil or conflict with an inferior and disgraceful enemy, lest he be taken to be of the same stripe. So Tommy, if you wish to save your own character and reputation, (if you have any) take passage on the first boat leaving for the lower country; if you havn't the 'ready' to pay your freight, send us word and we will try and help you out. We saw your last appeal to your noble and worthy patrons, and rather came to the conclusion that they were about as badly pushed as yourself, from your representation of their negligence and diffidence in the cause, and unless the enemy can soon be spoiled, and the spoiler be permitted to feed at the Mormon crib, there will be some leg bail given. Go it Tom! you are a cunning C-at with a very SHARP nose.

A Shadow of things to come.

The Hon J. B. Backenstos residing in Carthage, Hancock co. Ill, has been waited upon at his residence, by that honorable body, "The Carthage Grays" that figured so conspicuously at the death of Joseph and Hyrum Smith, and notified Mr. B. to take his departure from that county inone week, or suffer the consequences.

This move is a fair specimin of the unrighteous proceedings of the Monocracy of that county.

Pittsburgh.

S Rigdon, after being rejected by the voice of the Saints in Nauvoo, for his manifest fraud and deception, was no ways slack in dealing out his enathamas against Nauvoo, predicting its distruction and overthrow; and for the fulfilment of which, he has not been idle for one moment in supplying matter and fuel to poison the mind of public opinion, in order to hasten the fulfilment of his prophetic declaration. But while in the hight of his anxiety, to witness the hand of the distroyer rest upon that people, that he once so loudly professed to love and cherish, he is found envaded at his own door by that element which so justly punished the Sodomites, for their vishious and wicked conduct. We have not yet learned whether Mr. Rigdon with his establishment has sustained any injury in the late conflagration at Pittsburgh; but we fear it has been the case; we wish him no harm, and would be sorry to see him suffer; as for his rash and inconsiderate course that he is now taking, he is to be pitied, he has become his own enemy.

From the London Times.

The Lion still growling.

Mr. Polk reserves his compassion, however, for other objects. 'Happy would it be,' says he, 'for indebted States if they were freed from their liabilities, many of which were incautiously contracted." That sentiment will, indeed, find an echo in every debtors' gaol all over the world! We who feel for slaves more than for slave owners, are apt to think unpaid creditors more to be pitied than profligate debtors; but in the New World these things are reversed. "The sound, moral and honorable feelings of the people of the indebted States cannot be questioned,' says the President; but, whilst sympathies and euoligies are showered upon them, what, with one recent exception, is beome of their unpaid dividends?

After two such paragraphs as these, our readers will not be suprised at anything that may follow, more especially with reference to the foreign relation of the Union. A lie repeated after it has been contradicted, and scouted by all well-informed men, is a lie raised to a higher power—the square of a lie. Mr. Tyler intimated in a message some time ago, that doubts were entertained by some whether Texas had not originally formed part of the territory of the United States, and been improperly alienated from them; but Mr. Polk resolutely affirms, that "Texas was once a part of our country, was unwisely ceded away to a foreign Power, is now independent, and possesses an undoubted right to merge her sovereignty in ours." The whole assertion is utterly groundless—first, because Texas formed no part of Louisiana when sold by France;—and, secondly, because the boundary treaty with Spain concluded in 1819 definitely wiped out all such equivocal claims for ever. But in this discussion no argument is practible; the wolf is resolved on seizing his prey, and it signifies but little that the lamb stood drinking lower down the brook.

Mr. Polk holds somewhat similar, though less precise language as to the Oregon territory. He pledges himself at the very outset of his career, and with the full knowledge that negotiations are actually going on between his cabinet and Great Britain, that the American title to the country of the Oregon is clear and unquestionable. But it may spare time likely to be consumed in a very unprofitable discussion, if we express an opinion, at least as decided as his own, that in spite of his marauders, and what he terms his constitutional rights, the territory of the Oregon will never be wrested from the British Crown, to which it belongs, but by war. Mr. Polk avers, that to enlarge the limits of the Union is to extend the dominion of peace over additional territories and increasing millions; but he will find that when they are so far extended as to include the rightful possessions of the British empire, they will encounter the hostility and the resolution of a people not inferior to the populace of the United States in spirit or in resources.

From the Times and Seasons.

The Elias.

There are few subjects that have puzzled the children of men more than the solution of this one question, Who is Elias? There has not been so much difficulty in identifying him with Elijah, as there has in relation to the office that he was to sustain, as spoken of prophetically by Malachi. "Behold I will send you Elijah the prophet before the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv: 5, 6. The great question that remains to be solved is, was John the Baptist the Elias, or was he not?—There is indeed something perplexing, since there seems to be a clashing of scripture testimony in relation to this subject. I say seems to be, because in reality there is not. The angel Gabriel, when he appeared unto Zachariah, the father of John the Baptist made the following statement concerning him: "fear not Zacharias, for thy prayer is heard, and thy wife shall bear thee a son, thou shalt call his name John, and thou shalt have joy and gladness; and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God—And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke i: 13—17.

Here then is a clear statement, making out that John the Baptist was the Elias. Now we turn to John, chap. i. beginning at the 20th verse. "And he confessed and denied not, but confessed I am not the Christ. And they asked him what then? Art thou Elias? and he saith, I AM NOT. Art thou that prophet? and he answered No." Turn we now to Matt. xi. 13, 14. "For all the prophets and the law prophesied until John.—And if ye will receive it, this is the Elias which was to come." Here, then, is a strange commixture of prophesying and testimony, apparently conflicting and at variance; so palpable, indeed, is the difference, that one says that he is the Elias, the other says he is not. What shall be thine? is one part of it untrue? verily, no.—Shall we try to evade? no. If the paradox cannot be unriddled on reasonable terms, we will acknowledge the difficulty, leave it irreconcileable to our understanding, and say "let God be true and every man a liar." We will however venture an assertion which strange and anomalous as it may appear, and indeed is, we think we can sustain; which is this, that John the Baptist was the Elias, and that he was not the Elias, and in taking this singular course we are only stating what is above stated, and we think that we shall be sustained by reason, common sense, and scriptures.

The Elias spoken of in the scriptures, is a restorer, hence our Savior said, "Elias verily cometh and restores all things." And yet it is evident that John the Baptist was the Elias, for our Saviour says, "but I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." Mark ix, 13.

Ever since the fall of man, the great Jehovah has had it in his mind to restore him to his pristine excellency, to remove the curse from the brute creation and to restore the earth to its primitive glory; nay, while the whole earth was one dark chaotic mass, before God said "let there be light, and it was so," or ever this world rolled into existence, or the morning stars sang together for joy, a plan was formed in the councils of heaven, it was contemplated by the great Author of our existence, Eloheim, Jehovah, to redeem the earth from under the curse. Hence when the Gods deliberated about the formation of man, it was known that he would fall, and the Savior was provided who was to redeem and to restore, who was indeed the "Lamb slain from the foundation of the world." The eternal plan of Jehovah however, was as perfect at that time as it is now, the foundation was perfectly laid, the outlines were clearly sketched with a master hand, and the interstices have been filling up from that day to this. Satan has gained no more power, than he has been permitted to hold; the universe has been under the direction of the Lord of Hosts, and it will be seen by and by that he whose right it is, will possess the earth, Satan will be bound, the earth redeemed, and "the kingdoms of this world become the kingdoms of our God, and of his Christ.

The earth has to be redeemed by the power of God, through the medium of the priesthood; the priesthood in heaven and on earth combined. And ever since the fall of man, in the different ages of the world, men clothed with the priesthood, have had a view of this subject: poets have sung about it, and prophets have prophesied of it: it has engaged the pencil of the artist, the tongues of the learned, and the pen of the scribe: and if ever the souls of the prophets were fired with the spirit of God, it was when they prophesied of the mountains dropping down sweet wine, and the wilderness blossoming as the

rose, when the lion and the lamb should lay down together, and the earth be filled with the knowledge of God as the waters cover the sea When Zion should be established in glory, and all nations flock to her standard. When the temple of God should be reared, and the waters of life flow from its threshold; when the tree of life should be planted, and the leaves thereof be for the healing of the nations; when the inhabitants of Zion should dwell in safety, and no more say I am sick, and Jerusalem become the throne of the Lord."

In prospect of these things many prophets and servants of God have united their faith and energies to bring about the thing so desired, and to act the part of Elias or restorers. Enoch tried to do it but was not able. He walked with God, he had great faith, he raised up a powerful church, and taught them the principles of righteousness, but could not redeem the earth; the earth was becoming more corrupt, and God took Enoch and his church to himself, and hence arose the saying 'Zion is fled.' The salt being thus removed, there was nothing to preserve the earth, and it was overthrown with a flood.

Moses tried, in his day, to accomplish something in relation to this matter; but he did not accomplish it; he drew nigh unto God by faith, and obtained promises from God. The Lord said that he would make of the Children of Israel a kingdom of priests and thus they being taught of God, and being ennabled to teach all nations, it might necessarily be presumed that intelligence would flow through their instrumentality, and that the kingdom of God would be planted and flourish on the earth; but they sinned against God, they lost the Melchisadec Priesthood; and instead of being a kingdom of priests, they had only one High Priest who could go into the presence of God, and that only once a year, instead of the whole kingdom being brought into the presence of God, as a 'kingdom of priests,' Moses failed in his attempt he was taken from their midst, and they placed him under a "schoolmaster until Christ."

The great prototype of John the Baptist, Elijah, was a great prophet, the spirit of God rested upon him in a powerful manner, yet he could not do much; but had to exclaim, "they have killed thy prophets, and digged down thine alters; and I am left alone and they seek my life."

John the Baptist came in his day as an Elias; a restorer. The angel Gabriel said that he came in the "spirit and power of Elias," and if the people would have submitted to his teaching and to the teaching of our Savior, the things that are spoken of in the prophets would have been fulfilled; hence says our Savior, 'if ye will receive it,' this is the Elias which was to come; but he goes on to tell them that they would not receive it. He says, 'he that hath ears to hear, let him hear, but whereunto shall I liken this generation? it is likened unto children sitting in the markets and calling unto their fellows, saying, We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented. For John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say behold a man gluttenous and a wine bibber, a friend of publicans and sinners.' Matt. XI. 14 and 19.—Thus they rejected John the Baptist, and although he was indeed the Elias, he could not be so to them, and hence, when they asked him art thou Elias? he said I am not.' They had forfeited the favor of Jehovah, the kingdom of heaven was taken from them, and the blessings of God withdrawn from their midst.

We do not attach blame to any of the ancient prophets, we believe they done their best; but they lived among a corrupt people who would not listen to the word of the Lord, besides, the time appointed by Jehovah had not come, and they could not be made perfect without us, and we without them; it requires the priesthood in heaven and the priesthood on earth combined, to bring about these things, and as the Lord has been pleased to reveal unto us the fulness of the gospel, and he is about to gather his word into one, and his people into one, since we are favored with the faith of all the priesthood that have lived, as well as those that are now living. The faith and assistance of the fathers on the Asiatic continent, as well as the ancients on this continent, inasmuch as we are faithful, we may perhaps unite in singing this new song, saying:

'The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And satan is bound, and time is no longer:
The Lord hath gathered all things in one;
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath:
The earth hath travailed, and hath brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of God;
For he stands in the midst of his people;
Glory, and honor, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace, truth, and peace,
For ever and ever,
Amen.'

As the Prophet observes, "Behold this is wisdom in me: wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith jr, and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even of Aaron: and also Elijah unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac and Abraham your fathers, by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days:

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth;" and also with all those whom my father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that you may be able to withstand the evil day, having done all ye may be able to stand. Stand therefore, having your loins girt about with truth; having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of Peace, which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvaion, and the sword of my Spirit, which I will pour out upon you, and be agreed as touching all things whatsoever ye ask of me, and ye shall be caught up that where I am ye shall be also. Amen.

Great fire at Pittsburgh—1200 houses burned.

We are indebted to Mr S. Hale for a copy of the Pittsburgh Post of the 11th instant, in advance of the mail. Nearly all that part of the city extending from Ferry street up the Monongahela river to the city line, and thence to the head of the entire suberb called "Pipetown" (Kensington) has been distroyed. The fire reached up Market street as far as the south side of Third. and up wood street as far as the south side Diamond Alley. The bounderies of the burnt district may be thus discribed:—From Water st. up Ferry to Third, (the 3d Presbyterian Church was saved,) up Third to Wood; up Wood to Diamond Alley, both sides, up Diamond Alley to Smithfield street, and thence down Smithfield to Fourth, both sides, up Fourth to Ross, and thence to the head of Pipetown—including, as we have estimated about 20 squres, and comprising from 1000 to 1200 houses—many of the warehouses containing goods of immense value—they were groceries, dry goods and commission houses, and their spring stocks had been just laid in.

The fire originated in a frame building over an ice house belonging to Wm. Diehl, near the corner of Second and Ferry sts. The wind was blowing stiffly from the north-west, though it frequently veered to other points, and owing to its variations the fire extended up Wood street further than it could otherwise have done. It was first discovered about 12 o'clock on Wednesday night, and was not materially checked till 5 in the afternoon of Thursday.

The progress of the flames was so fearfully rapid that many persons had not time to remove their goods—others, again, had got their property into the street, when the flames seized it there, before it could be removed to a place of safety. Others, still, would not believe the devouring elements could reach their dwellings, and did not think of removing until it was too late to save their furniture; and many people escaped with nothing but the apparel they had upon their persons. At dark might be seen, in every direction families setting without shelter, guarding such portions of their household furniture as they were able to save from the flames, and not knowing where they would lay their heads, or procure a morsel of food.

The councils met in the afternoon, and attempted to devise some means to stay the conflagration. It was proposed to blow up houses that seemed in the way of the flames; their deliberations, however, were ineffectual, and we believe but one or two buildings were blown up.

There is abundant reason for thankfulness that so few lives were lost. There are many rumors of men being killed, and burnt and wounded; but they are not authenticated. One woman is certainly burned, and we saw a poor old man tottering along with the help of two friends, his face badly burned. The loss of life, however, can not be learned in the awful confusion which prevails.

The following are the principle public buildings, and manufactories and offices that were distroyed.

Globe Cotton Factory, corner of 2nd and Ferry, st.

Fire Navigation Insurance Office, Market, between 2d and 3d.

Fireman's Insurance Office, corner of Market and 3d.

Penn Insurance Office, corner of Market and 3d.

Bank of Pittsburgh, 4th between Market and Wood.

Office of Daily Chronicle, do:

Job Printing Office, of J. B. Buttler, 3d, between Market and Wood sts.

Merchants Hotel, corner of 3d and Wood sts

A. Kramer's Exchange Office, do;

Jones' & Sibbet's Exchange Office, corner of 4th and Wood sts.

Wm. A. Hill's Exchange Office, between 4th st. and Diamond Alley.

R. & R. H. Patterson's Eagle and Bazaar Livery Stables, Diamond Alley and 4th st.

Associate Reform Church, 4th, near Grant; Baptist Church, Grant st.

Blackwell's extensive Glass Works, Water st., above Grant.

The Monongahela House destroyed, with all the furniture.

Monongahela Bridge, entirely distroyed. It is roumered that several lives were lost on the bridge.

The Dallas Iron Works in Pipetown, entirely distroyed.

The loss sustained in the distruction of the above buildings is immense, but it is small when compared with the distruction of merchandise in the ware houses on Water, Wood, 1st and 2d sts. The merchants found it impossible to save any thing; whole blocks were distroyed in a few minutes, and the most they could do was to make an effort to save their books, and but few of them succeeded even in that.

It will be many years before the city can recover, from the effects of this dreadful calamity; it has cast a blight over the commercial and manufacturing enterprise of hundreds of our most worthy citizens, and in an hour has swept from them all the profits of years.

From the Times and Seasons.

The Religion of the Ancients.

It has been supposed, by many of our modern theologians, that the ancients knew very little about religion; that if they possessed any information of a God, it was only dark similitudes; in forms and cermonies, in uncertainties and shadows; that the anterdiluvians lived in a day of darkness, or rather in the gloom of night; that the Patriarchs lived in dawn of day, before the sun had made its appearance above the horizon; that the Mosaic dispensation might be compared to the sun's first rising on the world; that the time when our Saviour made his appearance among men, and the gospel was preached by the apostles, was like the sun rising in majesty, dispelling the mist that brooded over the earth, and causing creation to rejoice; but that we are living in a day when sol has reached the meridian of his glory; in "the blaze of gospel day." These views are by no means uncommon, and yet it always has appeared singular to us, that in men this day and age of the world, when sectarianism has torn to peices the religious world, and men's views on this subject are split up into ten thousand pieces, that they should arrogate more to themselves than what our Saviour and his apostles enjoy, when the church was in its primitive glory; whilst they where under the teaching of our Lord, and inspired apostles; before corruption, or false doctrines, had obtained power in the christian church: and we can only account for it upon the principle, that "ignorance is the mother of superstition;" and that in them the words of the apostle are fulfilled: "professing to be wise, they became fools."

True religion is of divine origin, it emanates from God: it teaches us what is his will—what our privileges are, and what our duty is towards him, and to each other. It teaches us to "love God with all our heart, might, mind, and strength; and our neighbor as ourselves." If we possess any knowledge of God, we must have received it from God; for, according to the words of the Savior, "no man knoweth the Father but the Son, and he to whom the Son does reveal him." Since religion is of divine origin, we can only abtain from God a true knowledge of his mind, his purposes, and designs; and what mode of worship will be acceptable to him. And if we have no means of coming to God ourselves, we can receive no knowledge of God, but what is conveyed either by tradition, or writing; and since priestcraft has prevailed in different ages, and errors in translation and transposition are likely to ensue, it must follow as a natural consequnce, that those who are nearest the fountain, will be the most likely to partake of the purest stream, And it must be obvious to every understanding mind, that all correct intelligence proceeds from God, and that the more frequent intercourse a man has with the Lord, the more communication he has from the Almighty, and the more frequent God's revelations are to him the more he will know of the purposes and designs of his Heavenly Father, and consequently of true religion. This being the case, it will not be necessary for us to inquire whether a man lived in the Adamic dispensation of Noah, of the Patriarchs, of Moses, of our Savior, or in the present dispensation, to know who had the most light, possessed the greatest privilege, or had the most religion; but to enquire who drew the nearest to God; who received the most frequent communications from him, and to whom did he most abundantly reveal his will: whether in this generation or any other. If these questions can be satisfactorily answered, we shall not find much difficulty in ascertaining who possesses the most knowledge of God, and godliness, and who has the most religion.

If we turn our attention to the present religious world, what do we see? men holding communion with God, and receiving revelations from God, verily nay! the heavens to them have become brass, and God's mouth is closed; nay worse; the idea of revelation is scouted by them, and those who would belive in it are branded as imposters; and they virtually cut themselves off from all communication with, or from God, and can know nothing of or about God, "but what they know naturally, a brute beasts," as saith the apostle. What sort of a spectacle does the christian church present at the present? Torn, and split up, divided, and disjoined by the fiery zeal of religious bigots, and hypocritical partizens, it presents a picture of ruin and desolatian: like a forest torn by a mighty tempest, or uprooted by a furious whirlwind, that once stood in grandeur and majesty, and its beautiful foliage was admired by every observer; but now its whitherd leaves, its broken boughs, and shattered limbs are the sad memorials of its overthrow and destruction. Or like ancient place that stood proudly aloof from others inferior buildings, magnificently adorned with all the beauty of ancient architecture; its towers, and columns, and statuary, and beauty, was the pride of princes, and its strength and fortresses bid defiance to the hand of the desolater; but the revolutions of ages have despoiled the noble edifice; the corroding hand of time has destroyed its beauty, and all that is left of its former magnificence is here and there a few broken fragments, that very imperfectly shew to the inquiring traveller the ruins of its former splendor, and ancient glory. So stood the church, once indeed beautiful, pure and intelligent;—clothed with the power and spirit of God: endowed whith the gift of the Holy Ghost: possessed of prophets, apostles, pastors, teachers, helps governments, tongues, interpretations, gifts, visions, and the ministering of angels: having the heavens opened, the purposes of God unfolded, the future destiny of man made known, and "life and immortality brought to light." Basking in the beams of eternal truth, and holding communications whith God and angels, it stood proudly erect, in the strength of Israel's God: it was sustained by the mighty hand of Jehovah, and was indeed "fair as the moon, clear as the sun, and terrible as an army with banners:" but ah! alas! a change has come over the dream: the flower has been nipt in the bud: its glory has departed: the deadly influence of heresy has penetrated to its very vitals. The withering power of priestcraft has disrobed it of its beauty: and disjointed by sectarian strife, and schismatic influence, it lays in broken fragments scattered, rent, and disjointed: whith nothing to point out its original, but the shattered remnants of its ancient glory, on which are scarcely traceable any of the marks of its former magnificence, or original grandeur. And how can it be otherwise? when men are destitute of revelations from God, and absolutely deny the principle.

Perhaps some may think that the above is an overstained picture, but we think not: and let those who think differently examine the subject, and they will find that none of the above mentioned things, which constituted the beauty and glory of christian church, are now to be found: no apostles, no prophets, no pastors, teachers, or evangelists, that even profess to be inspired; no gift of healing, no tongues, or interpretations; no visions, no revelations, or ministering of angels; but all they now possess, as a substitute, is the dogmas of men, the wild theories of theologians, and the opinion of divines; all doubt, and uncertainty, without the least particle of a knowledge of God, the order of his church, or his will concerning them

If we turn our attention from the religious world to that of the infidel, we shall find a body of men vainly striving to find happiness in created good, in mortality and in social society, but without a knowledge of God. Turn we our attention for a moment to Fourierism, which however laudable in its attempts to ameliorate the condition of maps, and out of the broken chaotic disordered mass of society that now exists, bring about a social order which shall promote universal peace and happiness, it must fail in its attempts, it has no other religion than that which is above described, it has not the materials to constuct such an edifice as it contemplates, and science without God will never make men permanently happy.

What a deplorable aspect the world of mankind presents at the present time, especially on our continent, torn to pieces with dissensions about religion and politics, tossed on the billows of uncertainty, both religiously and politically, men scarcely know which way to steer to shun the various rocks that threaten destruction on every hand.

With several hundred different religions, all clashing and in commotion, the speculative theories of Miller, with his wild enthusiasm,—the deceptive pretensions of Mesmerism, the poison of Infidellity, the plans of Fourier, and thousand other notions that are deluging the earth, and cracking the human brain, render it indeed necessary that God should again speak and point out the way of salvation and happiness with certainty, to the human family, and bid the 'dire commotion cease.'

With this state of things, shall we glory in our religion, and say that we are living in the 'blaze of gospel day?' Vain pretention! Idle boast! Let us rather hide our heads in shame, and 'stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein;' then should we indeed find rest to our souls. Jer., vi. 17.

If we turn our attention to the ancients we shall find that their religion was founded upon a very different basis. If they worshipped God, it was because they were instructed by hin to do so—if they kept any law, or observed any ordinances, it was because the Lord commanded them to do it; their religion was taught them by the Lord, and if they possessed any knowledge of God, any wisdom or intelligence, if they were made acquainted with his purposes and designs, it was through revelation; and if God had not unveiled himself to them, they must have remained eternally in the dark, and ignorant of the principle of truth. Under the tuition of Jehovah, they were taught the truths of heaven, unadulterated by the foolish dogmas of men, or the corrupting influences of priestcraft. Thus being taught of God, and amenable to him for their conduct; and their teaching being the teaching of heaven and proceeding from God, their adherence to his precepts was their eternal salvation. They knew no other guide, and following his direction, they were safe.

What a contrast there is between ancient and modern religion. Men boast of their religion, of their intelligence, of their knowledge of God, and of his will and purposes, and he has never spoken to them, nor given a revelation for eighteen hundred years, and they believe he never will do again. While Enoch, Noah Abraham, Moses and the prophets, walked with God, had the minstering of angels, the visions of heaven unfolded, and the purposes of God developed; saw and conversed with Jehovah, gazed on the glories of the eternal world, and wrote and prophesied of events that should transpire throgh all suceeding ages. If generation possess any knowledge of God, they obtained it through what the ancients have written and spoken; and yet our modern religionists profess to be wise, enlightend and intelligent; and think that the ancients were in the dark. O consistency, whither hast thou fled!

We must necessarily conclude from the above that 'every good and perfect gift proceeds from the Father of Lights,' through the medium of revelation, and if we cannot obtain revelations from him, we must remain eternally in the dark, in regard to true religion, God, angels, heaven, hell, the purposes of Jehovah, or any thing connected with salvation; and instead of obtaining true intelligence from God, shall be obliged to wander in the uncertain mazes of sectarianism, and of false religion and philosophy; ignorant of God, and of the plan of salvation groping in midnight gloom, and when we leave this world, be obliged to 'take a leap in the dark,'

From the Nauvoo Neighbor.

St. Croix Falls, W. T, Feb. 10, 1845.

Mr. Editor:

I have long had a desire to send you a little information, or a few items concerning this part of the country, for the benefit of the saints at Nauvoo and other places; provided you shall deem them worthy of a place in your paper.

As I have nothing but the good of the saints in view, and have an anxious desire that the glory of God may prevade their breasts more than the glory of the world, you will pardon me for sending a few lines from the Upper Mississippi.

St. Croix is about 600 miles above Galena, and about 40 miles from St. Peters. It has a fine climate, and excellent water; rich soil, and good timber, and altogether is a beautiful country, with some copper ore.

The St. Croix mills are owned by a man from the State of Maine, whose name is James Perrington. The pinery is still higher up. This establishment employs about one hundred hands the year round; but the fact is, profanity, vulgarity and drunkenness are the "ruling possions" on the score of vice, though there are some murders.—This place is a kind of divding line between the Siouxs and Chippeway Indians.

The land has been purchased by the United States, but will not be in market for many years; thus affording poor settlers a great advantage for land.

This pinery too, would be glad to employ good sober men with families. Female labor is scarce and high. And such people could cultivate the country to some purpose.

Money is not always at hand here, but credit and lumber are, where men industrious. I have given you these particulars for the benefit of the poor saints.

Respectfully yours, &c.

The Temple is rising again. This is the sort; the best city, the best river; and the best people; and the best Temple will merit the best God.—Nauvoo Neighbor.

More Charters Repealed.

The legislature of Indiana have divorced twenty five couple, during their recent session. The only question is whether, constitutionally, they were public or private contracts. Go it Jerry.—Nauvoo Neighbor.

State of Society in Montobello.—Two weeks ago a presbyterian after having preached seven times in Montobella said, that he would pause a moment in order to give some of the sinners a chance to be prayed for and converted.—After waiting some time and none repenting, he exclaimed: 'Is it possible that not one sinner is converted; though the angels have been waiting to carry the news to God?' The question is how did he know without revelation, the angels were there and what did they come for? We have never read of one's failing to do his errand before.

Progress of Roman Catholicism.—The Roman Catholics of Mobile, are building a new Cathedral on a magnificent scale, the body of the edifice being 162 by 90 feet. The foundation cost $15,000. Two Roman Catholic institutions have lately been chartered by the Legislature of Indiana. A college building, four stories high is erected. The "Brothers of St. Joseph," lay missionaries of the Pope, have opend an Academy at Dubuque, in Iowa, and the "Sisters of Charity of the Blessed Virgin," another at Davenport, in the same territory. The Romanists have 32 churches in Wisconsin, and are now building another at Southport, on Lake Michigan, designed to be the hadsomest building in the territory." It is to be adorned by a steeple 180 feet high. A cathedral is likewise contemplated at Milwaukie, to cost forty thousand dollars.

From the Marshall (Michigan) Expounder.

The Black Tongue.

Messrs Editors:—

I understand that the "Black Tongue" has commenced its ravages in the northern part of this state. The disease has taken off thousands in the eastern states, within two or three years past, and it behoves us to use every precaution against its spread here.

Where this pestilence has prevailed, the potatoes have generally been diseased. It may be that many persons have been poisened by eating potatoes improperly cooked. To prevent such an evil, the following method should be adopted in cooking potatoes.

The skin should be taken off entirely, before the potatoe is put into the kettle for boiling.—When the potatoes are partly cooked, the water should be poured off, and fresh boiling water poured on them and the boiling continued until they are soft enough to be penetrated with a fork. A little salt may be thrown into the kettle when the water is changed. When the potatoes are cooked, pour off the water and put the kettle over the fire until the water is evaporated, and the danger will cease.

Potatoes exposed to the air extract oxygen from it, which combines with the juice lying next to the outer skin; and when the combination takes place a most inveterate poison is produced. By taking off the skin and changing the water, as above suggested, the poison will soon be got rid of. The salt will tend to neutralize the poison.

J. LAMB.

There are three things with which a man should always keep on good terms—his wife, (if he has any,) his stomach, and his conscience.

Roman Catholics in the United States. The following facts are from the Catholic Cabinet.—"There are in the United States 21 Roman Catholic dioceses; 26 bishops; 701 priests, of whom 508 are seculars, one hundred and three Jusuits, 30 Lazerists, 25 redemptionists, 12 Dominicans, 8 Augustinians, and 15 are of other orders, 36 religious brothers not of the priesthood; 1143 religious sisters, of sixteen different orders; 675 churches; 22 ecclesiastical seminaries; and 15 coleges; besides numerous schools and academies."

NOTICE.

This is to certify that Elder Godfery of Mansfield Connecticut, is disfellowshiped from the Church of Jesus Christ of Latter Day Saints, for not obeying the council of the Twelve, and is hereby cited to appear before the Council at Nauvoo, Ill.

M. SIRRINE.

A BARGAIN.

FOR SALE or trade for eastern property; a one story brick house, in Nauvoo 18 by 20, half an acre of land situated on Main street, between the Temple and the Mississippi River, enquire at this Office.

For Sale at this Office.

A FARM of 53 acres, on Long Island, 25 miles from New York. Enquire at this office.

A FARM of 22 acres, on Long Island. Enquire at this office.

A FARM of 70 acres, in Otsego county, N.Y. Enquire at this office.

A FARN of 60 acres, on Long Island, 52 miles from New York. Enquire at this office.

A Bargain.

FOR SALE.—160 acres of land, on the Soharp Road, half a mile from the Corporation line, of the city of Nauvoo, Hancock county, Illinois, about 100 acres prairie, accommodated with a creek running through it, for the watering of stock. It can be had very low, because of the embarrassed circumstances of the owner. Price $10 per acre. Anyone wishing to purchase, will apply to S. Brannan, No. 7 Spruce street, N. Y.

From the Jewish Chronicle.

"The Lord shall bring again Zion."

Prophets of Zion! it was yours to breathe
The spirit of th' angelic hymn, which gave
Glory to God on high, and peace to men.
Two thousand winters have renewed their snows
Of Lebanon, two thousand summers poured
Th' Etesian gales o'er Palestina's sea,
Since Judah's harp hath slept—not less its songs
Still wrap the soul in fire, still wing it far,
Beyond the conquer'd bounds of earth and time!
And shall we chide, O Time, thy slow advance?
Already are the nations shaken—Sons
Of Jacob! o'er Euphrates soon again
Ye shall return triumphant to your shores.
Prepare your ships, swift messengers of heav'n!
Ye mariners of Tarshish, hoist the sail!
The seed of Judah is your glorious freight.
Beneath the withered palm no more shall weep
The captive Solyma. As doves return,
Long exiled, and around their natal roof
Exulting, flutter on the wings of joy,
So shall, from every wind, be gathered home
The residue of Israel. Not the sword
Of man, nor ministry of human will,
Shall back to Zion lead the golden bride;
But thou shalt follow thy Redeemer's voice,
Who now, O Judah, like a fost'ring bird,
Shall cherish thee with wings of love. Alone
He shall restore his outcasts from the curse,
And pilgrimage of sorrow—not with din
Of arms, and shout of paladins, enslaved
In bloody mail, with banners proudly blest,
On Roman altars, and polluted shrines.
Alone thy God shall reign—and all the forms
Uncouth of folly, which usurp'd the East,
Or Fo, or Vishnou, from their thousand thrones,
Shall fall, as he who fell before the ark,
The ruin'd image of Philistia's sin.
Daughter of Zion, helpless and abash'd!
Rise from your bed of ashes, and behold
Him whom you pierc'd. O, let your heart of stone
Be melted, and your mind cast off her veil!
Your summer festival shall now arrive
Indeed, with other pomp, and other songs,
Than when the mighty Joshua fix'd his tents
In Canaan, or when Ezra marshall'd all
The remnant of the Assyrian yoke, to chant,
In palm-deck'd bow'rs, their freedom and their God.
On Zion's hill a banner shall be rear'd,
And there shall come all habitants of earth,
With off'rings to their Saviour's throne—with gold
And myrrh and frankincense—the star shall guide
Their footsteps, and the dove of peace attend!

W. TIGHE.

From the Christian Palladium.

Joseph's Temptation.

BY ELDER D. MILLARD.

Joseph, thou wast made to shine,
When thou spurned seductive pow'r:
Sure thy father's God was thine,
In temptation's fiery hour.

'Potiphar has raised my state—
'Can I basely wrong my lord?
'Act the treacherous part I hate?
Forfeit honor, name and word?

'No:—the God that reigns above,
'Gave me favor, led me here;
'He protects the path I love,
'While to sin I greatly fear.'

Grace is given—the tempting lure,
With threats that pow'r alone could join,
Could not bend that purpose pure,
Which, fair Hebrew youth, was thine.

Clouds 'tis true, spread darkness, gloom,
While the storm broke on thy head!
Sad thy fate—a felon's doom!
But that doom to glory led!

Ye who know the adverse hour
Adverse clouds your sky deform;
Unseen mercies mingle wrath,
Brightest skies succeed the storm.

Think of Joseph, once disgraced,
Crush'd by falsehood, spurn'd to shame,
See him next in grandeur placed,
Clothed with powe'r, and raised to fame.

From the Nauvoo Neighbor.

Mr. Editor—

I have viewed with a lively interest the progressive operations that are making in the city of the Saints, for the benefit of the poor, who may feel disposed to adhere to the council of those, that God has appointed to direct and guide the temporal and spiritual salvation, of all those who may enlist under their banner, to carry out the designs, that God had in view, through our martered Prophet.

We have been persecuted at home and abroad, by evil and designing men; they have heaped upon us all manner of complaints, and have used their utmost exertion to sustain themselves in their practices of wickedness and mob violence. We have avoided every principle of revenge, nevertheless they have been made to feel, that there is a God in Israel, who can shield us from all our foes; although we have been made to feel, keen sensations of sorrow, to hear the groans of the widows for their murdered husbands, and the sighs of orphans children; in consequence of mob violence, in murdering two of our best men; their equal cannot be produced since the days of Christ and his Apostles; and alas their blood hangs upon the escutcheon of this state which is stained, not only by shedding the blood of innocence, but with murdering the anointed of the Lord; while we have submitted to them with great forbearance, when we have had them in our power, more than justice could claim or demand, hoping that they might be made to feel and realize, that we are human beings. But lo! they are not satisfied with all this but are sleeping in ambush to decoy, and dream, and lay plans and devise schemes to ensnare us; and thereby lead some more of our best men down to destruction.

By keeping up a constant persecution, thereby thinking to provoke us to rebellion, as it has been exemplied in our legislative halls this past winter, by a repeal of our City charter which was given for the express purpose to guarentee to us some local privileges for the protection of our lives, and our local interests, which we have once enjoyed in other cities and in other countries under the protection of civil powers and a free goverment. And what has been the change and why all this diffarence? Are we not still men? Have we met with any material change of feelings since the separation from our fathers who were kind, and our mothers who were near as life itself and our brothers and sisters, who possessed those strong ties of consanguinity and filial affection? And why all this? Have we not eyes to see, ears to hear, and heart to feel this heavy burden which is continually showering down upon our heads, and upon our wives and our little ones, which are teeming forth from these avenues, who are traversing from land to land, and from sea to sea, to circumscribe hell itself to exasperate some fiend-like demon in human shape, and thereby stir up some root of apostate bitterness, who are dyed with the same dye waging an eternal warfare against our rights; evading every principle of equity or justice to carry out all their master's wishes. Servants they are to whom they list to serve and obey, but the time is near at hand, when their follies shall be made manifest to their everlasting shame and contempt, for lo the fire of death is kindled in their own bosoms, and with what measure they have meted unto us so shall they mete upon themselves. And why need we fear or complain, for a fourfold measure will roll back upon their heads again, for we shall do as we have done let them alone severely.

We once had a city charter granting to us the right of Habeas Corpus, to protect us from mob violence and injustice, giving us some pretext of power, and because we had this as some shadow of protection, it must of course be severed from us by the people of this philantropic state.

We have waited for their deliberations by minding our own business; but we have waited in vain, and consequently we have framed our own Constitution, adopted our laws, and have agreed to a habeas corpus for ourselves, independent of Warsaw, or the great state of Carthage. And now, we are a happy people. We have laws which no man can take from us; we have rights which no lawyer can peck at, to prey upon our property; we have keys and powers which are as deep as hell, high as heaven, broad as eternity, which has a beginning but no end, has begining of days but no end years; for light cleaveth to light. Hence we have hope and assurance, unshaken confidence, unlimited integrity, untarnished reliance in those measures which have been adopted for our relief; which will hover over our farmers, our stores, our factories, our rivers, our lakes, our houses, our barns, our shops our villages, our wives and our children; and they can have no power to repeal them, for it is a living Constitution and not a dead one; it cannot be measured by gentile judgements, which cannot be bought by the price of gold, her adulterated by the allurements of wine nor facinated by flattering charms of vain sophistry and vain ambition; nor erased from our memory, for it can speak, it can communicate and deliberate upon things both new and old. And O ye people of Illinois what plan can you devise to cheat us farmers and mechanics out of an honest living, and you "cant' come it."

And as far as it concerns myself, ye people of Illinois, I say good bye to your justice, good bye to all your legislative rights. As to chartered tones and sounds of cymbals I want none of them.—You have voted down our city charter for no provocation received from us in violation of the rights which you gave us; and we say go away with your old harrow bush, for indeed we have paid too much for the whistle and we have received not only four fold, but fifteen fold, for as it had but one head it has fifteen, and whereas it had but one eye, it has thirty; it has more legs, more arms, more bodies more ears, more mouths, and more life, which I consider far better for facilitating our operations, for it can see, it can talk, it can walk, it can run, it can fight and it can go and come at our bidding. It is a sum ready set down and ready paid; qualified to go and come at its pleasure. And what more can I say in its approbation; it has been in bondage, and can realize the glories of freedom; it has been whipped and abused, and can feel for all that sympathetic philanthrophy that was in the bosom of our Saviour, and above all it is abrogated of God, then rejoice O ye farmers, and all ye mechanics give heed to its councils, while hell muttereth one dismal groan over the cinders of her fallen greatness; in stretching forth her self made powers to take back our mous made charter, for the facilitating the farmer and mechanic in their operations, and lo we have weighed it in balance of Mormon wisdom and found it wanting.

R. A., Mechanic.

Strange disease in Columbia county.

Tuesday morning, April 8th, 1845.

M. S. Beach, Esq., Editor of the Sun,—Dear Sir,—I have this morning received a letter from Valatie, a small village up the river, informing me of a very singular contagion which has broken out at that place, and as the facts may be of interest to yourself and the public, I send them to you, that if you think fit you can publish them. "It seems," to use the writers own words, "that the first thing known of it was, that a girl residing in the village, some weeks ago was suddenly taken very sick; the doctors were called to her relief, but in spite of their efforts, she continued getting worse until the disease had got at the highest pitch, when it left her, but it left her, in a state little better than insanity. Her face was very much discolored, presenting a greenish cast, her eyes lost their usual expression, and had a vacant stare, her voice became husky, her memory vanished, and her conversation was but a set of confused and incoherent sentences jumbled together without meaning. Her form too, lost its plumpness, and gradually wasted away to a skeleton. Her strength likewise left her, and with the weakness of her body she had also great weakness of mind, so much so as to make her little better than a child. She is in this state now. She appears to have no recollection of her friends, and has a burning pain, as she describes it, all the time. At times she raves and screeches terribly. It is thought her friends will be obliged to put her into the Lunatic Asylum, as the mode of treatment practised there they think can alone restore her. Other persons too, became affected in the same manner and with like results. It does not only affect man, but even the air and the water appear to be infected—the brooks and streams are 'bound and fettered' by the disease. A farmer in the neighborhood was reduced to such a state of lunacy as to rush from the sick room into the open air and commence pulling up grass by the roots and eating it; his friends, though near, did not dare to check him, and his dog standing by, seemed to be astonished at the utter want of reason and sense exhibited by him. A schoolmaster used to repeat 'Gray's Elegy in a Country Churchyard,' by heart, every day of his life. After having the disease, according to habit, he undertook to repeat it then, and although so familiar with it he made great mistakes, lost the run of the lines, the sense of the poet, and the harmony of the verse. He also attempted to write, and though before an excellent scholar, yet he misspelled words and committed gross mistakes in grammar and punctuation—to such a deplorable state was his memory reduced. The disease is still raging, but what it can be no one knows and it is not easy to tell. The most singular circumstance connected with it is that it does not cause death, (at least it has not as yet) but it drives the unfortunate subject into a state of madness or insanity. Many persons have left the town.—Business is completely stopped. Every thing looks dismal. Indeed, if it does not soon stop its ravages the whole town will be inhabited by lunatics!" I have copied the description in the words of my informant, and I send it to you with a wish that it may be published in your columns, and then it will be noticed and inquired into by professsional men.

I remain, dear sir,
Yours, &c., C. B.

Closing chapter of the Book of Mormon.

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away, since the sign was given of the coming of Christ. And I seal up these records, after I have spoken a few words by way of exhortation read these things if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Gost; and by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God: for he worketh by power, according to the faith of the children of men, the same to-day and to-morrow, and forever. And again I exhort you my brethren, that ye deny not the gift of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the spirit of God unto men, to profit them. For behold, to one is givin by the spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same spirit; and to another exceeding great faith; and to another, the gifts of healing by the same spirits. And again, to another, that he may work mighty miracles; and again, to another that he may prophesy concerning all things; and again, to another, the beholding of angels and minstering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the spirit of Christ; and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethern, that ye remember that he is the same yesterday, to-day, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. Wherefore, there must be faith, there must also be hope; and if there must be hope, there must also be charirty; and except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope; and if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity. And Christ truly said unto our fathers, if ye have faith, ye can do all things which is expedient unto me. And now I speak unto all the ends of the earth, that if the day cometh that power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not. And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you, did I not declare my words unto you, which were written by this man, like as one crying from the dead? yea, even as one speaking out of the dust? I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation. And God shall shew unto you, that which I have written is true. And again I would exhort you, that ye would come unto Christ, and lay hold upon every good gift, and touch not evil gift nor unclean thing. And awake, and arise from dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes, and thy borders forever, that thou mayest no more be confounded, that the covenants of the eternal Father which he hath made unto thee, O house of Israel, may be fulfilled. Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God. And again, if ye, by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot. And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead. Amen.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway. Also lecture every Thursday evening.
Elder S. BRANNAN, Presiding.

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.
E. T. BENSON, Presiding Elder.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, over Marshall Institute.
Elder J. M. GRANT, Prest.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

☞ The Church of Jesus Christ of Latter-day Saints in Lowell, hold meetings every Sabbath, at the usual hours, at the Classic Hall, No. 20 Merrimack street.
G. LLOYD, Prest.

☞ The Church of Jesus Christ of Latter-day, Saints in New Haven, hold their meetings regularly every Sabbath, under the Old Masonic Hall, Orange street.

☞ Prayer meetings are held regularly at the following places in New York city. On Monday evening at 12 Clarkson street on Tuesday evening at 111 Lewis st. Wednesday evening at 31 Goerick street.

Take Notice.

Owing to the many impositions that have been practised upon emigrants journeying westward, and feeling it our duty to look well to the interests of the household of faith, we have made arrangements with a line running between this city and Pittsburg, to carry our brethren west at a reduced price. And they will do well to call at the Prophet office, as they pass through the city, and receive a card that will prevent them falling into the many snares laid to rob them of their money.

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W. A. LIVINGSTON, 42 South Third st., Phil'a.
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Latter-day Saints, look out!

We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property in the front rank of the market, will do well to forward us a full description of the same, not neglecting the advantages in marketing, and the lowest terms of sale; and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which will be but very small.

This institution will be the means of placing, the property of those who avail themselves of this adantage, in front of the market, as there are thousands passing and repassing through this city, in pursuit of property, from all parts of the world; and this establishment will soon be generally known, and become a regular depot for land seekers, and we shall be furnished with every information to put them on the right track.—So brethren make no delay in sending a description of your property and terms of sale, and we will do all in our power for you. All letters must be addressed to S. Brannan, (post paid,) No. 7 Spruce St. N.Y.
S. BRANNAN.

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 12 till 2 o'clock, to receive and record all Tithings for the Temple, which will be promptly and safely forwarded to Nauvoo, paid over to the trustees, and duly recorded there to the credit of the proper persons.

P. P. PRATT.

A TREATISE ON THE FULNESS OF THE EVERLASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTORY OF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account of their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—
P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthood
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition
Address to the People of the United States.
Gospel Light, No. 2.
Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island,* and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly, This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means.

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of he Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

☞ For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of '*Saints.*' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.
Presiding Elder of the Church of Jesus Christ of Latter day Saints in the Eastern States.
SAMUEL BRANNAN,
Presiding Elder of the New York Branch of the same.
New York, April 6th, A. D. 1845.

Just Published.

A few specimen copies of a proclamation to all the Kings, Presidents, Governors, Rulers and People of the earth, revealing the state of Nations, Kingdoms and Empires.

This work is in pamphlet form, 16 pages of large, beautiful type, and only a few copies have been printed.

No more will be printed till we get the signatures of the Twelve, from the West, to the same.—Therefore if any wish a copy, they would do well to apply immediately.—Price 10 cts. single copies, or six Dollars per 100.

P. P. PRATT.

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN, PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. S. BRANNAN, ED.

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AT TWO DOLLARS PER ANNUM,

☞ All Letters must be addressed, (post paid,) to S. Brannan, No. 7 Spruce Street, New York.

Do not Marry an Intemperate Companion.

BY O. S. FOWLER.

So many and so aggravated are the instances of matrimonial suffering produced by marrying companions, epecially husbands, of intemperate habits, that a passing allusion merely to this subject is all that is required. Intemperance is the parent of all the vices, because (as shown in my work on "Intemperance founded on Phrenology and Physiology,) such is the relation between the body and the base of the brain, or the animal propensities, that the stimulant afforded by alcoholic drinks excites these animal propensities more relatively than it does the moral sentiments of intellect, and hence induces vice in all its form, as well as every species of bad habits.

Do not flatter yourself that your intended is only a moderate or an occasional drinker; for, moderate drinking is the cause of besotted drunkenness, as well as the main high road to all the wretchedness and crime accompanying it. How alcoholic drinks debase and degrade the man or woman! nor is it any palliation that only an occasional glass of wine or porter is taken, and taken genteelly; for, the more genteel, the worse, and the more dangerous. I never see a young lady tip off a glass of wine in company, without thinking what a miserable wife she will make! Wine is as bad especially for ladies and the higher or sedentary classes, as rum or brandy is for the laboring; because it stimulates them quite as much, and it is this very stimulus that does the mischief To every young man, then, I say Do not marry a wife who drinks even wine or porter; for, as sure as you do, you will rue the day of your marriage. You will find her irritable and peevish, and any thing but agreeable; and liable not to be virtuous; because it is conceded, on all hands, that every form of alcoholic drinks excites Amitiveness, which exposes any woman, when slightly exhilarated, (I do not mean intoxicated,) to be takan advantage of: If the exhilarating effects of ardent spirit render a man liable to be taken advantage of in business—and this is conceded on all hands; for, the most effectual way to take advantage of a man is first to treat him, not till he is drunk, but till he becomes excited and exhilarated—then surely the exhilaration produced by any kind of ardent spirit, even by wine, exposes her also to be taken unawares, and robbed of her most costly jewel. No wine-drinking woman is safe, even though she drinks only enough to become somewhat exilarated; for it is the exhilaration—whether of wine or stronger liquors is immaterial—that does the mischief. Let those young men who gallant the ladies home from balls and parties where wine is drank, be my vouchers. Hence for a woman to drink wine or any kind of exhilarating drinks, I deem immodest and even gross vulgarity.

If this allusion be deemed improper, surely it is far more so for a woman to drink even wine. Only wine-drinking women will object to it, d they know it to be TRUE.

And to every young woman, I would say, with great emphasis,- adopt the motto, "Total abstinence or no husband;" for there is a world of philosophy in every word of it. The philosophy of the "TOTAL abstinence" is, that unless a young man abstains totally from every form and degr e of intoxicating drinks, he is in danger, and, almost sure to become a drunkard, not only to neglect to provide for a wife, but to drink up even her earnings, besides abusing her. The philosophy of the last clause, "or no husband," is that it is infinitely better to have no husband than a drunken one — I appeal to you, wives and mothers of drinking husbands, if you would notinfinitely prefer never to have married? If words are not utterly inadequate to describe your sorrows and your sufferings, both on your own account of your children?

Do not flatter yourselves, that you can wean even an occasional wine drinker from his cup by love and persuasion. Ardent spirit at first, kindles up the fires of love into fierce flames of burning licentiousness, which burns out every element of love and destroys every vestige of pure affection. It over-excites Amativeness, and thereby finally destroys it,—producing at first, unbridled libertinism, and then an utter barrenness of love; besides reversing the other faculties of the drinker against his own consort, and those of the wife against her drinking husband. Read my work "Intemperance," and you will never wish to marry even a moderate drinker, though it be of wine only.

But, another direction, still more important if possible than either that precedes it, and one more intimately associated with the virtue and well-being of man than any yet givin—it is,

Modern Female Education:

But perhaps, nothing to develop or inflame this passion at all to be compare with MODERN FEMALE EDUCATION. It really does seem as though the one main object of the education of fashionable females, was to excite and gratify the Amativeness of fashionable gentlemen—to enable them to get a beau, and a rich husband. Most of our fashionable bording-schools are public nurses; for, they make their pupils mere parlor toy and senseless chatterers, yet miserably poor wives and mothers. Not a thousand miles from Troy, N. Y., is another school of this class, the baneful influences of which will long remain to curse, not its own sex merely, but the other also, with fashionable wives and weakly mothers. These schools teach the graces and accomplishments mainly which are only polite names for beaux-catching, cap-setting, coquetry, and such like fashionable attainments. They only whitewash the out-side of these rogue-painted, tight-laced sepulchres, but efface almost every element of the true woman. They teach her to screw her waist into artificial forms, and her face into artificial smiles, and to learn to say soft things very softly They inculcate the sentiment that "the chief end of woman is to" please the men, and pander to their depraved appetites; that to engage personally in domestic duties, is a direct violation of all good breeding, and even down right vulgarity; that a lady must know how to draw, embroider, sing, write letters, but nothing farther; that she must express as much "mischief" (Amativeness) in her eye as possible, and aim at making conquests, rather than at fitting herself to become a wife and mother; that dress, and show, and fashion and splendid style, must supersede all other considerations; that extravagance is a virtue, and economy absolete; that making morning calls and fashionable parties, and telling polite lies, (that is, pretending to be very glad to see persons whom they dislike, and pressing them to "call again," when they hate the very sight of them,) together with a thorough knowledge of the art of making love and playing the coquet, and such like fashionable flumery, constitute the main duty of woman. A recent English work devoted to teaching ladies manners, occupied some fifteen pages in teaching them how to get into a carriage so as to show just enough, but none too much, of their hansome ancles, feet, &c. &c. &c. &c. &c &c.; and a recent American work dedicated to the fair sex, occupies several pages in pointing out the infinite importance of leaving a blank place on the third page of a letter for the wafer, "Et id omne genus!"

If there be any one thing in civilized society more utterly destitute of common sense, and evincing more consummate folly; or, if there be any thing more totally at war with designs and arrangements of nature, than any other, it is the modern fashionable method of conducting female education. What is the nature of woman, as indicated by her phrenological development? and in what respects does her fashionable education correspond with it, or, rather, in what point does it not outrage and violate that nature? If sufficient space were left, it would be of great service to show just what the phrenological character of woman is, and what her education should be to adapt her to it; and also to contrast that education with the one now dealt out of her by her lords and masters—fashionable men, or rather dandies and libertines. But as there is not sufficient space left, I must again refer the reader to my work on that subject.

In view of these evils, one gentleman of this city said: I would sooner let my daughter run wild, than receive a modern fashionable education;" and another, whose name, if given, would be at once recognised by almost every school-boy in the United States, "Though I would not go to that extent, yet I would sooner see my daughters get their living by begging or follow them to their graves to morrow, than brought up fashionable." To this latter sentiments, I heartily respond; and I pray God that neither my daughters nor sisters may be fashionably educated. Over no evil do I mourn more—no crime do I deplore more—than the perversion of woman's nature by modern education. Though deeply interested in the cause of Temperance, yet it would give me ten times the pleasure to see woman properly educated, and placed in her proper sphere, than to see every drunkard in Christendom reformd; for, the latter would benefit the few, but the former, all mankind —the latter would relieve only a part of the present generation from a cruel bondage, but the former would deliver the half of our race, together with all future generations, from a thralldom more tyrannical, and a condition more pitiable, than any other now or ever endured by man. And in this fruitful field will I labor and die. I call upon woman to pause, and consider the opressive evils under which she groans and dies, to rise and shake off the chains, and follow the dictates of her nature; to assert and maintain her independance; to rise from her abject servitude, and assert and maintain her rights, and her freedom, and be herself. I know hundreds of women who allow their husbands, as it were, to drag them through life by the hair of their heads, on account of their children; and, taking woman as a class, even in these United States, her sufferings no tongue can tell, and none but woman can endure. But I must stop; for I feel and think on this subject more than my limits allow me to express; but, if my life be spared, I intend to probe this subject to the bottom, and tell woman, in the name of Phrenology, what she is by nature, and should be by practice and station.

The following extract from "Fowler on Hereditary descent," is truly worthy of the careful attention of a parent that loves his children. The instruction drawn from cause and effect, cannot be otherwise than correct, and that man who is so selfish as to take no steps to prevent misery from being entailed upon his children, or the rising generation, deserves no better reward than the heard that grazes upon the plain.

MALACHI IV: 5, 6. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I comn and smite the earth with a curse.

The Respective Influences of each Parent.

What is the relative influence of the father, and what of the mother? The influence of which is the greatest upon the physical, of which upon the moral, and of which upon the intellectual character of their offspring? Does one transmit the intellectual, and the other the animal nature, or one the muscular and the other the motive system? and if so, which imparts which? or do they both combine in propagating each in proportion to their relative energy? are questions easily asked, but hard to answer, partly from difficulties imposed by the very nature of the case, and partly by the false modesty of the age; and yet their proper answer would envolve principles of great moment and practical utility, in regard to which the author hopes to correct some errors and make some useful suggestions.

The favorite theory of Alexander Walker, that one parent imparts the vital system and frontal half of the head, while the othet furnishes the motive system and back half of the head, at first prepossessed the author in its favor, but has not coincided with his subsequent observations. He knows a girl whose whole head, back front and top, resembles her mother's; and as the heads of both yarents are dissimilar, and that of the girl is strongly marked, it is easy to see wherein her phrenological developments resemble or differ from either. The forehead of the father projects most at the root of the nose and so upwards to Comparison, but retires at Causality; those of both mother and daughter project at the upper and lateral portions, but retire at the perceptives, where that of the father projects most. In the father Cautiousness is not large, but in both mother and daughter, it is immense. Adhesiveness is much larger in both mother and daughter, than in the father. The Concentrativeness of the father is very small; of both mother and daughter, large. Striking difference exist in their organs of Benevolence, Ideality, Concentrativeness, Approbativeness, and several other organs, those of the father being unlike those of the wife and daughter. The daughter also resembles her mother, but differs from her father, in character, in each of their particulars, and what renders the case still stronger, she takes after her meternal grand-mother, and great grand-mother, cousins, &c., both in these respects, and in her temperament, though her motions resemble those of her father, as do also a few of her appetites and habits.

Another child of the same parents, takes its whole head, both its front part and its back part, from its father, or more properly from its parental grand-father. In short, I find no regularity whatever, as regards either portion of the head coming from one parent, and another as coming from another. So far from it, I find that the parent which imparts the most of the head, usually furnishes the most of the body. And I can generally tell, not only which parent the child most resembles, but I can also tell from which parent the person inherits a liability to consumption, or other diseases, which was the shortest, largest, tallest, most plump or spare favoured, and which parent and grand-parent lived the longest. I recently astonished Professer Emerson, of Andover, by telling him that he resembled his mother, and she her father, and that he resembled his grand-father, and how long his garnd-father lived: for I saw that many points in his head, resembled the general form of a female head, (see conclusion of sec. 3, chap. vi.) and also that his powerful muscular system, came from some male ancestor, and as he resembled his mother in head, I inferred that she resembled her father, and inferred that he therefore resembled his mother and maternal grand-father.

The principle to which all my obserentions, which have been both extensive and diversified, tend, is this—that children inherit more of both their physical constitution and looks, and also of their mental tone and character, from that parent who is endowed with the greatest amount of native vigor,—that when the physical constitution predominates in one parent, and the mental in the other, the offspring will generally, though not always, take on the physical constitution of the strong parent, and the mental of the intellectual parent,—that when both parents have a predominence of either the physical or of the mental, the offspring will inherit an augmentation of that of its parents, and that, in all cases, that parent which is most vigorous, will exert the most powerful influence on the character of the child, and of a character similar to his own—that the parent which has but a weak vital, or motive, or mental apparatus, imparts but a feeble vital or motive, or mental apparatus, and that the parent which has a strong vital, or motive, or mental apparatus, will impart the same to offspring.

If this principle be true, it leads us to the following most important conclusions.

1 The one having a feeble vital, or motive, or mental system, should never marry one having this system feeble; for then, that of their children wll be double feeble; but one having either feeble, should always marry one having it strong. Thus those having a consumptive tendancy, or from a stock in which consumption lurks, should never marry those of the same tempramont;—but those having narrow chests, small lungs, a thin visage, spare form, and small abdome should marry those having full cheeks, ample busts, debth and bredth of chest, full abdomens, and considerable flesh. Let delicate persons never marry those that are also delicate, nor small or slim persons, those that are small and slim. Nor should those having very light complexion, hair and eyes, and fine and soft skin, marry those like themselves, for then, as the mental temperament predominates in both parents, and the animal is weak in both, their children will be small, most sensitive, precocious, feeble, and almost sure to die young.

2. Nor should those having the animal system predominant, marry those in whom this temperament predominates, lest their children inherit an increas of animality, and a diminution of mental power. But, let them unite in marriage with those whose mental apparatus is strong. They having a strong constitution, however, is certainly no objection, but the more the better. The union of those having great muscular strength and powerful physical constitutions, with those whose minds are clear, tastes literary, feelings fine and intense, and flow of thoughts and words abundant, (and this is generally the case with consumptive families,) will be found to be aspicious of talant in the progency.

3 But the best union, is that of similar temperaments, when both are well balanced. If very small persons should not marry those that are also small, if those that are tall and slim, should marry those that are short and stocky, if any, and if the weak should marry the strong or none, it does not necessarily follow that those of average size should marry those that are very large or else very small—that those whose temperaments are evenly balanced, and all that their should be, should marry those whose temperaments are uneven and therefore defective; but, while those of either extreme, whether mental or physical, whether very large or very small, very sensitive or very obtuse, very tall or very short, very dark complexioned or very light, very coarse-featured or very fine, should marry the other extreme, yet those who are medium in those and other respects, should marry those who are medium. Those who are right, as to mind and body, or are what they ought to be, should marry those like themselves; while those that are wrong, that is, at either extreme, should marry the other extreme.

Walker's great error consists in his directing all extremes and all opposites, to unite with the other extreme. On the contrary, I maintain that, though extremes should marry opposite extremes, yet, that mediums should marry mediums. I grant that extremes fancy extremes, but it is for precisely the same reason that a man, burning up with a raging fever, desires and relishes cold water, or a cold man seeks and enjoys a fire, namely, because being opposites, they tend to reduce his extremes, which are painful because extremes. That is, when one becomes so tall, or so short, or so large, or so excitable, &c., as to be the worse thereof, nature corrects this error by creating in him a relish for the other extreme, by which his extreme will be partially naturalized, and he benefited.

And then, what is the general fact as regards husbands and wives? While we sometimes see extremes in husbands and wives, yet we seldom find a medium man or woman, united to the other extrem. And what is more, because it shows clearly the indication of nature, husbands and wives that have lived lovingly together a score or two of years, naturally and gradually assimilate. If one be fleshy and the other spare, the spare one gradually fleshes up, and the plump one loses his flesh; the healthy one imparts to the feeble one a part of his health, and receives in return a portion of the disease of the sickly one, and so of other physical and mental points of difference, and even of looks, walk, tones of voice, and character generally—a general principle which contains invaluable lessons for those who require to employ it, that is, who would seek a help-meet in a companion, or one that will further their ends, whatever they may be, whether laborious, or literary, or moral, or religious, or aspiring, or reforming, or enjoying, instead of hanging as dead weights upon their wings. Still, those who are too literary for their health, or too ambitious for their strength, too radical, &c., require those of opposite organizations, for the very purpose of holding them in check. Hence highly excitable persons, should not marry those who are equally excitable, and who, therefore, will nerve them up to a still higher pitch of action. but they should marry those who will soothe, relax, and soften down their feelings, or as it were, draw of that excess of excitement with which they are charged, and at the same time benefit themselves, by receiving this action, in which, by supposition, they are somewhat different.

Precisely the same general law governs the blending and offsetting of particular organs and and faculties. If they are about what they should be, as to size and power in one, let them be about the same in the other; but, if they are too large in the one, let them be offset by marrying one in whom they are smaller. Or if a genius is required in either mechanics, or poetry, or mathematics, or physical strenght, or the acquisition of knowledge, or giant strength of intellect, let those having a similar organization, supported by strength of constitution, and they can hardly fail of securing their wish.

But those extremes—this deficiency in some respects, and excesses or prodiges in others—have elsewhere been shown to be unfavourable to health, and in the faculties, unfavourable to correct judgments and proper conduct, as well as to virtue and happiness, while the full development and equal action of all the temperaments, is the condition of physical health and happiness, and the equal, harmonious, or proportionate action of all the faculties, is the main condition of mental and moral perfection, of good judgement, sound common sense, correct feelings, and a virtuous and happy life. Hence parents whose bodily and mental organization is what it should be in all respects, should choose companions like themselves; but those in whom the mental or physical developments are uneven, and therefore, whose character, opinions, and conduct are warped and imperfect, should offset or supply these defects or excesses, by marrying those having opposite mental and physical developments, and thus strike a balance, not only in their children, but in part in themselves.

Of course the author cannot run out but these general principles in all their ever varying applications, nor is this necessary, for readers of ordinary sagacity, and especially, either by studying Phrenology themselves, or by calling to their aid the services of a successful Phrenologist, can so determin what qualities similar to, and what to offset, and subdue, by opposite organizations in a companion. At least, what I deem a correct and a most important principle, and one which runs through most of the facts stated in previous portions of this, is now before the reader. "He that is wise is wise for himself, but he that scorneth he shall bear it," and his posterity after him.

As to whether superior talants are imparted by the father or the mother, a great diversity of opinion existed. Some maintain that the germ is derived wholly from the father, and that the mother's qualities have no more to do in determining those of the child, than have those of the hen, in determining whether the eggs she sits upon shall hatch ducks, or geese, that depending upon the inheritant nature of the egg, and not upon the hatcher. With this theory, I have no fellowship, because it deprives the mother of all participation in imparting the original bias of character to her child; nor yet have I with its opposite one, that the mother has all to do, both in determining the original character of the egg, and in the hatching, and that all that the father does, is simply to quicken the ovum furnished by the mother, and which contains within itself all the original elements that enter into the formation of either mind or body; and that all the influence exerted by the father upon the character of the child, is through the immagination of the mother only, thus allowing him 'no part nor lot in this matter' of imparting the original bias to his own child,—a theory maintained by a recent work entitled, 'Mental and Moral Qualities Transmissible.' That the father, in his own capacity as a father, stamps his own physical and mental nature upon that of his child, is rendered evident from many of the facts already stated, in which various talants, proponsities, tastes, diseases, &c. &c., and even insanity, have descended in the male line, and after passing one generation, and thus precluding the possibility of its being communicated by the father's opperating upon the immagination of the mother, because the father was perfectly sane, have reappeared in the third and after generetions. It is to be supposed for one moment, that the piety of the Brainard or Rogers family, descended in the mail line, solely by the husbands all being so devoted as to impress the immaginations of all their wives, and thereby transmit, not as parents, but as lookers on mearly, this pious influence from sire to son, which, even though the father was a Brainard, could jest as well have been changed to any thing and every thing else, if other persons of other minds had been at hand to impress the mothers mind in an opposite direction? A fine scapegoat this, for wives who prove truant to their husbands! If their child should be a mulatto, they have only to say that some sambo impressed their immaginations! That impression made upon the immagination of the mother, whether by her husband or by others, or even by animals and things, are often stamped upon the nature of the child, will soon be shown, but that the sole agency of the father—that all he does to stamp his own mental and physical impress upon his offspring, is done solely by the impressions he makes upon the mothr's immagination, and not by virtue of his office as a father—as a theory, which, while it thrusts out the father from all participation in the formation of the character of his own children, and making them no more his own than another's, is so manifestly absurd in itself, and so contrary to the gereral tenor of the facts that bare on this point, (one single fact of the right kind being sufficient to overthrow it) that if it were not entertained in quarters entitled to respect, would not deserve refutation, or even notice.

My doctrine is, that a part of the origines substance from which the child is formed, is derived from the loins of its father, which substance, partaking, as it does, of his mental and physical nature, stamps that nature upon the child. I believe the father dose quite as much, congenially, as the mother, probably more; and that the mother does most by way of nourishing the embryo; but this matter, a correct understanding of which, would develop some most important truths, is at present shrouded in too much mystery to allow a correct and final decision of this question.

But, be the office of the father what it may, it is very clear that whatever congenial influences he exerts, must be exerted at or before generation, so that it is his condition at and for days perhaps weeks or months before that period, or while secreting the requisit materials, that alone can stamp his physical and mental impress upon his offspring. Hence, the permanent, general character of the father has much greater influence on the child, than his temporary, fluctuating charges, induced by circumstances; still, if he be habitually energetic, and labour under no chronic diseases, but be full of animal life and buoyancy of spirit, both for a few days or months before, and at that period, these temporary influences and conditions, will unquestionably be transmitted, to his offspring; or, if he be generally debilitated, or exhausted, or harrassed in business, or suffer under depression of spirits, &c. &c., these and other similar conditions will be communicated to his offspring.

But, in my humble judgement, both parents contribute, in proportion to their relative energy, of the original materials, both mental and physical, from which the child's mind as well as body is formed; and hence, that feebleness in either parent, blights the progeny. That a talented mother is absolutely necessary to produce talented offspring, I do not for a moment doubt; but I believe a talented father to be almost equally so. I say almost, for I believe that the influences of the mother are, on the whole, considerably great-

er than those of the father, because, besides contributing her proportion towards the original formation of the embryo, she alone nourishes the fœtus—a function which will soon be shown to be of the utmost importance. That all great men will be found to have had talented mothers, I grant, and I grant that the majority of facts leans to the side of the mother; but what talented man has a dolt for a father? The fathers of Washington, of Franklin, of Webster, of Wesley, of Patrick Henry, and of a host of others, whom the reader will readily call to mind, will be found to have been men of strong common sense, sound judgment, strong native powers of intellect, and much general information.

And then, again, admitting that talants do always come from the mother, those mothers must get their talants somewhere. Do they always inherit them from their mothers? Do they not inherit them from their fathers? If so, and facts in any abundance show that this is the case, still the talents often come from the male line, and they often also desend in the male line; as in the families of the Stowalls, the Folgers, the Lowises, the Edwardses, and others already mentioned, and also branch off from it through the daughters of this talented line, into those families into which they marry.

There is, however, one principle of hereditery descent, presented in many of the preceeding facts, though not formally announced, which should not be lost sight of in determining whether superior talents are derived from the father or mother; namely, that children take particular qualities, not from either parent, but from a grand-parent, illustrations of which principles are furnished by the Hatch family, chap. iii. sec. 1; by the Belgian Giant, sec. 3; by the case of insanity reported by Miss Hunt, chap. vi. sec. 1; by the kitten loving propensity, sec 3; by the child of Dr. Gibson, by the grand-mother of Webster, and by cases mentioned in other portions of the work, as well as by the general observation of mankind.

The following facts, while they are interesting in themselves, will serve to illustrate our general subject—the conditions of parents, while becoming parents, as influencing their children. Said Judge L. to me, during a conversation on this subject—'I never employed my intellect in becoming a father, except in the case of my youngest child. After closing my arduous duties on the bench, protracted unusually long, I determined to throw off all care, to abandon business for a time, and to recreate and enjoy myself with my family, and accordingly invited several members of the bar and others of my particular friends, from adjoining towns, to meet at my house, and have a social and happy time. On arriving at home, after an absence of several weeks, I found that my wife had just discharged her menses;—and she was rendered exceedingly happy, both by my return, and by the company I brought with me, all of whom entered hart and soul in the social festivity; and by adding music and dancing, we had a truly jolly time of it. We both retired in a most happy frame of mind, and it was under these cheerful influences, that this child was begotten, and a better natured, happier dispositioned child, you never saw. She never cries, or frets, or complains, but will sit on the floor by the hour, and amuse herself, and appears always happy.' The author spent some days in the Judge's family when this child was about a year old, and can bare ample testimony to her not crying, and always appearing perfectly happy.

Another father, on bringing his daughter to me to be examined, remarked, after I had expatiated pretty freely upon her superior intellect, amiableness, and genuine goodness, remarked, after she had left, that she was beyond comparison the best and most talented of his children, and added, that he accounted for it from the fact, that when she was begotten and born, he was in the full tide of successful business, had money flowing in upon him, and was abundently prospered in every thing; but that his children born afterwards, while he was smarting under reverses of fortune, was ill-tempered, and not as intellectual as she was.

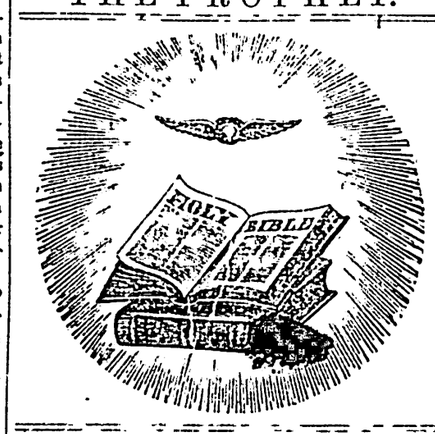
Let parents look back to the first history of their own children, and learn from these and similar fact, lessons for the guidance of their future conduct. And lat every parent employ intellect in these the most important relations of life. It is a law of our nature, that, to the promotive of happiness, all our feelings must be exercised in harmony with and under the guidance of intellect; and the procreative feeling, above all others, should be thus exercised.

Another point closely connected with this subject, and, indeed, growing out of it, is the influence of affection, and also of disagreement, between husbands and wifes, on their offspring.—'The very nature of love is to bind each parent to the faults of the others, and perfectly to cement and blend together the affections of both, so as to 'make of twain one flesh.' Nor ought husbands and wives ever to disagree. If they cannot live together in peace and love, they should not live together at all; for, besides all the pleasures flowing from their agreement, and all the tenfold misery caused by their disagreement, or contention, (see the author on 'Matrimony,' pp. 25 to 34,) the influence of disagreement upon the disposition of children, and also upon the talants, is pernicious beyond all conception. Let the reader cast his eye around on the circle of his own acquaintance, and see if he can find a single family of children who are highly intellectual and amiable, whose parents live together unhappily. And ask country school-masters, who, by 'boarding arround,' know whether the parents of particular scholars live together happily or unpleasantly, if the parents of their mischevious, naughty, bad pupils, who will neither learn nor mind, but are selfish, and up to all manner of rogery, do not generally quarrel; and if the parents of those children that are amiable, loving, lovely, bright, good schollars, and promise well, do not live together in love? Nor can words express the importance of this subject. Every cross word, every hard feeling, is a dagger aimed at the happiness of your unborn infant. The following is an illustration;

A husband and wife in Lowell love each other tenderly, neither having been known ever to have spoken a cross word to each other. This union appears to be perfect, and each to be literally bound up in the other. The children of this happy union, are among the sweetest and most affectionate children any where to be found, no cross words, no pouting, scolding, domineering, biting, striking, or other ebullitions of anger, but embraces and affectionate carresses take their place, the most perfect union pervading the whole family. But who ever saw a family of cross, ugly-tempered children, unless their parents quarrelled, or, at least, often blamed and found fault with each other? or, who ever saw peevish, fretsful, scolding, disagreeing parents, whose children were not equally so? But, additional force will be given to these remarks, by showing how intimately the condition of the mother affects the character of the child. Unpleasant feelings towards her husband, render her constantly miserable, and keep her angry most of the time; and this must necessarily impress the same sad and angry tone upon the child, by which it will be rendered unhappy for life, and scatter ill feelings wherever it goes!

Above all things, husbands and wives should never cohabit, unless perfect good feelings subsist between them; first, because the exercise of Amitiveness merely, without its being modified and purified by the sanction and the concourrent blending of all the other faculties, in which the animal is buried in the spiritual and the exalted, becomes mere lust, of the basets and most loathsom character, and most brutal and disgusting! How is it possible to make so exalted an element of our nature, an instrument of animal gratification merely, from which all its higher, holier characterestics, those that 'make of twain one flesh,' are banished? Let woman, especially, answer this question. Secondly, because the child begotten by animal feelings merely, must necessarily be animal all its life; nor is it possible to stay the deep, broad current of human iniquity, now threatning to swallow up all that is lovely, all that is pure and holy in man, in one great besom of sellishness and moral pollution, by all the preaching in Christendom, by all the means of grace and efforts at reform now in vogue, till parents, in their own capacity as parents, commence it, and beget and bring forth in a pure, and in an elevated state of mind, as well as in a vigorous and healthy state of body. Nor can I resist the conviction, drawn from the analogy of the animal kingdom, from the exercises of appetite, and from all the other faculties, that but one cohabitation should take place to a birth. As we are not made to eat merely to gratify the palate, but only when nature demands the result of eating, so we should not exercise this organ in this manner oftener than its results, or offspring, requires. But my theory on this point I shall give in a separate work, entitled 'Amativeness, it Uses and abuses, including the remedy of the latter.' The above has been introduced, because, without it, any work on hereditery decent would be incomplete; and it is to be hoped that the reader will appreciate this much, at least.

THE PROPHET.



SATURDAY MORNING, APRIL 26, 1845.

To our Patrons and Friends.

Postmasters are authorized by law to frank letters for a third person, containing money, when addressed to a publisher of a newspaper.

Elder Smith,

Who has been making preparations to journey west with his family, that has been very much afflicted, is now in Philadelphia, and contemplates leaving as soon as possible, to join his Quorum in Nauvoo, in Council, and in teaching. We truly feel to regret the departure of Elder Smith—his straight forward course, firmness, and decision of character, (that has ever been so characteristic of his family,) has won the heart of every saint that was engaged in the warfare against apostates. He surely proved himself a servant of God, in reproof and rebuke, in teaching and example, and as he is called to leave us for a season, may Israel's God be found his friend and companion.

From Nauvoo.

The "Neighbor" came one day too late for the news to appear in our last week's paper.

The report of the Spring emigration is very favorable. One hundred and twenty eight arrived from England; one half remained in St. Louis, the remainder proceeded to Nauvoo.

We would notify Henry Boyse, of Utica, if that is his name, that his paper has been sent regular every week. The fault must be in the Post Master, or else we have not his name correct. Subscribers should be careful to write their names plain, and then there will be no cause of complaint, and in the meantime not to forget to pay their postage; and that they need not do, if they would but follow the directions at the head of our editorial column.

Elder Lewis Robbins passed through this city on Tuesday last, on his way to Nauvoo. His labors for the last few months have been confined to the State of Rhode Island, where he has been laboring with no small degree of success. On the week of his departure, if our memory serves us right, he baptised five. May God bless him.

Jackson county, Missouri, since the extermination of the Saints, has been visited with a flood, tornado, and with fire, accompanied with great loss of property. It has now become the head quarters of the Oregon emigration, and bidding fair to become a place of great enterprise.

We are now looking anxiously for the proceedings of the 6th of April Conference. Our latest dates are of the 2d inst.

To be had at this office, a picture of the last Conference held in Nauvoo, previous to the death of the Prophet and Patriarch. Price, 37 1-2 cts.

From the Warsaw Signal we learn that Mr. Backenstos has been under the necessity of leaving Carthage for the safety of his life. This is liberty of speech with a vengeance. This is the fruit brought forth by a people that talk so much about the liberty of the Press.

The discourse delivered by Elder Pratt in New Haven, will appear in our next in full.

A week from next Sabbath, the the 4th of May, Elder Pratt will address the Saints in New York.

The twenty dollars tything and subscription for the Prophet, from J. B. Hicks of New Britain, came safely to hand.

Nauvoo.

The following extract of a private letter dated Nauvoo, 6th of April, we copy; showing the calm feeling and coolness of mind existing there in opposition to the many spirits hovering on its borders, waiting anxiously for a pretext and opportunity to sack the city, under the Generalship of that notorious Sharp.

"The Temple is rolling up with rapidity, and bids fair for a speedy completion The Saints around here seem to take an active interest in it and each one manifests a willingness to do all they can.

It is a general time of health with us, and we yet enjoy peace notwithstanding the clattering of the rattlesnakes of Warsaw, and the croaking of the filthy toads of Carthage and surrounding mud ponds. It is true they threaten hard, and appear to be making active preparations to do something, and I suppose if they could do as they want to, the poor Mormons would all be greased over and swallowed up before summer comes; but the Saints feel calm and unmoved, having their trust in that God who has defended this church for the last fifteen years, and the priesthood from the days of Adam. There appears to be only one feeling amongst the Saints here, and that is to do the will of God, finish the Temple and Nauvoo House, and love and defend each other. There is a good spirit prevails in Nauvoo, and things look about right.

I just stepped in to see sister Pratt—she and the family are all well. She says "send my love to him." She says she has got a young Moroni here, and he makes her feel well. Your family feel cheerful and comfortable; and the Twelve and their families are likewise well."

Switzerland.

Switzerland still continues feverish. England France and Austria addressed notes to the republicans, warning them that their family quarrels may end in the complete subjugation of the Cantons, but the threat was but little heeded.

It appears that O'Connel has become perfectly rabid on the subject of the annexation of Texas It is reported that he could not find words in the English language to express his contempt for slaveholders, and for Americans generally.

What will be the result?

The Anti-renters of western New York, in many townships have elected their ticket. The question is, Who shall inherit the soil? The few that claim it under an old English or foreign patent, or the many thousands that have cultivated it for this many a year. This is a question that will not be so easily settled. Brazil has commenced hostilities against the American Commerce, and a call has been made by our minister for the squadron that has been fitting out for the anticipated hostilities on the part of Mexico, because of the annexation of Texas, to be stationed on the South American coast for the protection of our commerce, which, if carried into effect, will leave our commerce in the Gulf in a precarious situation. If a war is to be the result of the annexation, our greatest enemy will be found in our own bosom. Thousands of rusty dollars that have been remaining inactive for many years, will be thrown into the hands of the ship builder and adventurer, fitting out privateers from our own harbors and sea-ports, to enlist under the Mexican flag to rob American Commerce One merchant will ship his traffic for a foreign port, while his next door neighbor will be fitting a vessel under the Mexican flag, to rob her as soon as she has cleared the harbor.

The Abolitionists have become wild with projects since the passage of the annexation bill; every possible exertion is being made to make slavery a political question. Mighty and strong efforts are made in the South to suppress this evil, as they call it, and crush it in its infancy.

But it rises like a monster—mighty in intellect, and moves steadily forward with a burning fever of philanthropy, that is proving every day more and more contagious. To act its noble part in the coming events connected with the destiny of a nation.

England is standing as no idle spectator in every movement made by our once happy country, that could give protection to the minority. No circumstance whatever can transpire however trifling, that speaks our inability of self-government, but what she deals to us a line of reproach, and ridicules the very idea of our increasing our territory when there is no protection for the minority.

The Mormons, too, are advancing into public notice, more especially with the highwayman, pickpocket, horse thief, and vagabond, because an emigrating people are always easier approached and sooner victimised; and because of the religious prejudices of the world, a hue and cry is raised that they are a very bad people. Men of little intelligence are led to drink down the poison dealt out to them by a coveteous community, that cannot satisfy their craving appetite for riches and wealth, but want a pretext to gamble for the little substance that has been collected together, and the improvements that have been made in Nauvoo. Let them be driven from that city, and how soon would it be before Tom Sharp and Sidney Rigdon would locate themselves there? Not one month. They know that it is one of the finest locations on the Mississippi river, and the advantages afforded to it by nature, makes it still more valuable in the eyes of these money mongers. But if ever it is permitted them to carry out their hellish schemes, may it not be done short of a sacrifice of five thousand valient men, who would sooner die than obey the command of such a squirt as Tom Sharp and his confederates in crime.

Later from Mexico.

On the 23th, our minister, Mr. Shannon, received a despatch from Senor Cuevas, Secretary of Foreign Affairs, announcing the suspension of diplomatic relations with the United States in consequence of the passage of the law of annexation. Governor Shannon asked for his passports, and retired to Vera Cruz.

A note has been addressed by the Mexican Cabinet to the Ministers of Spain, France and England, protesting against the proceedings of the United States on the Texas question.

Three Judges had gone to the prison at Perote to try Santa Anna.

The friends of Santa Anna are in favor of war—immediate war; under the impression that it would lead to his immediate liberation and reinstatement in power.

Senor Cuevas said the Government felt itself strong enough for the emergency of throwing off diplomatic relations, without the grant of additional powers, and trusted that instead of a grievous calamity, annexation might really prove a blessing to Mexico, by uniting all her people in a determined effort to maintain their rights and preserve the integrity of the territory of the Republic. The Presidents of the two Chambers responded in much the same strain. No positive action can be had on the question until it is ascertained whether Texas is willing to come into the Union on the terms proposed, and from present appearances they take their time to respond to the proposition, while the English and French Ministers will leave no effort untried to prevent it. Both Houston and President Jones will be sorely tempted to prevent it. If Texas consents, and Mexico is pleased to declare war, or make any warlike demonstration, we shall be prepared to meet them promptly, and we think efficiently. It will be a war brought about by certain persons in the United States opposed to annexation, declared upon their invitation and advice, and we shall be much mistaken if they themselves will not be the greatest sufferers in the long end, and will prove the most zealous in carrying on that war, and prosecuting it to a successful issue.

The Crisis has come.

War with England. The question is whether the British Parliament will be controlled by the will of American people or not.

England declares that she will not give up Oregon, war or no war. The American people have made Oregon and Texas a national question, and and under that motto was our present administration victorious. Now for another negotiation, which if protracted, would only be for a sufficient time to make preparation for a desperate conflict. The storm has been a long time gathering, and if it does come, kingdoms and nations afar off will not escape the effect, but the same seeds of dissolution will not stop until the work is finished.—God is resolved to have the glory, or nations will be made to feed upon the plain like old Nebuchadnezar, until they learn obedience. Let us be up and doing while the day lasts, for when night comes no man can work. God save the people.

"Young America."

We have received several numbets of the Young America, published in this city, and we have yet the first fault to find. It gives credit to the title and is well worthy of the support of young Americans.

We have various religious exchange papers, but none that meets our views so well as "Young America." We truly bid it God speed, as every man should do, that has any feeling for suffering humanity; We copy the following motto or precept of its character.

"The earth is the habitation, the natural inheritance of all mankind, of ages present and to come; a habitation belonging to no man in particular, but to every man; and one in which all have an equal right to dwell"—John Gray.

"No one is able to produce a charter from heaven, or has any better title to a particular possession than his neighbor."—Paley.

"My reason teaches me that land can not be sold. The Great Spirit gave it to his children to live upon, and cultivate, as far as is necessary for their subsistence: and so long as they occupy and cultivate it, they have the right to the soil—but if they voluntarily leave it, then any other people have a right to settle upon it. Nothing can be sold, but such things as can be carried away."—Black Hawk.

The land shall not be sold for ever.—Moses.

There is no foundation in nature or in natural law, why a set of words upon parchment should convey the dominion of land'—Blackstone.

"The mass of mankind has not been born with sadles on their backs, nor a favored few booted and spured, ready to ride them legitimately by the grace of God."—Jefferson's Last Letter.

What are the rights to which men are entitled by the laws of Nature, or the gifts of the Creator? The Declaration [of Independance] has already named some of them; i. e. life, liberty, and the pursuit of happiness, to which I will add, an equal right to the earth and other elements, all equally indispensable to the existence of man."—M. Jaques.

"The remedy I propose for the increasing pauperism of the United States, and of New York, in particular, is the location of the poor on the lands of the far west, which would not only afford permanent relief to our unhappy brethren, but would restore that self-respect and honorable principle inseparable from citizenship."—Rev. Wm. H. Channing's Lecture, Feb. 28, 1844.

Great Meeting in Boston, of the Nephi Club!

Held on Tuesday evening, April 8th, 1845.

The Club was addressed by S. Brannan, at their Hall, opposite the Boylston Market, Washington street.

He spoke particularly on the powers and policies so the Government of the United States, and how the heads of Departments were controlled by their constituents, and exhorted the Club to union in using their right of franchise, and to look out particularly for their own interests, and the interests of their brethren, and that the only way to secure our unalienable rights, would be by the Ballot Box, and by that means we can be protected in the worship of God, according to the dictates of our own conscience, and also that we can have our families and houses protected from being destroyed by mobs, &c.

After which we were addressed by S. Brannan, for about two hours, in his happy manner.

It was resolved that a committee of ways and means be appointed to call a meeting to effect a further organization of this Club, and to carry out its objects, whereupon the following gentlemen were chosen a Committee for that purpose:

Major Enos Turner, Dr. C. B. Morgan, Jacob C. Phelps, Esq.

Voted, That this Club be hailed under the name and title of the 'NEPHI CLUB.'

Voted, That the proceedings of this meeting be published in the Prophet.

E T. BENSON, Pres't.

JOHN GOOCH, Sec'y.

For the Prophet.

"The Truth shall make you Free!"

Missouri's yoke, and Boggs' chain
Were urged upon our necks in vain,
All haughty tyrants we disdain,
The truth has made the Mormons free!

Though mobs of Illinois have slain
Our Prophets, yet they seek in vain
To drive us from our rights again,
The truth has made the Mormons free!

Though Gentile justice now is o'er,
And rulers rotten at the core,
And charters fall to rise no more,
The truth has made the Mormons free!

Though states may sink, and nations fall,
And earthquakes rend this earthly ball;
The heavens vanish like a scroll;
The truth has made the Mormons free!

Though war should clothe the earth in gloom,
Though Saints may find a martyr's tomb,
Yet rising in immortal bloom,
They'll shout, "The truth has made us free!"

MR. EDITOR—

I forward you the foregoing lines for publication in the Prophet, if you consider them of sufficient importance to grace the columns of so valuable a paper.

I seldom write poetry, as I am almost always engaged in the more solid, and substantial matters of prose, but yesterday I found myself on a sudden at leisure for some two or three hours, while riding in the stage from Peterboro to Nashua, New Hampshire.

A light snow sovered the earth, and continued to fall, while the forest and every shrub or bush was clothed as it were with silver. A dark mist hung on the air, and all things seemed to wear a gloomy appearance without, while within were only two passengers besides myself, and not much disposed to conversation.

Under these circumstances my mind was carried away, and lost as it were, in contemplation. I pondered over the scenes of persecution, injustice, wrong and oppression, through which the Latter Day Saints had passed for many years; and how they were still threatened on every hand—and all these scenes of the past and the present and future prospects of trouble, seemed to be influenced and brought about principally by apostates and dissenters from the Church.

I realized that all this murderous and lying gang were now concentrating at Pittsburgh as a common seat or centre. That their prophet and seers were seeing a vain vision of safety in that place, while they were openly prophecying and instigating the destruction of Nauvoo and the thousands of her innocent population, who have suffered patiently this many a year, for the truth and borne every kind of wrong.

I also realized that the whole gang of cruel and wicked traitors and murderers, who were thus lying about the saints, and instigating their destruction were now assembled in Pittsburgh, in a general consultation or conference, as they call it, where they had appointed to come together and mark the institution of the most high, by professing to confer on these wicked men, the Holy Apostleship and Priesthood, from which themselves had fallen. And I wondered in my heart how a just God could suffer these things any longer.—Especially when I called to mind the predictions

of Nephi, "that the Lord would not suffer the wicked to destroy the righteous, even if the fulness of his wrath must come, and the righteous shall be preserved. even unto the destruction of their enemies by fire."

Now as I pondered upon these things, and was weighed down in spirit, I felt a sudden joy and triumph spring up in my bosom, a kind of faith and assurance that God would come out in vengeance and destroy the wicked that were ripened and must perish, and that he would defend his own cause and people, according to the promises.

I then gave utterance to the foregoing song, without any premeditation. It was an off-hand composition, made as I went along, rather in imitation of a well known American piece entitled "Ode to Science."

I soon arrived in Nashua, and having ten minutes leisure before the train started for Lowell, I pencilled down a few heads of the lines so that I could remember them.

In one hour after this was written, I arrived in Lowell, and entering a barber's shop, I caught up a paper, where I learned the first item of news as to the destruction by fire, of the city of refuge selected by the Prophets and Seers, and their murderous gang to which I have referred. I then understood both the poetry and the feelings which had given rise to the composition of it.

I also called to mind the proud boasting of the Pittsburgh "Senecharib," as noticed in a former number of the New York Prophet, and the prayer of Elder Pratt, that perhaps the Lord would hear his blasphemy, and his railing words against the Lord, and would turn him and the Assyrian hosts back by the way which they came, and cause the Daughters of Zion to laugh them to scorn. And I said in my heart, O God, thou hast done it, and thy ways are just.

Their Seers could see afar off, and could predict the destruction of Nauvoo, predicated upon natural calculation, that is, upon the well known fact that there was a combination to destroy it, of which themselves were the principle movers and instigators. But, alas for themselves; they could not see near home. It was peace, peace, to Pittsburgh, when sudden destruction awaited them

True it is a hard thing on the inhabitants of that devoted city; and we feel sorry for them; but what could they expect when they calmly looked on, and suffered a gang of conspirators and murderers to fix their seat, and publish their heaven daring lies in their midst, without reproof.

If there was one place on earth that might with propriety be considered the seat and centre of mischief, cruelty and blood, Pittsburgh had certainly a pre-eminent claim to be that place, while the apostate conference was setting therein. And it seems to have shared in a great measure the fate of Sodom, and that just at the time the conference would naturally have completed its work and have finished its deliberations.

Even so perish all who are, or may be hereafter drunken with the blood of the saints and of the martyrs of Jesus.

I had a good time at Lowell and Peterborough. The Saints are rejoicing, the dissenters repenting, and returning to the fold, and multitudes turn out to hear the word, and are glad.

I am now going to Boston to spend the Sabbath.

P.

From the Globe.

England in Trouble.

The consternation which the vote to reannex Texas to the Union has produced among our affectionate kinsmen beyond the water, strikes us with surprise. We supposed that it would not be agreeable to John Bull to see Brother Jonathan acquire another farm in the West to balance his own recent conquests in the East; but that the old feudal baron should be so incensed at the young yeoman of another hemisphere for adding a neighboring field to his possessions, while he was himself encroaching upon the empires of the antipodes to multiply the dependencies upon his manor of England, shows that he is suffering the pangs of a bloated and inflamed debauchee at the appearance of a bright, capable, and confident young rival. How horrible such an unexpected and invincible upstart in the way of an old grandee's cupidity or ambition! The apparition puts him in mind of his asthma—his swollen feet—sore toes and sore shins—the nightmare which affrights his sleep—the dark thoughts of the hearse, funeral procession, and "the trophied urn," which distress his waking meditation.

It is perfectly apparent, from the multitude of paragraphs which fill the press of Great Britain, all harping on one theme,—Texas—Oregon—spread of the Union—the probability of the endurance of the confederacy—that England has forgotten her European rivals, and fixed her gaze upon the power of the new continent. Everything, of course, is depreciated. The president's speech—the legislation of Congress—the people from whom all the government's action emanate—are alike subjected to vehement abuse. The London Times speaks of the President as "the creature of a mob election." His inaugural adderss "has the same unblushing impudence which belonged to his predecessors, and which we fondly imagined no one else could rival." The fact stated in it, that Texas once formed part of Louisiana, is treated as—

A lie, repeated after it has been contradicted, and scouted by all well infomed and honest men, is a lie raised to a higher power—the square of a lie."

The London Globe commenting on the President's idea of the Union, says:

"According to President Polk's statement of it, it is "a confederation of independant States." Now, here is the thimblerig—we are sorry to use so trival an expression, but it is the only appropriate one. In order to make President Polk's assertions true regarding the States, the pea must be under one thimble; in order to make them true regarding the Union, it must be under the other."

The Times follows out the idea of the feigned and unsubstantial character of our government by assuming, that—

"She will soon detect the hollowness of union without unity, of a political combination that aims to embrace the world, WHILE IT IS AFRAID TO INTERFERE WITH THE GROSSEST SOCIAL CORRUPTIONS IN ITS OWN BOSOM."

For instance, the PHILADELPHIA RIOTS—the OPPRESSION OF PROTESTANTS AGAINST CATHOLICS—the THE MISSOURI PERSECUTIGN, and EXTERMINATION OF THE MORMONS.

The London Post touches the same topic thus:

"He boasts of the plainly written constitution of the United States, 'which binds together, in the bonds of peace and union, the great and increasing family of free and independent States. The man who writes in this way must either be dishonest, or be the victim of confusion of mind."

This is the temper of whole columns of British amimadversion in relation the President and the goverment of this country; and the provocation is,-the progress made towards the annexation of Texas, and the assertion of our rights to Oregon. A fuller display of this feeling, as it regards both the people and the public authority of this country will be found in the following extract which we make from columns of editorial attacks in the leading London journals. The Times commences its tirades upon the people:

It was clear, however, that the mass of the Union its newest and most active elements, were in favor of the measure. Their eyes were always reverting to Texas. Texas unappropiated, like independent Megara within sight of Athens, was the eye-sore of the Union: not but that there are other eyesores to the ambitious gaze of that people. Whatever they see they love; whatever they love they covet; whatever they covet they expect, and endeavor to obtain. But Texas was the first thing in their way, and formed the bold foreground of their hopes. Texas adjacent, revolsed, independent, still menaced and molested by the weak and impolitic rulers whose yoke it had broken already peopled and governed by the citizens of the Union, or adventurers of the same language and principles, was an acquisition absolutely necessary, not so much to the happiness, as to the very comfort, the ease, the sleep, the digestion, of certainly more than half the republic."

From the Times and Seasons.

The Mormons

Arlington House, Oct. 10, 1842.

GEN. J. G. BENNET—SIR.

Some time time since, I addressed a letter to Joseph Smith, the Mormon Prophet, in answer to a letter of his, introducing to my kind attention, a friend of his from the Holy City of Nauvoo. In this letter, I expressed my regret that the quarrel between him and John C. Bennett should have at all found its way to the public eye, this being the sole cause of placing him in his present awkward situation I likewise commiserated with him in his affliction, and signed myself, at the conclusion of my letter, as his friend, which I really am, and the friend of all good Mormons, as well as other good men. Why should I not be Joseph Smith's friend? He has done nothing to injure me, nor do I believe he has done anything to injure ex-Governor Boggs of Missouri. The Governor, no doubt, under strong feelings, may have thought and believed that Smith had preconcerted the plan for his assassination; but there is no legal evidence whatever of this fact. None by which an unprejudiced jury would convict any man, yet to send this man into Missouri, under the present requisition, would be an act of great injustice, as his ruin would be certain. How could any man, against whom there is a bitter religious prejudice, escape ruin, being in the circumstances of Smith? Look at the history of past ages—see the force of fanaticism and bigotry in bringing to the stake some of the best of men; and in all these cases the persecutors had their pretexts, as well as in the case of the Mormon chief. Nothing follows its victim with such deadly aim as religious zeal, and therefore nothing should be so much guarded against by the civil power.

Smith, I conceive, has just as good a right to establish a church, if he can do it, as Luther, Calvin, Wesley, Fox, or even King Henry the eighth. All these chiefs in religion had their opponents, and their people their persecutors. Henry the eighth was excommunicated, body and bones, soul and all, by his Holiness the Pope; still the Church of England has lived, as well as all the other sects. Just so it will be with the Mormons. They may kill one Prophet, and confine in chains half his followers, but another will take his place, and the Mormons will still go ahead.

One of their elders said to me when conversing on this subject, that they were like a mustard plant—"If you don't disturb it, the seed will fall and multiply; and if you kick it about, you only give the seed more soil, and it will multiply the more." Undertake to convince them that they are wrong, and that Smith is an impostor, and the answer is, laying the hand on the *heart*—"I know in my own soul that it is true, and want no better evidence I feel happy in my faith, and why should I be disturbed?" Now I cannot see but what this is the sentiment that governs all religiously disposed persons, their object being heaven and happiness, no matter what their church or their creed. They therefore cannot be put down while the constitution of the United States offers them protection, in common with all other sects, and while they believe that their eternal salvation is at stake. From what I know of the people, I fully believe that all the really sincere Mormons would die sooner than abandon their faith and religion.

Gen. J. C. Bennet has stated that, to conquer the Mormon Legion it would require five to one against them, all things taken into consideration, and that they will die to a man sooner than give up their Prophet. Now, is the arrest of this man worth such a sacrifice of life as must necessarily follow an open war with his people? The loss of from one to three thousand lives will no doubt follow in an attempt to accomplish an object not in the end worth a button.

Persecute them, and you are sure to multiply them. This is fully proved since the Missouri persecution, as since that affair, they have increased one hundred fold.

It is the best policy, both of Missouri and Illinois, to let them alone; for if they are driven farther West, they may set up an independent government, under which they can worship the Almighty as may suit their taste. Indeed, I would recommend to the Prophet to pull up stakes and take possession of the Oregon territory in his own right, and establish an independent empire. In one hundred years from this time, no nation on earth could conquer such a people. Let not the history of David be forgotten. If the Prophet Joseph would do this, millions would flock to his standard and join his cause. He could then make his own laws by the voice of revelation, and have them executed like the act of one man.

With respect to myself, I would just repeat that I am the Prophet's friend, and the friend of his people, merely from sympathy, as my arm has ever been lifted on the side of the persecuted and oppressed. I have never in my life followed the fat ox, nor bowed for a favor on my own account to mortal man. While I despise the purse proud man, I am proud to the proud man, and humble to the humble, and where men were contending, have ever thrown myself on the weakest side.

By inserting this communication, it is presumed that no one will hold the Herald responsible for the sentiments it contains; yet I have no doubt that there are thousands of independent liberal minded men in this country who think exactly as I do.

Neither the Mormon prophet nor his people can add anything to my fortune or reputation.—I expect nothing from them—they are a poor and industrious people, and have nothing to give. I am influenced in my conduct towards them by a spirit of benevolence and mercy, and hope the Governor and State of Illinois will act in like manner.

It is true I was commisssioned in their legion through the instrumentality of their enemy, Gen. J. C. Bennett, an act entirely of their own, without my agency; but I was as much their friend before as since. The Missouri persecution fixed my attention and commiseration on this unfortunate people.

It must be recollected too, that the Mormon Prophet and his people are the most ardent friends and promoters of literature and science. These are elementary principles in their social system, and this certainly is contrary to every thing like despotism.

I hope, therefore, and with great deference express that hope, that Ex-Governor Boggs will withdraw his demand for the Prophet, and let these poor people rest in peace. Both he and Governor Carlin will feel much more at peace with themselves by quashing the whole proceeding.

Most respectfully your humble servant,

James Arlington Bennett.
Counsellor at Law, &c.

[N. Y. Herald.

Grapes from Thorns, and Figs from Thistles:

"Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit."—[JESUS CHRIST.[

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems, and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes we behold the Christian world divided into sects and parties—all differing from each other, and all professing to be the church of Christ. Hence the inquiring mind often meets with extreme difficulty in endeavouring to ascertain the right from the wrong.

All the protestant world agree that the Roman Catholic, or mother church, is so corrupt, and so far apostatised from the truth, that a reformation was not only needed but absolutely necessary.—Many of them even go so far as to say that she is the "mother of harlots"—the woman upon the "scarlet coloured beast"—"Anti-Christ"—"The man of sin," &c. Indeed, her principles are so abominable wicked and so manifestly corrupt, that the thiking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years. She built the ancient chapels where the protestants now worship. Under her authority the country was divided into parishes, bishoppricks, &c. All the offices and ordinances were administered by her. She ordained the bishops and clergy, and she chistened the entire population, from generation. At length in the reign of Henry the 8th, the authorities of England and most of her population became protestants, they were excommunicated from the communion of the mother church, and withdrew from her fellowship

At length after many bloody stuggles the church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic or mother church—that is, her bishops and clergy claimed no new commission from heaven, and her members were now christened anew.

Now comes the application of our text. If the mother church was a good tree, why should protestant England leave her communion. If on the other hand she was a bad tree, how could her priesthood and ordinances be good?

Question.—From whom did the protestant church derive her authority as to offices, ordinances, and christening?

Answer.—From the catholics.

Ques.—Was the catholic church a good tree or a bad one?

Ans.—She was a bad one—so says protestantism.

Ques.—"Do men gather grapes from thorns, or figs from thistles"—can a bad tree produce a good stock or branch?

Ans.—"Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt; a tree is known by its fruits."

Now according to the plainest rules of logic, if the catholic church was anti-christian, then her christening, or baptism, and her priesthood was not of heaven but of men. God neither recognised the catholic church as his church—her ministers as his ministers, or her ordinances as his ordinances. Then as a matter of course, the protestants were without a Christian ministry, and without a Christian baptism, when they first dissented from the catholics. Therefore their only alternative would have been to have received a new commission by revelation from heaven; and consequently a new baptism. That is, all the protestant people both clergy and layman should have been considered as unbaptised, until they were administered to by protestants, who had been commissioned by new revelation.

The fact of her having retained her baptism and her preisthood, which she received, while catholic establishes the point beyond controversy, that she is a stock or branch of the old tree. And by so doing she virtually acknowledges the tree from which she grew to be a good tree, or herself a bad one.

If then, the catholic church is considered a "thorn" or "thistle," the protestant church cannot be considerd a fig or grape.

These same remarks will in all their force apply to methodism, in all its branches, and to all other systems which have derived their preisthood and ordinances from the mother church. If the catholics are false, then protestantism has no foundation. Luther derived his authority from catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the early dawn of the pretended reformation down to the smallest sprig or branch, of which the great tree of corrupt Christianity, or anti-christianity is composed; but we forbear.—Suffice it to say, that the same rule will apply to all, except such as can absolutely claim authority by revelation from God.

But churchmen, methodist, and protestants in general deny in the plainest terms, the possibility of any revelation later than the bible.

Hence if you inquire of them what they have against the principles of the Latter-day Saints, it is "They are deluded because they admit of new revelation."

Now the very moment they (the protestants) take this stand, they deprive themselves of every claim to authority from God, in ministering holy things, unless it is derived from the mother of abominations.

"No man takes this ministry upon himself (says Paul) but him who is called of God as was Aaron." It is plain, that Aaron was called by revelation. One of the prophets in reproving the corruptions of the priesthood says as follows:—"The priests lips should keep knowledge and receive the law at his (God's) mouth." Revelation is inseparably connected with the priesthood, as an unchanging principle from all eternity. Where there is no gift of revelation there can be no preisthood, and where there is no *priesthood* there can be no ordinances of God, and where there are no ordinances of God there can be no chuch of God. All doctrine, ordinances, gifts, and blessings pretaining to the church of God, spring from an inspired priesthood as directly as a stream flows from a fountain, or as fruit is produced from a tree. As well might man attempt to produce apples or figs independant of a tree, as to expect a church of Christ to be in existence without apostles, prophets, &c., to administer the ordinances and blessings thereof.

Since the great apostacy from primitive christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency, viz. of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the protestants have sought a reformation in doctrine without recommission and new administration of ordinances The Wesleyans sought a reformation in practice without a reformation of doctrine. The Irvingites sought to graft the gifts of the spirit, on to a corrupt church, without a change of ordinances, or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the preisthood, or gifts of the spirit. The friends or quakers have considered both priesthood and ordinances as of no use, and that the spirit itself is sufficient, &c. &c. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence, for the great and last dispensation to be ushered into the world. The Lord uttered his voice from heaven, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the church of the Saints; new in priesthood, new in ordinances, new in spirit, gifts, and blessings. It claims no affinity with the "mother of harlots or any of her daughters. It denies the ordinances and priesthood which have grown out of her roots In short it is a new 'tree'—new 'fruits'.—'new cloth,' and 'new garments,'—'new wine' and 'new bottles'—'new leven' and a 'new lump,' 'a new covenant, and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell for ever in new Jerusalem, while old things pass away, and all things are made new, even so; Amen.

Shall the Prophet be sustained another year, or not?

This important question, is for the Saints and friends of truth and knowledge to answer. It has strugled through one year, notwithstanding its many disadvantages and discouragements; and it still survives, with every prospect of entering upon another under more favourable circumstances.

Owing to some mismanagement, or want of experience, or economy at its commencement, it soon become embaresed and was like to go down, but at this critical moment Elder Brannan stepped forward, took the entire responsibility, of its continuance, and of its liabilities. And from that time to the present, he has used the utmost economy and perseverance in order to sustain it.—But notwithstanding his praiseworthy exertions. It has failed to clear itself, and he has had to borrow several hundred dollars, to pay up the old liabilities, and continue its publication, while a the same time, he receives nothing for his labor and care; but devotes his time, without pay. In fact, both his time and talants, and my own, have been in a great measure devoted to this business for some months past, without receiving one cent of proffit or support in a pecuniary point of view from its income.

This we can do no longer, we need something for our hard labour as well as other men, we have to eat, drink, sleep, ware clothing, support our families and pay our debts, as well as the farmer or mechanic. And if we confine ourselves to business, we must have an income from the same, or wrong some body.

Now, if the Saints, in Philadelphia and the other eastern cities and vicinities, felt disposed to subscribe for the Prophet at two dollars per annum in advance, and to induce their friends and neighbors so to do, it would furnish abundant means for the publication of another volume, and also, to pay the debts of the publishing department, and support its editors and publishers, there would be no difficulty or embarresment at all, under the present economical management.

And why do not the Saints in general, and the friends of truth feel disposed to do this! Is not the Prophet sufficiently interesting to induce them so to do? If I was a member of this church, and able to support any newspaper, I would certainly subscribe for our own which is devoted to truth, instead of supporting falsehood, slander and romance.

I am informed by Elder Brannan, that only a very few, (comparatively speaking,) of the members in Philadelphia and else where, have taken the Prophet. If this negligence continues on the part of those who should not only feel the same interests for the general circulation of intelligence that we do; but should also feel a vital interest in the information to themselves, which those papers contain.

We shall of course be compeled, to cease to write and print intelligence, and retire from the service of a people who don't praise our services; and devote our time exclusively to the duties which pertain to our own personal safety and wellfare, and that of the humble few who do prise the truth.

I earnestly entreat, that the elders, and members of the different cities and branches of our society, together with all the friends of the cause, will now make a general exertion, to subscribe for the second volume of the Prophet, and induce others so to do. If I were Elder Grant, or somebody in such a branch I would go around to all the members who are too neglectful to take the Prophet, and to indifferent to read this piece, if it ever come in their way, and I would read it to them, and if they would not pay attention so as to hear it fully the first time, I would read it again, and see whether they would take the Prophet and read it or not!

Brethren and friends; let us hear from you soon, with a few score of dollars subscription.—And we will try another volume, and the Lord grant us peace and blessing.

P. P. PRATT.

New York, April 23d.

Seven days later from Europe.

The steamer Caledonia arrived at Boston Monday night, in sixteen days from Liverpool, having been detained one day to bring out an important debate on Oregon, which took place in Parlament 4th inst.

By this arrival we have our regular files from London and Liverpool of the 5th: from Havre, Paris and Dublin, each to the 3d inclusive.

No news from either of the Packet ships United States or England.

The British Ministry intend to hold Oregon at at all hazards—war or no war.

Ireland has been the theatre of a terrible faction fight.

The French Liberal papers rejoice at the annexation of Texas.

Considerable excitement prevailed in financial circle, in consequence of the position of Ministers on the Oregon question. Consols fell one half, but rallied again, and left off at a decline of one forth.

The British Ministry have adopted the 'Secret policy' on the Texian Annexation question. This course has been advocated with great ability by the standard, the writer contending that England had lost much by an open policy which enabled other governments to anticipate her movements.

Queen Victoria visits Ireland in July—providing the people 'keep quiet'.

Lord Ashburton made a speach in parliment, showing how he cheated the Yankees out of the North East Territory. He would be happy, no doubt, to have a chance to repeat the same game on the Oregon question.

The belligerent position of the Oregon question sent cotton up at Liverpool on the 4th, prices returning to the rate current on the sailing of the Western—The same cause knocked down all shares, and created a panic in the London money market.

The proposed grant to Maynooth Catholic College has been opposed by a powerful movement, and will no doubt be defeated.

The British Premier, though himself in the interest of the Puseyites, refrained from hazarding the existence of his Ministry on the question.

The Oregon question.

House of Commons.—April 4th.—This question has excited inetnse interest during the last twenty-four hours. The excitement has not been confined to the House of Commons, but has prevailed, more or less in all the great commercial circles. The burst of cheering which followed the close of Sir Robert Peel's speech, when he declared that if our rights were invaded, we are resolved and prepared to maintain them, came from all parts of the House.

Sir R. Peel denied the right of search was now suspended, but he alluded to the conference between the Duke de Broglio and Dr. Lushington as being likely to terminate in some arrangement quite as efficacious as the present arrangement.

The consumers of sugar will be glad to learn that the Custom-house authorities, in London, are putting the most liberal construction on that part of the New Sugar Bill which gives them the power of declining what sugar shall be admitted at the higher, and what at the lower duty.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Ever'asting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. Eor Sale at this Office, besides many other valuable works.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

Conference.

Minutes of a regular quarterly Conference of the Church of Jesus Christ of Latter Day Saints held in Greenwood, Stuben Co. N. Y. on the 5th and 6th of April 1845.

Opened by singing and prayer by Wm. D. Pratt, after which, by the motion of J. J. Guinard, Wm. D. Pratt was sanctioned president and Joseph West appointed secretary.

The president then stated the object of the conference which would come under the late regulation at Nauvoo.

Official members present—High Priests 2, Seventies 1, Elders 10, Teachers 1, Deacons 1.

Representation of the different branches.

Greenwood branch represented by J. Jeremer 25 members, including 1 elder, 1 teacher, 2 removed, 1 died, 1 baptized, since the last conference.

Portage branch represented by Wm. D. Pratt, 20 members, including 2 elders, 1 deacon.

Ossian East branch represented by J France, 39 members, including 2 elders 3 priests 2 teachers 1 deacon, 5 baptized since the last conference, and 5 cut off.

Prattsburgh branch represented by A. Norton, 42 members, including 7 elders 1 Priest 1 teacher 1 deacon 2 baptized since the last conference and 2 cut off.

Ossian West branch represented by Wm. D. Pratt, 38 members including 4 elders 1 priest 1 teacher 2 deacon 3 scattering members in Monroe co.

Hornby branch represented by P. Van Valkinkburgh, 41 members including 4 elders 1 priest 1 teacher 3 deacons 13 scattering members 4 taken letters 1 baptized and 3 cut off since the last conference.

Loon Lake branch represented by Wm. D, Pratt, 7 members including 1 elder.

Hume branch represented by G. W. Fowler, 25 members including 3 elders 1 priest, scattering members represented by the same, 4 in Little Genesee Alleghany co; 5 in Rochester.

The president then arose and gave much good instructions to the elders. Followed by elder Redfield.

Adjourned half an hour.

Met prusuant to adjournment and opened by singing.

The president then made some very appropriate remarks upon the authorities of the church, also, of some who were once Latter Day Saints, but have been cut off from the church by the authorities of the same and were following a man whome God had not clothed with authority.

Therefore resolved that we upheld by our faith and prayers the Quorum of the Twelve, and all the authorities of the church at Nauvoo—carried unanimously; after which a discourse was delivered by elder Tappin, upon the resurrection of the dead, followed by elder Redfield.

Adjourned till early candle-light, to meet on the hill 3 miles from this place.

Met agreeable to adjournment, prayer by the president.

A discourse was then delivered by elder Clark on the priesthood.

Followed by the president.

Adjourned till to-morrow at 9 o'clock to meet at the former place.

Sunday morning at 9 o'clock met according to adjournment.

Opened, by singing and prayer by elder Van-Valkingburgh.

After which a discourse was delivered by elder Fowler, upon the first principles of the gospel.

Followed by elder Van Valkingburgh.

Adjourned untill 1 o'clock P. M.—met according to adjournment.

Opened by singing, after which a very spirited discourse was delivered by elder Norton, from Isaiah xxiv, 1: 6. Showing that the covenant made with the Jews, had been broken, also, proved from the scriptures, that God had promised to renew it in the last days, and also, showed to every honest hearted person that the work had already commenced.

Followed by elders France and Redfield who gave much good instructions relative to the Temple of God at Nauvoo, and also, upon the necessity of the saints tithing themselves.

Followed by elder Guinard; also, some very appropriate remarks were made by the president.

Adjourned untill 7 o'clock in the evening.

Met pursuant to adjournment; prayer by David H. Redfield.

Resolved, that the elders in the different branches that cannot go up to Zion, shall preach as circumstances shall permit.

Resolved, that these minutes be sent to New York, to be published in the Prophet.

N. B. The next regular quarterly conference will be held near Dotico Corners in the town of Burns Alleghany Co., on the fifth and sixth of July 1845.

WILLIAM D. PRATT, Pres't
JOSEPH WEST, SEC'T

Two hundred and forty-six members will be found represented in the above conference minutes. Only three out of that number subscribe for the Prophet. Where is the man that can't afford to pay four cents per week to sustain a paper that is striving to defend his character, property and religion? If there is such an one, he shall have the Prophet for nothing, this we have said from the beginning; but that man that has the means, and knows his duty and is negligent, will have to answer for his negligence to his God.

Jew and Protestant.

The following is an extract of a controversy that took place in this city between a Protestant and a Jew, copied from the "Jewish Chronicle."

—"As I entered, I saw a well-dressed Holland Jew, a learned physician, sitting there. I addressed him in his native tongue, and he politely answered me in the same language. I then sat down, believing it to be a good opportunity to have a long talk with him, but I do not think that I can remember the tenth part of the conversation that passed between us.

After a few words of inquiry about his health, I asked him if he was of the opinion that Samuel, David, Isaiah, and Jeremiah, &c., were of equal authority in the sight of God, as the five books of Moses? He replied in the affirmative. I—What must we understand by these words recorded in Psalms ii, 6, 7, 8, viz., 'Yet have I set my King upon my holy hill of Zion?' He—'I am no Rabbi; but they believe that the king spoken of is the Messiah yet to come.' I 'But if I prove to you that the Messiah has been, in the person of Jesus of Nazareth, will you give your full consent?' He 'You cannot do that: but if you can, I will listen to you.' I 'May the Lord give you ears to hear, and a heart to understand.' He 'I wish to understand according to the law and the testimony.' I 'You will accept, I hope, of the testimony of your own prophets.' He 'If they are according to the law of Moses.' I 'You have consented that all the prophets were of equal authority with Moses.' He 'True, but Moses was the great lawgiver, and his authority is above all.' I 'No sir; only equal to all the other prophets who were inspired of God. But to return to our proof of the Messiah as come, let us look at the prophet Daniel ix, 26 27; 'And after three score and two weeks shall Messiah be cut off,' &c., Now sir, your sacrifices and oblations are no more, and you know it. Of course your Messiah has been, and you received him not; and your long dispersion and captivity from your native land, promised to faithful Abraham and his seed, has been owing to the unbelief and rejection of the only Messiah. Jesus of Nazareth.' He 'Where is your authority for all this?' I 'The Old and New Testaments.' He 'I do not acknowledge the New Testament.' I 'Your rejection of it proves it to be true; for the author of it, according to the prophets, was to be despised and rejected of men —Isa. Liii, 3.' He 'I do not believe that that is found in the Bible.' Being in a barber's shop, I said to the barber—'Have you a bible?' Barber, —'Yes, sir.' I 'Now, Doctor, read with your own eyes.' Doctor. 'I see, but this is not a correct translation of the Hebrew.' I 'I know that your own Rabbis have said, that the Holland translation was agreeable to the Hebrew, and the English is nearly the same; and in this passage it is the same, for I read and understand both languages.' He 'I wish I had a Hebrew bible here.' I 'If you had, you would find that the translation in the English Bible is correct.' He 'I do not know that it is so.' I 'Does the Doctor know that the Holland, English and French translations of the Bible all agree?' He 'I believe they do; but they do not agree with the Hebrew, and that is the foundation of them all.' I 'A learned Rabbi at Hamburg has given a translation of the Bible, and true Christians say that it is a good translation, and is agreeable to the French, Holland and English.' He 'The Hebrew Bible by Moses is from God, and no other is perfect.' I 'Honesty compels me to say that nothing that is human is perfect: but God's word is.' He 'Your translations of the Bible is not perfect.' I 'Neither was Moses, nor any mere man; but Jesus of Nazareth was, for he was the mighty God.'—He 'You cannot prove that.' I 'I think I can.' He 'Not from the Old Testament.' I 'Yes from the Old Testament.' He 'Where? I have never seen it.' I 'Look into the Bible you have in your hand—Isaiah ix, 6, For unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, the mighty God. What do you say now?' He 'If I had my Hebrew Bible, I would know what to say; but as for your translations, I have no faith in them.' I 'What do you think of the miracles performed by Jesus Christ?' He 'Jesus Christ was a learned and wise man. By taking away out of the Temple the great word Jehovah, and keeping it concealed, he could do any thing by the power of that name.'* I 'Can you take the name Jehovah and do any miracles?' He 'I know not that art.' I 'Do any of the Rabbis know it?' He 'No; they must get the word Jehovah out of the Temple at Jerusalem: end there is no Temple there any more.' I 'Doctor, my friendly advice is, please to read your Bible, and pray to Almighty God, in the name of the true Messiah, to give you spiritual light, knowledge, and unfeigned faith and repentance.'

I have recorded only but a part of the conversation that I had with the doctor. My memory could not contain the half: but this I must say that he behaved with politeness.

* This fable is quite popular among the Jews. In a subsequent conversation with the missionary, one of them said—"He (Jesus Christ) wrought miracles by stealing the word Jehovah out of the Temple at Jerusalem and placing it under his foot, by which means he could fly in the air, and do mighty works."

The Power of Truth.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, eclat and sycophancy of cozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The prophets one after another, would die for the sake of the truth; and the evidence of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c. and the Americans, or Missourians, and Illinoians—and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter Day Saints. As to the apostates, they have their reward;

"Who would be a traitor knave?
Who's so base as be a slave?
Who would fill a coward's grave?
"Let him turn and flee!"

From the Neighbor.

Warsaw and Quincy.

The Editors of the "Signal" and "Whig," appear to sympathise very much with each other upon 'Mormon outrage and misrule.' When one speaks, the other echoes the sound. They seem to be greatly troubled at the potency of somebody, they know not who.

Now; gentlemen editors, I will tell you plainly that I am no Mormon, neither do I belong to any other sect, but am what some are pleased to call a Gentile; but as you are named gentiles, I must confess that I am not at all proud of my name.

I would however inform Messrs. Sharp and Bartlet, editors of the above papers, that some of your brethren have come into this place as traders or merchants, and among other commodoties, they have opened their whiskey barrels, and are dealing out damnation by the glass, the pint, the quart, the gallon and the jugful; very much to the annoyance and grief of this community.—They have been remonstrated with for this kind of traffic, and the evil consequences have been explained and enforced upon them by arguments sufficient, both in public and private, to restrain any man, except such as are determined to impose upon a religious community and tantalize them in the day of their affliction and sorrow. I regard them as poor miserable degraded beings. If they must traffic in spirituous liquors, why will they not go where the people want such shops? I can assure them that they are not wanted here. Their persons and their traffic are both alike, a stink in the nostrils of this people. And were I one of their leaders, I would say, never patronize any man that will sell liquor in any case except in sickness; and I am confident that no well-wisher to mankind, whether Mormon or anything else, will ever patronize any such sources of evil and wretchedness.

Oh Messrs. Sharp and Bartlett! Are you not angry because there is an influence used here to dry up such sloughs of intemperance? Poor miserable men! You would be doing yourselves greater honor and the community at large a greater service if you would leave the Mormons to manage their own affairs, and attend to bringing to justice those 'cursed murderers of the Smiths, whom you fellowship among you. But there is an apology to be offered for you; you possibly may think this would be treading upon your own toes, or winding hemp perhaps around your own necks; and you may think it policy to keep up a "hue and cry" against the Mormons to divert public indignation from those bloody and murderous deeds, which you fain would justify and extol.

Should any conspicuous Mormon, however, have occasion to go to * * * * * * *, this would be grounds quite sufficient for the Signal and Whig to cry, Mormon outrage! burglary! treason! extermination!! White folks can't live with the Mormons! The murderers no doubt are sorry they have white skins, if they had not been, they would not have painted themselves when they went to kill Joseph and Hyram Smith. But I suppose they wished to make their faces correspond with their hearts. Well, this was quite proper; but God will paint them by and by with a color that soap will not wash off

The Alton Telegraph appears to know a great deal. I wonder if it would not be a good plan to get cannon here, to head them up in hogsheads of sugar. That is a plan that I presume to say was never thought of here, until it was seen in the holy breathings of the above paper. Now the Warsawites had better be on the alert, and depute "Tom" to go on board of every steamer that ascends the river, and bore into every sugar hogshead with a long shanked auger; but should it not happen to be long enough to reach the centre, instruct him to pull it out, and run his nose in, which would amply make up the deficiency; and should he come in contact with a dead rat, or a young dead nigger, let him run before a magistrate and swear it was the fuse of a cannon.—Then cry through the Signal; TREASON!—TREASON!! MORMON OUTRAGE!!—BLOOD AND THUNDER!!! EXTERMINATION!!!! What a fool a wicked fool is!!

The Bible.

A man of subtle reasoning asked
A peasant, if he knew
Where was the internal evidence
That proved the Bible true?

The terms of disputative art,
Had never reached his ear;
He laid his hand upon his heart,
And only answered—HERE.

So with the Book of Mormon.

Pittsburgh.

Between one and two thousand buildings were destroyed by the conflagration in Pittsburgh.—Hundreds of families that were crowned with peace and plenty when they arose in the morning, now have not where to lay their heads, nor bread for their children.

About eighteen entire squares were destroyed.

From the place where the fire commenced, to the place of its termination, is about one mile and a quarter.

Says the "Pittsburgh Age:"—

"We can give no idea on paper of the distress which prevails—thousands are left destitute—men, who yesterday were worth thousands, are now bankrupt. It has been estimated that the burnt district contains SIXTY ACRES! The total loss in dollars cannot be arrived at with any degree of accuracy—say guess at TWELVE MILLIONS! This is probably near it. All the Insurance offices are broken up—they will not be able to pay two per cent. Only about 15,000 dollars were taken in Insurance companies in other cities."

From the Beacon.

Truth stranger than Fiction.

A poor country girl travelled from Gee Cross near Manchester to London, during the troubles of Charles the First, to seek a place as servant. Failing in this object of her ambition, she engaged herself as what was called tub-woman to a brewer—that is, she carried out the beer from the brew house. Pleased with her healthy handsome face, the brewer raised her to the position of his servant—then to that of his wife—finally to that of a widow with a handsome dowry. She engaged Mr. Hyde, then celebrated as a clever lawyer, to settle some business, but in a hopeless state just then, he proposed to the rich widow and married her. Mr. H. became Lord Chancellor, and Earl of Clarendon.

The only daughter of the marriage became the wife of James II, and mother to the Princess Mary and Anne; and so the poor tub-woman ended her life as Countess of Clarendon, wife to the Lord Chancellor of England, and mother to one, and grandmother to two Queens of England.

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly, This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

☞ For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of '*Saints*.' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.
Presiding Elder of the Church of Jesus Christ of Latter day Saints in the Eastern States.
SAMUEL BRANNAN,
Presiding Elder of the New York Branch of the same.
New York, April 6th, A. D. 1845.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway. Also a lecure every Thursday evening.
Elder S. BRANNAN, Presiding.

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.
E. T. BENSON, Presiding Elder.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, over Marshall Institute.
Elder J. M. GRANT, Prest.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

☞ The Church of Jesus Christ of Latter-day Saints in Lowell, hold meetings every Sabbath, at the usual hours, at the Classic Hall, No. 20 Merrimack street.
G. LLOYD, Prest.

☞ The Church of Jesus Christ of Latter-day Saints in New Haven, hold their meetings regularly every Sabbath, under the Old Masonic Hall, Orange street.

Take Notice.

Owing to the many impositions that have been practised upon emigrants journeying westward, and feeling it our duty to look well to the interests of the household of faith, we have made arrangements with a line running between this city and Pittsburg, to carry our brethren west at a reduced price. And they will do well to call at the Prophet office, as they pass through the city, and receive a card that will prevent them falling into the many snares laid to rob them of their money.

A BARGAIN.

FOR SALE or trade for eastern property; a one story brick house, in Nauvoo 18 by 20, half an acre of land situated on Main street, between the Temple and the Mississippi River, enquire at this Office.

FOR SALE AT THIS OFFICE.

A FARM of 53 acres, on Long Island, 25 miles from New York. Enquire at this office.

A FARM of 22 acres, on Long Island. Enquire at this office.

A FARM of 70 acres, in Otsego county, N.Y. Enquire at this office.

A FARM of 60 acres, on Long Island, 52 miles from New York. Enquire at this office.

A FARM of 45 acres, with a good House and Orchard, in Westbrook, Connnecticut. Enquire at this office.

A BARGAIN.

FOR SALE.—160 acres of land, on the Laharp Road, half a mile from the Corporation line, of the city of Nauvoo, Hancock county, Illinois, about 100 acres prairie, accommodated with a creek running through it, for the watering of stock. It can be had very low, because of the embarrassed circumstances of the owner. Price $10 per acre. Any one wishing to purchase, will apply to S. Brannan, No. 7 Spruce street N. Y.

WM. A. LIVINGSTON & CO'S
NEW YORK AND PHILADEHPHIA,
AND SOUTHERN AND WESTERN DAILY
PACKAGE EXPRESS.

THE Subscribers, have made arrangements to forward with the utmost rapidity, and at moderate charges, boxes, bundles, packages, specie, bank notes, samples, valuable papers, &c., *to and from New York and Philadelphia.* They beg leave, also to state that they forward to the following places south and west of Philadelphia, by the same Exclusive Express Cars, that other Express lines in this city do, with equal speed, and at as low rates, viz. *Baltimore, Wheeling, Portsmouth, Fredericksburgh, Cincinnati, Cumberland, Norfolk, St. Louis, Savannah, Petersburg, Richmond, Louisville, Charleston, Washington, D. C., Pittsburgh, Augusta, Wilmington, etc., etc.*

The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The Express for the south and west will leave the office No. 3 Wall street, at quarter to 3, and at half past 4, P. M.
W. A. LIVINGSTON & CO.
EXPRESS FORWARDERS.

☞ This Express is run so as to forward through Messrs. Harnden & Co.'s Eastern and Europeau Express; also through Messrs. Livingston, Wells & Pomeroy's Albany, Buffalo, Chicago and Canada Express; forming at once a rapid and continuous line of communication for the North, South, East and West.

W. A. LIVINGSTON, 42 South Third st., Phil'a.
JOHNSTON LIVINGSTON, 3 Wall st. N. Y.

Latter-day Saints, look out!

We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property in the front rank of the market, will do well to forward us a full description of the same, not neglecting the advantages in marketing, and the lowest terms of sale; and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which will be but very small.

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P. P. PRATT.

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P. P. PRATT.

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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN, PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7.

VOL. I. NO. L. NEW-YORK AND BOSTON, SATURDAY MORNING, MAY 3, 1845. S. BRANNAN, ED.

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A Sermon delivered by Parley P. Pratt, at New Haven, Ct., March 1845.

Reported by E. Beckwith.

Ezekiel, 37; 13, 14. "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

In this passage, two points are distinctly set forth: viz, that in the resurrection and glorification of the Saints of God, of all ages and countries, they will all know that their resurrection and establishment in the land of their fathers was promised by God through Ezekiel, and is actually fulfilled. They may be fancied to say, in view of their situation and of the prophecy,—"Here we are, in the country of our fathers, just as Ezekiel predicted we should be; and how strange it is that we did not understand the prophet when he told us so plainly where we should be placed!"

If it be true that this resurrection and state appertain only to the House of Israel, or the family of believers, then wo to the infidel, and them who reject the Gospel, for such can "have no part in this resurrection."

It is true that nominal christians believe (or profess to) in a future resurrection of the body; and although there is among them little exception to this faith, yet the principle is not so understood among them as to be made a foundation of hope and comfort; and while some controversy exists among them as to the mode of existence in a resurrected state, they all agree in denying in any efficacy as a ground of hope, or a means of edification to the Church. Nay, so far are they from apprehending the literal meaning of the promises on this subject, that most of them deny the existence of such a state to be real and tangible, but define it to be a transformation of our bodies into a spirit which is without a "local habitation and a name," and which they themselves are unable to describe.

But this view of an immortal state is quite different from that which the primitive Saints held, and which I hold. They made the resurrection and glorification of their bodies a fundamental principle of doctrine, and a basis of their hope, a principle no less vital than faith or repentance.

But no, says the objector, 'it is the immortality of the soul, and not an apprehension of its mode of existence that the bible reveals." But why ask a revelator for the testimony to the immortality of the soul, or even of God, (abstractly) when all the heathen world taught it without revelation? Socrates conceived the true God, and Confucius and Plato each had a Deity which they worshipped by way of preparation for a future state to which they were destined. If, therefore, christians have no more than the immortality of the soul discovered to them, what advantage have they over the heathen in this respect?

We understand that not only immortality, but 'life and immortality are brought to light through the gospel.' Christ came not to effect immortality only, but that men 'might have life, and have it more abundantly,' the life of the limbs and faculties, the endless duration and exercise of all their powers. Christ demonstrated this in his own person, by rising from the dead with the same body that he wore while on the earth, and by eating and drinking as he had done before his death. So also did Job apprehend the true principle of the resurrection, when he says in his 19th chapter, "in my flesh shall I see God." All the ancient Saints possessed the Gospel, for we read that it was from the beginning, and were instructed by it in the knowledge of the resurrection and an eternal state of glory to be enjoyed by the righteous in their real bodies. A doctrine so sublime as the resurrection with all the glorious hopes that it holds out to the believer, was not made known to us through the medium of heathen philosophers and poets, but was worthy of a revelation from the God who ordained it, worthy too of being attested by his Son, whom he sent to proclaim it among men, and to verify it by his own example.

But men in Christ's days were so accustomed to mystify every thing, that they would not believe that Christ had risen, even when they saw him, but 'supposed they had seen a spirit,' and would not be convinced otherwise until he called for meat, and ate with them, and called upon them to handle him and see, and said to them, 'a spirit has not flesh and bones as you see me have.'

We believe in a material existence as firm and indissoluble as the throne of God—an eternal life of our eyes, our hands, our feet, our head,—yea, all our thinking powers and affections, a life in which all our faculties will be enjoyed in their fullest perfection, and employed without intermission in the service for which they were at first intended—the service of their Author, and the promotion of personal and relative happiness.

Do you suppose the apostles were sent on an indefinite errand, when they spoke of the resurrection, and were so ignorant and vague on the subject of their teaching—so little understood their principle theme as not to make their brethren know what sort of existence they should enjoy in another state? 'Think you that like our modern divines, they were under necessity of preaching fifty years in a place, and then left the people as ignorant as they found them? The apostle John says, 'that which was from the beginning, which we have heard, which our hands have handled of the Word of Life, declare we unto you.' This was what pricked men in their hearts under the preaching of Peter. There was no miracle in men's being affected at being made to know so sublime a truth as this; and still less singular does it appear when those who were thus convinced were the very persons who had lately crucified as a malefactor him who was now shown to them to be the Son of God. Who would not be pricked in their hearts under like circumstances? Suppose you had put to death any man as an imposter and deceiver, and you had afterwards been convinced that he had told you truth, by the observance of which you might be spared from the worst temporal calamity, and he had come to you at immense sacrifices to himself, to advise you of your case; would you not relent your rashness and cruelty, both on His account and your own? What wonder, then, that Peter's preaching pricked the Jews in their hearts? What makes all creation groan in pain and distress? Is it not Death—haggard Death, with all his attendant pains and diseases? Consumptions, Fevers, Rheumatism, the wasted and tottering frame, the hoary locks of bending age, the sudden chill of youthful blood, all tell of Death! Neither wealth nor honor can secure any from the common fate; kings are nothing, all tremble at the approach of death—all grieve at the loss of friends—all are alike racked when pain seizes them, and, all are equally powerless before the ministers of death.

But some will say, Do you mean to teach that the Saints are to rise with a literal deathless body? I answer, yes. But, says the objector, 'have you not overlooked Paul? He tells us in 1 Cor. 15, 'that our bodies are raised spiritual,' and how can that be if they are to retain their material substance? Here you have to settle an account with Paul.' This objection leads directly to the inquiry, What is a spiritual body? If I were to define a spiritual body, I should conceive my natural one abstracted from the element or principle which sustains it; let it be drained of all blood which circulates through it, and all other influences which minister to its sustenance, and then let it be animated with what Moses terms the 'spirit of life,' and I shall then stand before you an immortal being, with no loss or change in my composition, no change whatever, except that I am glorified. All the difference of my glorified from my natural body is in the mode and power by which it is quickened.

But, says one, "this is only theory, and the example of Christ's resurrection controverts it; since Christ while on earth wore a natural body, but after his resurrection his body was a spiritual or glorified one."

The error in this objection is, that it makes into a spirit a body which is nourished and sustained by the unadulterated spirit of life, which does not follow as a necessary consequence. The two bodies which Christ appeared in, were not different in their composition, they only differed in their mode of sustenance; nay, I use language improperly when I say there were two bodies—there was but one body and that supported by different elements of vitality. As much might a man be said to have possessed two bodies who under unwholesome food, infected air, and indolent habits, had become emaciated by disease; but upon a wholesome diet, salubrious air, and indolent habits, had become emaciated by disease; and the change was plainly indicated by his ruddy countenance, corpulent frame, and all the appearances of health and vigor.

But this is not theory, it is fact—upon which, the salvation of our souls depend, unless we can reject this testimony of Ezekial consistently with our salvation. This sentiment is delivered in plain language, and a child would not mistake it, nor would any, but for the perverted teaching by which our doctors and instructers have mystified the truth.

But, says one, tell us where they are to be—define the residence of these glorified bodies. Do you mean to say that men will dwell on this earth after their resurrection? Yes, that is my meaning, unless I rob Ezekiel of the plain import of his language in the text.

But, says one, why did not the other prophets talk of such a resurrection and existence, if it is to take place? I answer, they did; but if you cannot understand that this is the doctrine taught by Ezekiel in our text, which is one of the plainest passages, how can it then be expected that you will gather it from others, which, though clear and conclusive to the point, are no more so than this.

But, continues the objector, I thought this earth was to be burned up; and as I find its burning predicted in the bible, this certainly must destroy your theory.

In answer to this, I may tell you that if you conceive all the burning of which the bible speaks, to take place, it will only be purified—not destroyed; thereby being rendered fit (as it otherwise would not be) for the residence of those who are to inhabit it. When the earth was created, it was good—a paradise, as blessed a place as heaven. But when man fell, the earth was cursed for his sake; it became corrupt, as being in such a state the most fit residence for a corrupted race. But when he is redeemed and renewed, the earth will also be renovated. The earth will be conformed to the state of man, whose residence it is to be; when man is redeemed, therefore, he will be on a renewed earth. It is only the same earth purged (as its tenants will be) from all the effects of the fall and subsequent sin; the same earth in a different aspect. 'So radical will be the change that voracious animals will feed on grass, and not on flesh; venomous reptiles become harmless playthings of children; beasts that are now antagonists lie down together, and a general pacification take place and prevail among all created beings. Is. 11: 6, 10.

Such are the prospects which animate the hearts of believers in the plain text of the gospel—such the remedy that God has provided for his sin-sick people—such the termination of the trials and persecutions which beset us here—such the redemption of fallen man to his primeval innocence and purity—such the exaltation and fruition of those despised and bereaved sons and daughters of God, who are "strangers and pilgrims in this world, seeking a better country," an eternal rest in the heavens.

And is there any other remedy for the disease of sin, which affords entire relief? Doubtless God thought not, and unwilling to leave his creatures without an antidote equal to the poison, devised this, and promulgated it to mankind.

But this is not an unconditional boon. We are to be judged according to the deeds done in the body, and God has declared that his inheritance is only that of his saints, or those who love him and obey his word.

By this time one is anxious to know what and where the heaven of the Bible—the believer's destiny, is: if all the righteous are to inhabit, as well as inherit, the earth. This is a very natural query to arise in the mind of one whose idea of a heaven has been to conceive a company of saints of about the size of a camp meeting, and in much the same spirit that reigns there, situated somewhere in space, (or if possible, beyond its utmost bounds) far from the distance of the most distant star, gathered in one group, and employed in acclamations of praise to God and the Lamb, with an occasional look of approbation from the throne of God.

But my idea of a heaven is much more comprehensive than this. To form a conception of heaven, I would contemplate all the planets of the solar system, of which our earth is but a small one, purified of all contamination, which may have tainted them, and the inhabitants of each endued with the principle of immortal existence, and constant happiness These inhabitants I would conceive as gathered together, each on their own planet or sphere, and at liberty to traverse the whole land without the intervention of waters, and living in common friendship, and employing all their faculties in the service of God or rather exercising them in accordance with the will of their Author.

But, says one, this is a larger heaven than I have been accustomed to think of. True; but if this is the only unsound point of the doctrine, you cannot object to it, as there is no danger of having 'too much' of such a kind of 'good thing' as the heaven which I have portrayed.

Another may say, that in such a heaven as I have described, there must be parting, whereas all former ideas of it have presented the society of its occupants as uninterrupted. Parting truly will take place in the heaven I have shown you, but it will not be of such a nature as that which we experience here. There will be nothing in our constitution which can prevent a return to the society we left, when the object of our separation shall be accomplished. Besides, our love in that state will be as refined as our physical system, and doubtless will not need to be fed or nourished as here, by the presence of the objects of our affection; nor will their absence pain us in proportion as we love them, as is the case in this earthly state. The Son of God parted from his Father's bosom, and the angels left their abode to announce his advent. In the execution of their office as ministering spirits, angels are always changing their places, and yet think you that they do it at any sacrifice of their happiness

I believe there is a time for all things, and that this arrangement will not be frustrated by the translation of which I have spoken, and there is no doubt that in a glorified state all the faculties will be brought into exercise as fully as here.—Yea, developed in their most perfect strength.

It is a mistaken notion that any thing which God has created, will ever cease to exist. Matter is as eternal as God is, and mind is no less so. They are both indestructible, and although existing in different modes, still they never can be annihilated, and will always be applied to their appropriate uses. God has materials enough to afford his people a habitation and employment to eternity, and why not appropriate them to that purpose? The kingdom of God is described under the similitude of a king who sent servants to work for him, and rewarded them by making them rulers over different numbers of cities, according to their faithfulness, and if nothing material exists as the portion of God's people is not Christ guilty of a tantalizing misrepresentation in adducing such a parable?

Having set before you a view of heaven, I must now tell you how you may secure it. As this is an inheritance reserved for us in reversion, it is important to know when we are to take possession of it. This is a very natural and laudable curiosity, and one which is inseperable from our constitutions. If any of us received information of an estate being bestowed upon us, we should be solicitous to know when we were to receive it. The time, then, of taking possession of this inheritance will be the resurrection of the just, and will commence at the ushering in of the millennium. But though the Saints will not possess the earth until the resurrection, yet they will enjoy a Paradise, or blissful state immediately on their decease. In this state Job, and all the New Testament Saints are now resting, while it is agreed by most religious sects, that some preparation is requisite to fit us for the first resurrection, it is a mystery which few but the craft of priests can penetrate how they can get religion enough to constitute that preparation.

There are but three kinds of religion described in the New Testament, and I knew a man once, who being asked if he had 'experienced religion' replied, and I think very justly, that he had often experienced one or more of these kinds. 'In the first place,' said he, 'there is OUR religion, of which I often experience a sample in the zealous worship of the devotees of Luther, Calvin, Wesley, and other teachers, which the people having itching ears, have heaped to themselves. In the next place, I have experienced much of a 'vain' religion, which those have who bridle not their tongues. And lastly, concerning the visiting of the widow and the fatherless, and keeping myself unspotted from the world, I have many times done the former, and by the help of God I am able to do the latter.' 'But,' said the catechiser, 'has the Lord converted your soul?' 'No,' was the reply, 'he does not go about doing that.' I fancy if man's soul is converted, he must do it himself. We read that three thousand were converted in one day under Peter's preaching; and while this shows the fallacy of mourning for months over sin, the fact that their own submission to the ordinances of salvation, shows that although God gives his Spirit to 'reproof of sin,' yet he furnishes it to them only as a material with which to work out their own salvation. Some claim that God will convert men independently of men's volition, and there are set times to favor Zion. Now this is the doctrine of election (or an element of it) which our modern divines teach But the Bible teaches me no doctrine of election, in any sense—it tells me only of electing some to office, and leaving others out. Others suppose that God does the work, but employs human agency; and so the word of God, which should be a sure guide, is made of little effect through their traditions. But in these discordant systems the precept that 'Obedience is better than sacrifice,' is overlooked.

Paul's conversation was one which affords as near a specimen of exclusive Divine agency as any which the Bible records, or the experience of Christians furnishes, and yet he could not be saved until he had gone to Annanias, and by him been baptized to wash away his sin. Upon his way to Damascus, God convinced him of a truth that he did not before believe—that Jesus, whose followers he was persecuting, was the son of God—and that inasmuch as he was persecuting the least of Jesus' disciples, he was doing it to Jesus, to God. But this conviction was not sufficient for his salvation. It was only the beginning of his knowledge of the way of life. He was immediately struck with a sense of the necessity of doing something to retrieve his former wickedness, and cleanse his soul and conscience from the stain of sin. He inquiped what God would have him to do; and being informed, he straightway obeyed, and through obedience unto the truth, he received the blessing of salvation.

God do more for the salvation of men! What has he not done already? He has sent the Son of his love to tabernacle in the flesh, to suffer, and to die. The crucified Saviour has burst the tomb and been exalted at the right hand of God, to be an advocate for his people, and a prince and Saviour to mankind.

But this is not all—God has sent his Spirit to convince the world of sin—he has published the Gospel, and sent messengers with it to the children of men—he is 'in Christ reconciling the world unto himself.'

God do more! It were impious to ask it!—What more could he do, without making men brutes or blocks! All that we are required to do is to believe, repent, and obey the gospel, and can we—dare we, insult God by asking any easier terms.

All this is definite and tangible. Both reasonable to our minds, and easy to our faculties. But easy and simple as it is, we cannot be saved without it. It matters not how simple the mode is, so long as it is God's way, it must be complied with. He has given it as a test of our obedience, to see if we will not choose some harder or easier way. How self-willed some men are, even so much so that they will not consent to be saved without being frightened by the nervous preaching of an 'Evangelist;' and so popular has this notion become, that the churches of our country have but little other aliment to sustain them—little else as a means of adding to their numbers of such as shall be saved, than the excitement of a revival, as it is called.

A revival! a revival of what? Certainly not of pure and undefiled religion, for the uniform testimony of those who are the subjects of it, that they are carnal seed under sin. Certainly not a revival of revelation from God to his people, nor of the gifts and blessings which graced primitive saints, for whosoever dare claim these things as the privilege of the church is deemed a heretic, and forfeits their fellowship. But it is indeed a revival—a revival of the delusion under which Satan has long held them, a rival of hypocrisy and mammon serving professions—a revival of forming out the seats of what is called the house of God, to the highest bidder—a revival of 'preaching for hire, and divining for money.'—But Paul brought about no such revivals, nor employed any such agency as this to promote the gospel. He addressed the understanding, not the passions. He persuaded men to be Christians by bringing to their perceptions their true relation to God and his Christ, and reasoning upon righteousness, tamperance and judgment to come.—You may pray God to convert you during your lifetime, and if you do not obey the gospel, he never will do it. Understand me not to disparage prayer, however. It is a duty which God has enjoined upon all Christians, and the Apostle has told us to perform it without ceasing. But prayer without obedience will be only 'the prayer of the wicked,' which God has said is an abomination.

In conclusion let me remind you that the terms of salvation are easy and simple; and while they are thus made available for all, let it be remembered, that if you neglect so easy, as well as 'so great a salvation,' the facility of the terms upon which it is offered, will only aggravate your condemnation.

From the New York Herald.

War with England!

The news brought from England by the 'Caledonia' is the most important that has reached us since the war of 1812. On the 4th instant, the Oregon question was taken up in both houses of the British Parliament, and so important were the proceedings regarded, that the sailing of the 'Caledonia, was delayed one day beyond her appointed time, for the purpose of conveying the intelligence to this country. This news, then, informs us that the government of Great Britain has assumed an attitude of direct and uncompromising hostility to the United States, and the two countries now stand on the very verge of actual collision. President Polk and Sir Robert Peel have assumed diametrically opposite positions with respect to the Oregon territory. It is impossible for either to recede, and the crisis, which we have been anxiously awaiting for some time past, has at last arrived.

We were not by any means unprepared for this intelligence. Mr. Polk, in his inaugural address, defined the position which his administration intended to assume with regard to the territory of the Oregon, in terms so decisive and unequivocal, that it was impossible for the British goverment to refrain any longer from an equally clear and determined announcement of its policy. That announcement has now been made, and the two governments stand fairly pitted against each other. Mr. Polk declares that our title to the Oregon is clear and unquestionable—that our people are already preparing to perfect that title by occupying it with their wives and children—and that they must be adequately protected, and that the jurisdiction of our laws, and the benefits of our republican instiutions, must be extended over them in those distant regions which they have made their homes. Sir Robert Peel declares in language the "most decisive, that the British goverment have a right to this territory of Oregon, which is clear and unquestionable, that they desire an amicable adjustment of the difference between themselves and the United States, but that, having exhausted every effort to obtain it, if their rights are invaded, they are resolved and prepared to maintain them." Such are the broad, open, and decisive posing declarations of the two governments, from which there is no receding. Such is the directely hostile attitude in which they stand, and which must of necessity become more critical every moment.

Meanwhile, how beats the national heart in both countries? It was the cry of 'Texas and Oregon' that carried Mr Polks administration into power. In the election of Mr. Polk, the aggressive foreign policy of the democratic party triumphed. In the course which he has adopted on the Oregon question Mr. Polk is only carrying out that policy to which he stood pledged when he accepted the nomination of the Baltimore Convention, and in the position assumed by him in his inaugural address, the fierce democracy are prepared to sustain him at any risk and at all hazards. In England the war feeling is equally strong. The announcement of the Minister was received with "a tremendous burst of cheers" in Parliment, and out of doors it has met an equally significant and enthusiastic response. The London Times, in an article which we publish in another column, re-echoes the "decisive" declaration of the government, and avoiding its accustomed tone of ridicule and sarcasm, enters gravely into a discussion of the claims of the two countries to the disputed territory, and whilst it assails Mr. Polk in the most unmeasured terms for his 'unparalleled language' in the annunciation of the right of the United States to Oregon, asserts that every inch of the territory belongs to Great Britian, and that if the United States dare to take possession of it, they 'must abide the consequences'. The British minister, we may also remark, exhibits the same inconsistency, accusing President Polk of verp improper conduct in hinting at any unfriendly termination of the negotiations between the two governments, in the very same breath that he himself threatens and defies the goverment of the United States. In both countries, however, it is clear the warlike policy of government is sustained by an excited and exasperated popular feeling.

What then will be the termination of the present state of affairs between the two countries? We mst either have war, or an entire revolution in both goverments. The opposition party in England will now at once orgaize on anti-war principles, and the same policy will be adopted by the whigs in the United States. We are indeed, in commencement of great events. Mr. Polk cannot recede. Sir Robert Peel cannot recede. No alternative is left to either. If the democratic party in this country shrink from their position on the Oregon question, they must quietly succumb to the whigs. The tory minority in England are in a similar predicament. Their tenure of office depends on a strict adherence to the "decisive" declarations of the Premier. Regarded in this aspect, the present position of the two goverments becomes invested with the greatest possible interest, and the probabilities of serious collision are vastly augmented.

As for us, we go for Oregon at all hazards. If war is to come, let it come. As we have said a hundred times, the day must come sooner or later, when a trial of physical strength will take place between Great Briten and the United States.—Oregon is unquestionably ours, and we are surely not to be bullied out of the assertion and vindication of our claims by the threats of the British Minister?

THE PROPHET.

SATURDAY MORNING, MAY 3, 1845.

Still Later from Nauvoo.

A correspondent of the N. Y. Tribune writes from Nauvoo, under date of April 18th. He says that the Mormons are fast increasing in power, strength and resources in that place, notwithstanding the death of their Prophet, and their persecutions.

ERRATA.

In Mr. Pratts sermon, on our first page second ollumn, there is a line incerted twice, and a part of a sentence left out.

Which should be read as follows:

"But upon a wholesome diet, salubrious air, and regular habits had been restored to health, and the change was plainly indicated by his ruddy countenance, ect."

In the same sermon, fourth column, read "no doctrine of election in any such sense." The word such was left out by mistake.

Owing to the delay of our paper maker, we are under the necessity of issuing the Prophet on paper several sizes larger than usual.

Shall the Prophet be sustained another year, or not?

This important question, is for the Saints and friends of truth and knowledge to answer. It has strugled through one year, notwithstanding its many disadvantages and discouragements; and it still survives, with every prospect of entering upon another under more favourable circumstances.

Owing to some mismanagement, or want of experience, or economy at its commencement, it soon become embaresed and was like to go down, but at this critical moment Elder Brannan stepped forward, took the entire responsibility, of its continuance, and of its liabilities. And from that time to the present, he has used the utmost economy and perseverance in order to sustain it.—But notwithstanding his praiseworthy exertions. It has failed to clear itself, and he has had to borrow several hundred dollars, to pay up the old liabilities, and continue its publication, while a the same time, he receives nothing for his labor and care; but devotes his time, without pay. In fact, both his time and talants, and my own, have been in a great measure devoted to this business for some months past, without receiving one cent of proffit or support in a pecuniary point of view from its income.

This we can do no longer, we need something for our hard labour as well as other men, we have to eat, drink, sleep, ware clothing, support our families and pay our debts, as well as the farmer or mechanic. And if we confine ourselves to business, we must have an income from the same, or wrong some body.

Now, if the Saints, in Philadelphia and the other eastern cities and vicinities, felt disposed to subscribe for the Prophet at two dollars per annum in advance, and to induce their friends and neighbors so to do, it would furnish abundant means for the publication of another volume, and also, to pay the debts of the publishing department, and support its editors and publishers, there would be no difficulty or embarresment at all, under the present economical management.

And why do not the Saints in general, and the friends of truth feel disposed to do this! Is not the Prophet sufficiently interesting to induce them so to do? If I was a member of this church, and able to support any newspaper, I would certainly subscribe for our own which is devoted to truth, instead of supporting falsehood, slander and romance.

I am informed by Elder Brannan, that only a very few, (comparatively speaking,) of the members in Philadelphia and else where, have taken the Prophet. If this negligence continues on the part of those who should not only feel the same interests for the general circulation of intelligence that we do; but should also feel a vital interest in the information to themselves, which those papers contain.

We shall of course be compeled, to cease to write and print intelligence, and retire from the service of a people who don't prise our servises; and devote our time exclusively to the duties which pertain to our own personal safety and wellfare, and that of the humble few who do prise the truth.

I earnestly entreat, that the elders, and members of the different cities and branches of our society, together with all the friends of the cause, will now make a general exertion, to subscribe for the second volume of the Prophet, and induce others so to do. If I were Elder Grant, or somebody in such a branch I would go around to all the members who are too neglectful to take the Prophet, and to indifferent to read this piece, if it ever come in their way, and I would read it to them, and if they would not pay attention so as to hear it fully the first time, I would read it again, and see whether they would take the Prophet and read it or not!

Brethren and friends, let us hear from you soon, with a few score of dollars subscription.—And we will try another volume, and the Lord grant us peace and blessing.

P. P. PRATT.

New York, April 23d.

Interesting FROM NAUVOO!!

Our latest date, by the Nauvoo Neighbor, is the 7th of April, one day after the commencement of the Conference. All things move along cheerfully as yet. Our statement that Mr. Backenstos had left Carthage, was incorrect. It appears that the Sharpers are not so sharp as they might be. Mr. B's friends rallied to his support, and the mobocracy was under the mortifying necessity of making a retreat to the tune of the "rogue's march."

We copy the following articles from the Neighbor, which will be found interesting to those that feel for the cause of Zion.

Sunday, April 6th.

The Conference opened at the stand this morning with singing and prayer. There was preaching in the forenoon by Elder B. Young, mostly upon the subject of baptism for the dead: In the afternoon by Elder Page on several subjects. The preaching of both was capital; and what renders the subject sublime, and the scene great, is, that there never was so large a conference of this church, since its first organization. There certainly was a quarter more than there were last year. In fact, there were "acres of people." The union, the order, and the pleasant appearance of the audience, caused every body to bear witness that an excellent spirit actuated the saints: the Lord was there.

Still they come.

In our last, we noticed the gathering at this city, and we are happy to say that still they come We noticed more than fifty active young men, at one arrival, who had come in to labor on the Temple through the summer.

It is certainly honorable to the city, saints and country, to witness the noble minded among about twenty millions, coming forward to build the house of the Lord, to fill up the city, improve the country, and cause the wilderness to blossom as the rose, charter or no charter! Ah, that is the glory! 'tis the people makes a city, not the scribblings of scoffers, or seals of serfs:

"Were I so tall to reach the pole,
And grasp the ocean with a span,
I would be measured by my soul,
For that's the standard of a man."

Business begins to assume more activity in this city than it has for a long time. Industry and frugality very frequently afford comfortable habits; wealth and wisdom are of no use to men unless properly employed. So swallow the whole lot, as the good man said, and grow better, for goodness will, in the end, draw the highest prize.

Conference.

On Sunday the 6th inst., the annual conference commenced in this city. For several weeks, the elders and saints have been coming in to enjoy the benefits of this great assemblage of common interests for the salvation of the human family. More numbers, and better feelings, never characterized this annual gathering of people, since the last dispensation commenced.

The elders and members, if they practice what they witness, will certainly disseminate union, love, peace and virtue, wherever Providence casts their lots.

We do impress it upon the public press, so ready to trumpet forth every frivolous story against the Latter Day Saints to feign charity enough to give the world a line or two on their increasing numbers and growing union. A little credit at the great day of accounts, may be as consoling to many of this generation, as the tip of Lazarus' finger dipped in water, would be to cool the rich man's tongue while in hell.

The eleventh commandment.

There are more people attending to the eleventh commandment in the city of Nauvoo, than in any other place of the same size on the globe; that is, they mind their own business in Nauvoo, without interfering with others. Some make gardens, some build houses, some work on the prairies, some work on the Temple, some raft lumber and timber down the river for the benefit of the city, some work at mechanical labor, some sing, some pray, some go to meeting, and some laugh at the folly of this generation: so that the Mormon portion of the city, which may be called the "whole team," is about as good a community as ever lived on this earth.

It is really laughable to see the writhings, twistings, turnings, and screwings of the enemy of mankind, or foes of Mormonism, when they witness the steady progress of the cause of the great gathering of Israel in the last days. Every steam boat brings more Mormons; every road across the country runs Mormons upon it, bound for the kingdom; and finally every nation, not even excepting the Islands of the sea, contribute to swell the glory, the power, and dominion of the little mustard-seed church, established in 1830 by Joseph Smith, the mighty one of the seventh and last dispensation.

Martyred men march to glory, and murderers drop to misery—for it is written that the wicked shall be turned into hell with all the nations that forget God, but the righteous inherit eternal life. Go on, then; let every steamboat bring something for Nauvoo. Let every saint labor for Nauvoo, and while men are endeavoring to slander or murder the people of God, the kingdom will be given to the saints under the whole heavens; and they will possess it 'for ever and ever.' Japheth was to dwell in the 'tents of Shem,' but Israel at last, was to be the head and not the tail.

Who is on the Lord's side? That's the question.

A Speck at Carthage.

We understand that the mob in the 'infected district'—of this county, soon after Col. Backenstos returned from the Legislature, ordered him by written notice, to leave the country, by the 4th day of April, or they would exterminate him on the fifth. The fifth came, and Col. Backenstoss' friends rallied to protect him; so, as the mob call it, there was an issue between the 'Jacks and anti-Mormons,' but to tell the truth, the law and order citizens were too many for the mobbers, and the M—o—n backed out for want of force.

As the negro sung of the coon—

"Such a gettin down trees
There never was afore."

It is highly creditable to men of ease to prevent mobbing and murder.

Better and Better.

During last week a large quantity of goods, wares, and materials came into Nauvoo, by steamers; among which were leather, raw cotton, &c. And the "and so forth" is all the glory of it, where it has any resemblance to Spanish or Mexican castings, and Turkish poppy seed.

The Scripture says "Let brotherly love continue.

Deliverance.

In Mount Zion and in Jerusalem shall be delivetance, as the Lord hath said, and in the remnant whom the Lord shall call.—*Joel*, II—32.

The deliverance above alluded to, is from the wars and other troubles which are soon to overwhelm the earth, and from which, of course, every peace maker would desire to be delivered.

The signs of the times are speaking loud to the Saints of God in foreign countries, of approaching danger, and the Gospel that was to be preached to all nations as a witness, is at the same time instructing them of a place of refuge and safety, as foretold by the prophet, "In Zion and the remnant whom the lord shall call."

The question now at issue between England and America, must sooner or later stop the tide of emigration that has been going on between the two countries, unless one or the other retrace the steps they have already taken.—And that we need not look for, when we once take into consideration the pride and vanity of both nations. The coming calamities have been proclaimed for the last 14 years, and are now just beginning to dawn, and we hope that it may have the proper effect, by awakening up the Saints in Europe, to a remembrance of the things that have been told them, and cause them to seek for a refuge in Mount Zion, "the land shadowing with wings."

To the Saints in the Eastern States.

DEAR BRETHREN AND SISTERS—

Since the law of tithing, and the importance of gathering together and sustaining our persecuted brethren in the west, and of building up Nauvoo and the temple, and the nature and importance of the endowment has been fairly laid before you, you have done well as a people; and have seemed to manifest by your works, that you feel an interest in the cause, such as all ought to feel who view this organization as the kingdom of God established on the earth for the restoration of all things spoken of by the prophets.

You have many of you been faithful in paying your tithing, and in contributing your goods and money for the cause in various ways. And I feel to say that you will be greatly blessed as a people, by a continuance in well doing.

What I now wish to say is, for your hands not to slacken as though all was done.

There are many who have not yet gathered up and been able to command the means to pay their tithing Let such continue to pay without delay as fast as they can get the means, and let us all, as far as we are able, continue to pay in the tenth of our earnings, or income. So in regard to young men, and middle aged, and others who have means, continuing to flow to Zion, to help on with the great work of the Lord. Do not think for a moment that because a few have gone that part of the work is accomplished. No, dear brethren it is but just begun. Let peace extend to Zion like a river, and the glory of the Gentiles like a flowing stream. Let thousands of the strength of Israel continue from year to year to the house of the Lord, their silver and gold, and tools and garden seeds with them. Let them build houses and inhabit them; and plant gardens and eat the fruit of them. Let the ploughman overtake the reaper, and the treader of grapes him that soweth seed; and let mine elect long enjoy the work of their hands, saith the Lord; as it is written in the Prophets.

For behold, and lo, the time has come when all these things must begin more fully to be fulfilled.

Brethren, be not afraid of the enemy, neither be dismayed at the multitude of lies, threats, railings, reproaches, and blasphemous and vain boastings of apostates and false prophets, or of this vain world, for the day of their own trouble has come as you will see by the great fires, earthquakes, judgments, signs, and rumors of war

They will soon have enough to do without making war upon the Saints, for the great Jeliovah has decreed that they shall be drunken with their own blood, and that they shall fall into the pit which they have dug for the people of the Lord.

Be not careful to answer every accusation by words, neither render railing for railing. For the Lord will investigate—the Lord will argue—the Lord will reason—the Lord will plead the cause of his people, and hold a controversy for his heritage. Yea, he will plead by fire, by pestilence, by flood and hail, and tempest, and by earthquake, thunder, lightning, blood and war, till justice shall take place in behalf of the innocent, and all lying and oppression cease.

Behold, these are the kind of arguments that will have their due weight with the enemies of God and his people in this age; and about the only ones which will prove effectual. Therefore answer them not, but give place and let the Lord and his enemies end the controversy.

In the mean time, while the two powers are holding discussions, let us tend to our duties, and seek our endowment and qualifications for the work which we have to do, both for ourselves, our families and friends, both the dead and the living.

Let us seek the fulness of the priesthood, which will enable us to preach the Gospel to the Lamanites, Jews and heathen, in all languages and tongues, by the power of the Holy Ghost, and with signs following.

This endowment will open the eyes of the blind, and unstop the ears of the deaf. It will cause the lame to leap as an hart, and the tongue of the dumb to sing. It will rebuke disease, and raise the dead. It will put to flight the armies of the aliens, and command the elements. Not among the dogs, for it is not meet to take the childrens' bread, and cast it to the dogs, but among the saitns and the chosen tribes of Israel, for they shall be compelled to come in, that the house may be full, and not one of them which were hidden, and refused or made excuses shall taste of my supper, saith the Lord.

As to the Gentiles in this nation, who have rejected the fulness of the Gospel and consented unto the death of the Prophet, and who fight against Zion, and are filled with priestcraft, murder, adultery and lying; they shall know the power of God, and the truth of this work; not by the healings or miracles of mercy, but by judgment. They shall know the truth; not unto salvation, but unto judgment and destruction: For the Lord Jesus hath spoken it, and it is already being fulfilled, and will soon burst upon them, till they are wasted away and consumed.

Therefore, brethren you see our work, and what we have to do, and also God's work, which he will do himself.

We have to fulfil his commandments, and receive power from on high to save the Saints and the remnants of Israel, and God has to step in and investigate, discuss, plead and reason with our enemies by such arguments as we have just named—which we think will be very effectual.

Now as our enemies have said so much about discussion, and investigation, and about the Mormons. Let this be the manner of conducting and deciding the controversy. If God prospers and delivers our enemies, and this nation, and destroys his Saints, let it be so, and if he delivers the oppressed, and destroys all wickedness speedily from this land and cause the Gospel to triumph, and his people Israel to be saved. Let this end the controversy, and in the mean time let contention cease between us.

P. P. PRATT.

Notice.

Elder James G. Divine, late of Nauvoo, Ill: who was sent on a mission to New Jersey. Is hereby suspended from the fellowship of the Church of Jesus Christ of Latter Day Saints, for the following charges. First: lying, backbiting, slandering, and railing against the church in general, and against several of its members in particular.

Second: for denying the faith, and joining in fellowship with a gang at Pittsburgh, who are openly and boldly predicting, seeking, and instigating the distruction of the city of Nauvoo, and the plunder, murder, and dispersion of its inhabitants. And some of whom have already assisted in treason, murder, and plunder, and dispersion of the Saints from the state of Missouri.

If elder Divine wishes to answer to these charges, he can appear before the presidency of the church in the city of New York, and make his defence or claim a trial in a due form.

But till he has done so, he will be considered as no longer a member of the said church.

P. P. PRATT.

Presiding Elder of said Church in the eastern States.

"The Mormons won't investigate!"

Why don't they investigate? Why do they not discuss? Why are they not willing to argue the point fairly? enquires some of the apostates and dissenters, who are led off by false Prophets, and Seers, and Revelators.

Well, what is there to discuss? You accuse us of being thieves, robbers, adulterors, counterfeiters, ect. Shall we discuss the question whether we are such or not? Do we not know whether these crimes are practiced by ourselves, and upheld as principles of religion. If we do not know this not to be the case, then we will make it a subject of controversy. But we shall never waste our breath to investigate that which is already known by ourselves and all others who chose to acquaint themselves with the principles of Mormon and his followers.

Well, says the dissenters, investigate who shall be the leaders of this church, which they say hold to all these crimes, as though, a people thus guilty would be all right, with a right leader.

A certain "Prophet, Seer, Revelator," becomes a traitor to his brethren, denies the faith, is filled with lying, falsehood, hypocracy, and deception. He sees a false vision. He joines with the world, and even with murderors, in railing against the Saints, and instigating their distruction. He ceases to build the temple, and city which God has commanded to be built, he ceases the gathering which God has appointed. He leads the people back into Egypt, or into a Gentile city, for peace and safty, whereas sudden distruction was already denounced upon them, and has began to be fulfilled. In short he lies in the name of the Lord continually, and fellowships the wicked world, and murderors of the Saints, and at last the question proposed by his followers, for "Mormons" to investigate is: whether this said "Seer, Prophet and Revelator," has AUTHORITY to commit all this lying and wickedness, and to turn the people from the Holy Commandments declared unto them, to the following of fables and fooleries which come from said "Seer" as revelations, and which contradict themselves and all the revelations of God. O ye Mormons! investigate—investigate—why will not you investigate?

It may be the "Seer" had authority for all this lying and mischief. It may be that Aaron of old had authority, and if so the making of the calf and the going back into Egypt was all right!!!

Now to put a final end to all these teachings and out cry for investigation, ect. with which the Saints are often assailed. Be it known once for all, that there is no question presented before us for investigation, by these dissenters and apostates. All the subjects agitated by them in relation to the church of the Saints, its powers, government, principles, ect., are already settled beyond controversy and have been from the beginning, viz., that lying, adultery, counterfeiting, stealing, and other sins, make no part of the principles of the church of the Saints, as all these dissenters very well know. And that neither Joseph Smith, nor any other Prophet, Seer, Revelator, or Apostle, has any authority, either in the book of Doctrine and Covenants, or any where else, to deny the faith, to rail, to murder, to lie, to give false visions, to forsake Nauvoo and the Temple, and seek the distruction of the same, or to lead the people of God, from the place where God has gathered them, back, to Sodom, Egypt, and Babylon, to mingle with the Gentiles. Such an attempt would have excommunicated Joseph Smith, Hyrum, his brother, or any of the Twelve Apostles, or other authorities of the church the same as the said "Seer" was excommunicated.

And as to the authority of the Twelve, to head the Church in the absence of other authority, it is no new doctrine. It is what they have done this ten years, and it is what they were commanded to do in the revelations when they were first appointed, viz., to regulate all the affairs of the church in all the world, in the absence of other authority. This they have done for many years, and this they will continue to do while one of them remains alive and faithful. And this each quorum of the seventies has power to do, should we all be taken away. Nor is the church destitute of a head, equal in authority to the three first presidents, while there is a quorum of a twelve or seventy left. [See Doc. Cov. section 3, 11th paragraph, which reads thus: Of necessity there are presidents or presiding officers growing out of, or appointed of, or from among those who are ordained to the several offices in those two priesthoods.

Of the Melchisedek Priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church form a quorum of the presidency of the church.

The twelve travelling counsellors are called to be the twelve apostles, or especial witnesses of the name of Christ, in all the world; thus differing from other offices in the church in the duties of their calling. AND THEY FORM A QUORUM EQUAL IN AUTHORITY AND POWER, TO THE THREE PRESIDENTS PREVIOUSLY MENTIONED.

The seventy are also called to preach the Gospel, and to be special witnesses unto the Gentiles and in all the world: thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority to that of the twelve special witnesses or apostles just named. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedec, and were righteous and holy men.

The decisions of these quorums, or either of them are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity; because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums, is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church OTHERWISE THERE CAN BE NO APPEAL FROM THEIR DECISION.

The foregoing extract from the book of Doctrine and Covenants sets forever at rest all controvercy as to the presidency of the church.—While there is a Quorum of Twelve or Seventy, left alive on the earth, and upheld by the confidence, faith and prayers of the church, there will be a head, equal to the three first presidency, even if they were all alive and in good standing.

From the decision of either of these Quorums there is no appeal, if made in righteousness, if made in unrighteousness the only appeal is to a GENERAL ASSEMBLY OF THE WHOLE CHURCH.

Latter Day Saints, are you without a head equal to Joseph and his two councellors, if they were all alive, and in union? Or will you be while a Quorum of Twelve or a Seventy remains. I answer. no. And as there are now 20 Seventies ordained, and organized, it will be hard to cut off the head of this church, or to lead them astray.

P. P. PRATT.

From the. True Sun.

Great Earthquake.

The city of Mexico nearly in ruins.

At the moment we wright, says the Sieglo of the 8th, the inhabitants of the capital of the Republic are still under the influence of the horrors excited by the earthquake of yesterday, the disasterous effects of which we are still imperfectly acquainted with.

Yesterday at 52 minutes past 3 o'clock, P. M. oscillations began, slight at first and then stronger. The direction of the motion appeared to be North and South It lasted about two minutes.

The shocks were terrible; nothing like them was ever experienced, and the condition of the buildings too surely proves the absence af all exageration.

The chains surrounding the portico were violently agitated; the flags of the pavements yawned open, the trees bent frightfully, the buildings and lofty edifices osillated to and fro; the immense arrow which crowned the summit of the Cathedral vibrated with astonishing rapidity.—At 56 minutes past three the movement had ceased.

It is impossible yet to ascertain the extent of destruction. Not a house or door but bares the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering, and others entirely fallen—San Lorenzo, Misericordia, Tompeate, Zapo and Victoria sts, and the Grand street, have particularly suffered.

The aqueducts were broken in several places. The bridge of Tozentlalo is demolished. The Hospital of Saint Lazerus is in ruins, and the churches of San Lorenzo and San Ferdinand are greatly injured.

The magnificent chapel of San Taresa no longer exists. At the first shock the cupola, a building of astinishing strength and great beauty, fell, and was soon followed by the vault beneath the tabernacle and the tabernacle itself.

Fortunately all those in a church so much frequented, succeeded in escaping. At 8 o'clock last evening, seventeen persons had been taken from the ruins of other buildings and carried to the hospital.

At three quarters past 6, and a quarter past 7, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewel of terror.

The authorities did every thing that zeal and humanity could suggest to carry help to the victims, and restore the aqueducts which furnished water to the city.

FROM ENGLAND.

The Millennial Star just Arrived.

We are highly gratified to receive the Millennial Star, and still more so to learn that the cause of the Kingdom of our God is still in motion.

That the Saints in America may be made somewhat acquainted with the movements made by the faithful in Europe, we copy the three following articles: 'Address to the Saints,' 'Conferences,' and 'Editorial.'

A Joint Stock Company is now forming in England, for the promotion of manufacturing in Nauvoo. We copy the following propositions from the Star:

First, It is proposed that the company be formed with a President, Secretary, Treasurer, and Committee; the immediately official acting members to be remunerated for their services, and to give bond for the due discharge of their duties.

Secondly, That the company be enrolled according to act of Parliament, that all its proceedings may be legal.

Thirdly, That the shares of the said company consist of £5 each, to be paid within one year from the payment of the first instalment.

Fourthly, That the shares be paid by money, by machinery, or other goods, to be taken at a fair value, by competent judges.

Fifthly, That the profits arising from the exertions of the company shall be distributed as the stock-holders may decide, according to circumstances.

From the Millennial Star.

Address to the Saints.

In every age of the world the Saints of God have realized the important truth spoken of by our Lord, 'that if we were of the world, the world love its own, but I have chosen you out of the world, therefore the world hateth you:—again, 'he that will live godly in Christ Jesus shall suffer persecution.' Since the organization of the church, the Saints have had to endure a continued series of persecution, that have robbed thousands of their all, by driving them from their homes as exiles into the state of Illinois, where Joseph Smith was appointed agent for the purchase of land, where the city of Nauvoo is now built, by a conference of the whole church.

After their arrival in Illinois, accordingly he made the purchase as agent for the church on credit, and in order for him to fulfil his contract, it was necessary for the Saints to purchase land of him, that there might be a home for them. At this period many who professed to be Saints, and who had money, came to Nauvoo and purchased lands, and commenced to speculate upon it as it increased in value, thereby keeping the fruits of the labours of the servants of God who were abroad preaching without purse or scrip, in order to build up the church by the Saints gathering to Nauvoo to purchase the lands bought by the church through their agent. And thus a large amount of capital that should have been employed for the good of the whole church was in the hands of a few speculators.

Again, about this time vexatious law-suits were instituted against brother Joseph Smith and others, by apostates and other persons, which cost thousands of dollars to carry them through several courts, although they were innocent of the charges, as the records of the courts will to this day testify.

Yet the character of the whole church was at stake; if brother Joseph Smith was guilty of the charges prefered against him, the whole church was upholding a guilty person, and if not guilty there was no other way to convince the public that he was innocent but by trial at law. He being poor, and only acting agent for the church, the expenses had to be paid from the church funds, that, had it not been for the persecution, might have been appropriated towards the erection of manufactories in Nauvoo, which would have changed the face of things very materially; for instead of having to spend what little funds they were in possession of in the surrounding country, they would have been able to produce them among themselves; while at the same time employment might have been given to thousands on their arrival there, instead of having to seek it in the surrounding towns, and frequently amongst their enemies, which has led to considerable apostacy. I make these remarks that the people in this land may understand the burthen which the poor, yet faithful Saints have had to endure in laying the foundation, and in building up the city of Nauvoo.

As the good of all was considered by Joseph Smith, and those associated with him, those who sought their own interest only apostatized, and through their influence he and his brother sealed their testimony with their blood. Those characters have left Nauvoo, and the quorum of the Twelve having duly considered the situation of the church both in England and America, recommending to the Saints abroad that every lawful means be used to carry into effect the building of the temple, the establishing of manufactories of all kinds in Nauvoo, in order to afford labour to the mechanic on his arrival, and also to enable them to send abroad their manufactures to the surrounding country, and thus bring money and provisions into the city.

But in the mean time, while these things are preparing for the reception of the poor, who are wholly dependent upon their labor for the support of themselves and families, they further recommend to the Saints in Britain, as the work of gathering is imperative, that as they have regularly organized branches of the church in New York, Boston, Philadelphia, Pittsburgh, Salem in Massachusets, and other large towns in the eastern states, for the Saints to emigrate to those places, instead of going direct by way of New Orleans, so that they may be enabled to procure to themselves means to enable them to go west, when the way is open before them; and by so doing avoid settling among those who seek to destroy the Saints.

There is another subject on which I wish to remark, which is this:—I have shipped to New Orleans over an hundred adult passengers from Liverpool, that have not paid me one penny;—some have paid their passage in Nauvoo, and many owe all their passage at present. Now I wish the Saints to understand that it would make no difference to me to give them upwards of £400, or their passage, for I have to pay for the ship, food, and fitting, together with about 9s. hospital money, payable at New Orleans, on all over twelve years of age. These things, together with the expenses of an office of 40 pounds per year, rent, without about 10 pounds taxes, paper, ink, coals, postage stamps, &c., amounting to at least 20 pounds per year. And to this let me add that I have board and lodgings to pay, my family, in some measure to support, while we have many other demands made upon us by the travelling elders that call upon us, both English and American, as well as clerks to employ, who cannot spend their time without remuneration. I have no other means of raising funds but from the small amount of profits arising from the emigration, which has hitherto been given to the poor who have been sent to Nauvoo. Some might say—but there are profits arising from books, but I would remark, that all the books that we sell belong to different individuals, who take the avails as fast as the books are sold; or if I use it for expenses of the office or otherwise, I must make it good to them when called upon. I have made those remarks that the Saints may know that it is not in my power to assist any one to emigrate, unless they pay their full fair for the future, untill we can pay up all arrears in consequence of assisting so many. I would be pleased to assist, were it in my power, but the credit of the church, and the importance of sustaining an emigration for the Saints, forbid it at present; and I hope that no elder will send poor families for us to provide for, or send to America, as they have done heretofore. We have one family on our hands sent in this manner. There seem to be a false impression on the minds of some of the Saints which we wish to correct, that is, that if some of the Saints pay their fare on a ship, and do not go, that I can put some poor one in their stead; I have no right to take the money of the first, and give it to the second. If the first disappoints me, and I make provision for him, I am entitled, according to law, to make him forfeit his passage money; but this I do not, unless perhaps to pay for the fixtures, or let them go in the next ship, as they please.

Now, as it regards emigration to New York, Boston, or Philadelphia, the fares will be higher than to New Orleans, they will average from 3 to 4 pounds per adult, without food, except one lb. of bread stuffs per day, berths, fuel, and water; under all circumstances it is necessary to pay a deposit of 1 pound for each adult passenger on application, that I may secure berths for the party. The spring season of the year will be best to emigrate to the eastern states; the fares to New Orleans will be as usual, and the best time to leave this country is from the first of January to the first of march.

I have made the foregoing remarks for the benefit of the Saints, that they may know the situation in which I am placed, and shall endeavour to lay before the General Conference an accurate statement of things respecting the office, and the future intentions of the authoritios of the church for their well being and prosperity.—May the blessings of heaven be upon you all. Amen.

REUBEN HADLOCK.

Conference.

The Manchester Conference having been called upon to assemble in the capacity of a special conference, for the purpose of transacting such business as was deemed necessary, I had the happy privilege, in company with elders Hadlock and Ward, of meeting them on Sunday, Feb. 16 th, at Mr. Heyword's large and commodious room, in Bridge street, Manchester. The day was exceedingly fine, which caused a vast number of Saints to come in from the various districts untill the room was crowded to excess.

The house was called to order at half-past ten o'clock P. M. there being present one of the Twelve, five high priests, thirty elders, thirty one priests, twenty one teachers, and four deacons.

Elder Woodruff was called to the chair, accompanied by his councellors, elders Hadlock and Ward. Conference opened by singing and paryer.

The president informed the assembly, that the forepart of the day would be devoted to teaching and setting forth principles: the afternoon to business: and the evening to preaching and then called upon elder Hadlock to address the assembly, and he did so, much to the edification of the Saints. He spoke on the death of the Prophet and Patriarch, and the additional responsibility and care that was now resting upon the presidency of the churches, in the enlargement and advancement of the church and kingdom of God. He spoke of the persecution, and the order of the priesthood, and that the object of the conference was to make some change in the Manchester conference for the advancement of the work in that region. He was followed by elder Ward, who spoke of the greatness and magnitude of the work, the purity of the principles, and he exhorted the officers and members to faithfulness. The president closed by bearing his testimony to the work, and gave such teachings and advise as was given by the Spirit of God, all of which was received by the Saints with a harty Amen.

The Saints again assembled at two o'clock, P. M. Remarks were made by the president and his councellors, concerning the importance of the meeting, and the changes they would recommend in the Manchester conference. It was then moved by elder Charles Miller, 'that elder Milton Holmes be appointed presiding elder over the Manchester conference; it was seconded and carried without a dissenting voice.

Elder M. Holmes then proposed elder Charles Miller, as his councellor to assist him in the conference; it was also seconded and carried unanimously.

It was then moved, seconded, and carried unanimously, that elder James D. Ross, from Edinburgh, who was present, should be chosen to preside over the Manchester branch; there was not a descenting voice in any resolution presented to the conference, but peace, union, and love, apparently prevailed with every heart. At the close of the afternoon service, we had the priviledge of communing, by partaking of the sacrament with the vast body of the Saints who have from the beginning manifested much of a Zion's spirit, and brought forth the fruits of the gospel.

The evening was occupied by elder Hadlock, about one hour, in treating upon those labors and duties which were necessary for the Saints to enter into for their temporal and spiritual salvation, which was listened to with great attention; but he and elder Ward were both called to leave, in the midst of the meeting, in time to take the train for Liverpool, as their duties called them home; but no sooner had they started to leave the room than there was a rush of Saints to take the parting hand with them, that it was with much difficulty they could get out of the house; the silent but hearty shake of the hand on that occasion spoke in language louder than words the sentiments of the heart. When the house came to order the meeting was address by the president for a season, and brought to a close;—and for one, I must say, it was, in deed, good to be there; the time seemed too short while mingling our joys with such spirits in rejoicing in the principles of eternal truth.

I have every reason to believe that the Manchester conference, under the superintendence of elder Holmes, assisted by elder Miller, Ross, and the many faithful elders in the various branches, will be much blessed, and bring forth much fruit, to the praise and glory of God.

I also attended the Bradford Quarterly Conference, in Yorkshire, on the 23d of February It was held in the Philadelphia Chapel, North Wing. This is the conference in which the worthy Lorenzo D. Barnes was presiding over when he died; it is now in the hands of our beloved brother Elijah F. Sheets, who, though young, is pursuing the same wise and prudent course that marked the life of elder Barnes.

I was much delighted in my visit to this conference, elder Sheets presided, good order generally prevailed; the chapel was filled through the day and evening with the Saints and citizens.—The singers were favoured with a band of music through the conference, which added much interest to the singing. Many Saints were present from Idle and Leeds, and I was made happy in beholding the unity, order and peace that bound the Saints together in the Bradford Conference.

The fore part of the day was taken up in representing the branches of the conference and teaching the principles; in the afternoon the sacrament was administered, four were confirmed, several children blessed, and the ordinences explained to the assembly.

In the evening I addressed a large audience on the origin, progress, and principles of the Church of Jesus Christ of Latter Day Saints, also gave an account of the death of the prophet and patriarch, while the hearts of the Saints were made glad, their countenances beaming with joy: the whole audience listened with the most profound attention, and a good impression seemed to be made upon the people through the whole conference.

I also addressed the people on the Monday evening. I had the impression while there, that good will yet be done in that region. I held one meeting with the Saints in Idle, and visited the grave of elder Barnes, and spent my time while in Idle with elder Cordingly and his family, who had the charge of elder Barns through his sickness and death; I spared no pains in making all diligent inquiries concerning him during his labours, sickness, and death, in that place. I shall endeavor to communicate in some future number of the STAR what information I could obtain upon that subject; I consider it due the Zion Camp, his friends in America, the quorum to which he belongs, and the whole church in whose love he shared, that there should be a stone erected over his grave to say to all his friends that may chance to pass that way, that there sleeps in peace the worthy Lorenzo D. Barnes, the first member of Zion's Camp or gospel messenger from Nauvoo, who has found a grave in a foreign land.

And I here take the liberty to say to all the Saints or friends of elder D. Barnes, throughout this realm, that inasmuch as they would esteem it a favour to donate anything for the purpose of erecting a stone over the grave of elder Lorenzo D. Barnes, that if they will forward it by the presiding elders of their conference, or some other person, to me, at the General Conference, on the 6th of April next, to be held in Manchester, I pledge myself that it shall be appropriated for that use.

WILFORD WOODRUFF.

Editorial.

The different articles in our present number, we deem will be found interesting to our readers generally. We trust that the statements relative to a Joint Stock Company will have all the attention which the presidents and members of the various branches can bestow upon it between now and the general conference. Even if the plan be not immediately brought into operation, we shall be enabled to lay the foundation, and ascertain the resources at the command of the Saints.

It behoves all who have entered into covenant with God, to be awake to the things by which they are surrounded. Satan has long strove by violent agency to overthrow the work of God in the last days, but his efforts have hitherto not only proved abortive, but have had the effect to arouse to greater activity and dilligence the honest-hearted in the cause of God. But let the Saints beware, he will now try to deceive by a counterfeit church—the mouths of his emmissaries will be filled with slanderous accusations of the servants of the Lord, while by an affected holiness they will endeavor to allure the Saints from the kingdom of God.

But we have this consolation, that the Lord will accomplish his own purposes, let who will withstand him; all things, of whatever nature they may be, will made subservient to carrying out the designs of our heavenly Father; therefoee let the people of God take courage, let every one be found in his true position whereunto he hath been called, that in the great day of accounts he may receive the reward of one that has been faithful in his stewardship.

Many that have run well for a season may be separated from our midst, but the health and vigor of the tree require that the dead branches be cut off, for it is better for the church to enter into life maimed, than being whole cast into hell.

Let our minds ever be cast upon the truth, the purity and the power of those principles which we have embraced, and let us anticipate the glorious reward that remaineth for the people of God, for those who endure unto the end. Let us not be surprised to find our course a scene of continual warfare—we are enlisted into the army of God, and our object will be, while under the banners of our Great Head, to destroy the works of the Devil, to overthrow his power, and to emancipate from his thraldom those whom he has so long held captive.

There was a declaration of the Saviour's that is well worthy of particular attention, which is.—"That the time should come when they that put the Saints to death, should think that they were doing God's service." Let us seek fully to understand this declaration, and it will be a clear solution relative to the circumstances by which we are surrounded. The individuals who should destroy the Saints were desirous of doing service to God, and by some strange blindness, such were the conceptions that they had formed of the servants of the Lord, as being of too evil a nature to be permitted to live, that they deemed their destruction would be as an acceptable service to the living God.

The immediate followers of Jesus realized the truth of this declaration, and though their object was to benefit mankind with the greatest of all blessings, by being instrumental in their eternal salvation, yet such was the estimate formed of their character, that they were not deemed fit to live, and had to seal their testimony with their blood.

And is it not so now? Every true hearted Saint knows that his calling is to save himself and others from the wrath to come. He knows that the principles that he has embraced are pure and holy, that iniquity cannot be cherished in his heart, and he be acceptable in the sight of God; but that by the practice of virtue and holiness only can he made acceptable in the sight of God; and yet he looks around him and beholds, as it were, a world in arms against him.—He hears his character traduced; he finds himself and the church charged with every species of evil and crime, and great indeed might be his surprise, did not the history of the past throw so clear a solution over the whole matter.

What have been the proceedings of the enemy, since the rise of the Church of God in the last days? We answer, to vilify the character of the people of God. Satan knows well, that if individuals are permitted to approach the principles of truth, or mingle in the society of the saints, that they would become enamoured of the truth he therefore labors by his emissaries with unwearied assiduity to cause the world to believe that the Saints are full of iniquity, that their designs are evil, and thus by so doing, prevents thousands from contemplating the spirit of truth.

If there be one testimony more than another to confirm the servant of the Lord, and to establish him in the faith, it surely is the never failing hostility with which he has to contend, is to be a blessing to his fellow man.

There is one consolation to the Saints under all circumstances, which is that the strength of the church will be according to its day, and that as the efforts of the adversary increase, they will be met by a superior energy on the part of the people of God, and blessed shall he be who is found faithful in the great struggle even unto to the end.

The Influence of Bishops.

The following striking views of the declining power of the Bishops, which we copy from the recent much admired discourse of the Rev. G. W. Burnap, on "Church and State," receive a singular confirmation from recent ecclesiastical transactions, which so shocked the churchman, while causing the scoffer to sneer. [Balt. Vis

"Cheered by the experience of the past we have abundant ground for hope for the future. Is there any thing which threatens to bring the career of our prosperity to a close?

We are sometimes, assailed by voices of apprehension and alarm It is said, that the church deprived of the support of the state, is falling to pieces, as splitting up into a thousand fragments. Say rather that it is approaching nearer to unity than it has done since the days of the Apostles.—It would be nearer the truth, to say, that under the auspices of entire freedom, the kingdom of Christ is becoming spiritual, as it was first designed to be, and therefore outward organizations are becoming every day of less consequence. The followers of Christ are finding out the deep meaning of the words of Jesus, when he said. "Be not ye called Rabbi, for one is your master, even Christ and all ye are brethern."

Those who are disposed to look with astonishment and indignation at the present and approaching state of things, should calmly reflect, that the age of dignitaries is past. The world has got beyond them. There was a period when the administration of religion consisted in sacrifices, in rites and ceremonies. Then was the age of the priest. He was the impersonation of religion. He symbolized it at the altar, and carried it painted on his robes. He addressed the senses of mankind. Now the masses read and think. He must lay aside his robes, and address their understandings Even the Bishop finds himself born an age too late. He flourished in the days authority. But the days of authority too are gone, and the bishop finds himself reduced to a travelling agent. His authority is mere shadow of a shade, and he finds every clergyman he visits in all but the name, just as good a bishop as himself. He discovers himself living in an age of conviction, and not of authority; and conviction is produced by the force of mind, and not by the glitter of garments of any color or dimensions. Power in the chuch is no longer official, but spiritual and intellectual. The true bishop is he who gives utterance, in clearest and deepest tones, to the truth as it is in Jesus; who has penetrated furthest into the Spirit of Christ; who preaches most like his, the eternal Word which shall stand till heaven and earth shall pass away.

In an intelectual and spiritual age, all church offices merge necessarily in the Teacher. Once there was an order of Deacons, who had the care of the poor.—But the State was then heathen, and the poor were left to perish. Now the State is christian, the poor are provided for, and the Deacon's office has become defunct. The Sunday-school teachers has become a more important personage than the wearer of the mitre,

In such an age as this, ecclesiastical organization must necessarily go to decay; every congregation is becoming, as it was at first, essentially independent. The walls which divide different sects, must inevitably crumble, for as knowledge becomes diffused, the things in which they differ from each other, will daily diminish in importanc, till they fall into entire neglect. And the church, so far from losing any thing by this change, will shine with new brightness, and rule with deeper and wider power."

☞ We shall give the glaring sins, and disgrace of the Lord's Spiritual, of the various churches, which now make up what is styled Christendom altogether a different turn. Since Mormonism rolled into power, like the stone, cut out of the mountain without hands, the fact is, the axe has been laid at the root of the tree, and every tree that bringeth not forth good fruit, is cut down and cast into the fire," The utter end of churches the goverments, not established or sanctioned by the voice of Jehovah, is too evident at this august period, to need any soft soap, or even putty to fill up the cracks, and bruises, that the tuns may see. To atoms they must go, for God has said it.—Neighbor.

Still later from Nauvoo.

The Times & Seasons and Nauvoo Neighbor, both come to hand as our paper was going to press, containing much valuable information which will appear in our next.

Twenty five Quorums of Seventies have been organized in Nauvoo.

Good news again from the South Sea Islands.

The Temple progresses rapidly.

Building, gardening, and improving are the order of the day.

Steamboats arrive daily with emigrants, means, and materials for the farther improvement of the city.

Tom Sharp still continues to bark as loud as ever.

The Neighbor, speaking of the Conference, says:—

The union, the satisfaction, and every thing that renders a conference heavenly, have never been equalled since this last dispensation opened. A great number were baptised.

We have a store of interesting matter for our next number, which we shall endeavour to publish earlier than usual in order that our friends abroad may be supplied.

Mormonism.

Now small and weak, but rapidly growing and gaining in strength, and aiming at nothing short of universal dominion!—Western Paper.

MARRIED.

On the 26th inst., by Elder Brannan, Mr. William H. Dargar, of Hanover, Germany, to Miss Martha J. Soper, eldest daughter of Samuel Soper, of New York city.

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly, This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins; and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy, the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry, and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles; and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

"For he will soon come, and execute the judgment written, and reign on the earth with his people."

☞ For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7, Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of 'Saints.' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT,
Presiding Elder of the Church of Jesus Christ of Latter day Saints in the Eastern States.

SAMUEL BRANNAN,
Presiding Elder of the New York Branch of the same.

New York, April 6th, A. D. 1845.

A BARGAIN.

FOR SALE or trade for eastern property; a one story brick house, in Nauvoo 18 by 20, half an acre of land situated on Main street, between the Temple and the Mississippi River, enquire at this Office.

Veneration.—Its analysis, and the existance of a God.

BY O. S. FOWLER.

Adoration of a God; the spiritual worship of a supreme Being; Devotion; Reverence for religion and things sacred; Disposition to pray and to observe religious rites and ordinances.

GALL, the discoverer of this organ and faculty, observed, that his brother, whom his father intended and had fitted for the mercantile calling, but whose religious feelings were so strong as to tear him from all other pursuits, overcome all obstacles; and finally forced him to enter the clerical profession, was largely developed upon the top of his head. He afterwards observed, that the heads of those who visited the temples for prayer and religious observances most frequently, and remained longest at their devotions, were similarly developed. He at first, called it the organ of Theosophy, or the science of religion.

It creates the feeling awe of God. It excites the spirit of prayer and praise to the Supreme Ruler of the universe. It delights to meditate on his character, and to study his works. It induces a general, spiritual state of mind, a devout, religious feeling, which fills the soul with holy aspirations and heavenly pleasures, and attaches its possessor to those religious observances which are considered as an expression of those feelings. It creates a sense of the Divine presence, a feeling of nearness to God, and desire to hold communion with the Creator of all things. It elevates the soul above the things of earth, and places it on divine things, and delights to contemplate his character, and to bow before his throne in devout adoration and praise.

This organ is divided. While the back part, next to Firmness and Conscientiousnes, gives the devout, religious feelings just ascribed to it, the frontal portion, creates respect for elders and superiors, and venerates the ancient and sacred.—It is the conservative faculty, and, while the other faculties reform abuse, this faculty prevents sudden changes, and discountenances radicalism. It is usually small in the American head character, being rendered so, doubtless, by the necessary tendancy of our republican institutions. I would not urge adherance to what is wrong, but I would respect, yea, pay deference to superiors, and show respect towards all. Let a deferential feeling be cultivated in your youth. Let impudence, and disorder, be discountenanced. Let this faculty be cultivated, or our liberty will become lawlessness, and our republic but an unmeaning name.

The existance and analysis of this organ, establishes, past all cavil and controversy, the existance of a God. The argument, or rather fact, by this great truth is established, is this. Every organ has its own primitive, natural function, and also adaption. Or rather, the primordial function of every organ, is adapted to some one law of nature or want of man. Thus, Parental Love is adapted to the infantile condition of man—Causality adapts man to a world governed by cause and effects, and enables him to apply those causes to the production of desired results.—Cautionsness is adapted to a world of danger.—Combativeness, to difficulties. Individuality, to the identity or existance of things. Form, to the great arrangement of shape or configuration.—Size, to that of bulk, or of big and little. Color, to primitive colors. Weight, to the laws of gravity. Order, to that perfect system which characterizes all nature. Locality, to space. Ideality, to the beautiful in nature and art. Constructiveness, to our need of garments, houses, tools and things made. Appetite, to the great arrangement, or demand and supply, of nutrition. Acquisitiveness, to our need of property. Amitiveness, to the different sexes, &c.

Veneration, therefore, had its adaption or counterpart in the nature of things; and that adaption is to the worship of a Divine Being.—This argument is short, but perfectly demonstrative. It cannot be evaded. It leaves no chance for cavil. Phrenology establishes the existance of the organ, and the nature of his function, namely, the worship of God. Therefore, there is a God to be worshippid—a Spiritual Being, adapted to Veneration, to whom this organ can lift up its prayers, and with whom hold sweet communion. Throughout all nature, whenever and wherever one thing exists and is adapted to a second, the existance of the second is sure, else nature would be a fault. If this argument is not proof positive, then there is no proof, and no argument can ever prove any thing; for this is proof of the strongest possible kind. An anomaly like the existance of any one thing in nature, adapted to that which never existed, can no where be found. No axiom in philosphy is more fully established than this, than when one thing exists, and is adapted to a second, the second also exists, or has existed. Ransack all nature, and not one solitary instance can be found, either in the world of mind or matter, of one thing's being adapted to another thing which does not exist, or has not existed. Thus: If you find a tooth, you feel as sure that a socket existed or has existed, to which this tooth is adapted, as of your own existence. If you find an eye adapted to its socket, or a bone adapted to articulate upon another bone, you feel quite certain of the presant or past existance of the socket, or the bone to which it is adapted. So of every thing else in the world of either mind or matter.

Veneration, therefor, has its adaption, and that adaption is to the existance and worship of a God, as much as the eye is adapted to seeing, or the ear to hearing. As the existence of the eye, and its adaption to light, pre-suppose and necessarily imply the existance of that light to which it is adapted; as the existance of the stomach, and its adaption to food, pre-suppose and necessarily imply the existance of food adapted to it; the adaption of the lungs to air, and the air to the lungs; of Causality to the laws of Causation, and laws of Causation to Causality; and so of illustrations innumerable scattered throughout nature, and indeed constituting a great portion of nature; so the existance of Veneration, and and its adaptions to Divine worship, pre-suppose and necessarily imply the existance of a Deity to be worshipped.

This argument is short, but on that very account, the more unanswerable. It has but two points: the one, that one thing's being adapted to another, proves the existance of the other—a principle of philosophy which allows of no exceptions; and the other point, the fact of the adaption of Veneration to this Divine worship. The first admits of no cavil whatever, and the second of none that is available. If it be objected, that its adaption is to superiors, and that its function is that of defence and obedience to men, I answer: We have another faculty expressly adapted to that office; namely, the fore part of Veneration.

Besides, man does certainly worship a God.—Where is the human being who has never feared, loved, or worshipped a Divine spirit, the great Architect of heaven and earth, the great primemoving Cause of causes. Standing upon the top of some lofty eminence which commands a view of some vast, verigated, indescribably, beautiful plane below, loaded with nature's choisest treasures, and skirted with yonder bold cliffs and rugged mountains, rising one above another till they hid their majestic heads in the clouds; or beholding, in mute astonishment, the cataract of Niagara, in all its sublimity and grandeur; or watching the swift lightning, and hearing peal on peal of roaring thunder; or witnessing the commotion of the elements, and the roaring and dashing of the angry seas; or examining minutely the parts of the flower, and the adaption of every part to the performance of its own appropriate function; or the organs and adaptions of our own wonderful mechanism; or, indeed, scrutinizing any of the innumerable contrivances and adaptions with which all nature is teeming; where is the moral man, endowed with an intellect capable of perceiving those wonders and beauties, whose heart does not kindle with glowing emotion of adoration and praise, rising, not alone to nature herself, but mainly to the Archithet and Author of nature? Who that has never felt—never realized—the existance of a spirit in nature analogous to the God of the Christian? And if, perchance, in some dark corner of the earth, a human being should be found, which never left this sentiment of Divine worship, just as there are some whose organs of Color are too small to perceive the colors of the rainbow, does this prove that this sentiment does not exist in some other soul? Shall the blind man who can see no sun, assert that therefore there is none? Shall those who cannot see, guide those who can? Shall those who experience this heaven-born emotion, be argued out of the existance of this emotion, because, forsooth, some self-made Atheist says he never has experienced it? If one does not experience this sentiment, another does, and this argument rests not on the fact that all experience this emotion, but on the fact that any do. If, from the first opening of the eyes of Adam upon the surrounding beauties of creation, down to the present time, a single human soul has poured forth a single heart-felt offering prayer and thanksgiving to a Divine spirit, he has exercised some organ in this worship, and that organ is Veneration. This organ, this alone, worships a God.—Each of the other organs has its own specific function to perform, so that no other organ can perform this function. But the function of Divine worship is exercised by man. As well tell me the son never shined, as to tell me that man has never worshipped a Supreme Being. What mean yonder towering steeples, yonder houses erected in every town and hamlet, in Christian and in Pagan lands, to the worship of God?—What means yonder Hindoo widow, voluntarily ascending the funeral pile of her departed husband or yonder mother committing her darling child to the undefiled waters of the Gangees? Seest thou yonder towering pagoda; yonder temple of Juggernaut; yonder thronged mosque; yonder alter, reeking with human gore, just offered up in sacrifice to God; yonder solemn convent; yonder crowded sanctuary? Hark! Hearest thou, in yonder secret closet, the soft accounts of heart-felt prayer and praise to the Almighty Giver of every good? Look again. Doest thou see yonder domestic group, bowed down around the family altar, all offering up their morning and evening sacrifices of prayer and thanksgiving to their God of every mercy and blessing, and supplicating their continuance? Tellest thou me, these do not sincerely worship a Deity?—Indeed, nothing is more plain, no fact is more apparent and universal than this, that man does worship a God; and the amount of this worship is inconceivably great. It is natural for man thus to worship. He can no more live and be happy without adoring a God, than without reason, or any other equally essential faculty. Man worships a Deity, and has an organ of Veneration adapting him to that worship; therefore, there is a God adapted to this organ.

Besides: every other organ and faculty are completely engrossed in performing each its own function, leaving no other one but Veneration to exercise this devotional feeling. Thus, Philoprogenitiveness is completely engrossed in loving and providing for children. It has no time, no capacity to worship. Combativeness is all engrosed in resisting and defending, so that it cans not worship, nor is it capable of exercising any other than its own appropriate feelings. So, Appetite is all taken up with table luxuries. It is to greedy ever to think of exercising the feeling of worship. And, besides, it could not if it would. So, Acquisitiveness is exclusively occupied in hoarding, and does nothing else. Cautiousness is full of its alarms. It does not, it cannot worship. Ideality is so completely absorbed in contemplating and admiring the glowing beauties that thronged in upon its delighted, extatic vision from every quarter, that, though it may admire the beauties of creation, yet it cannot worship their Author. Causality does not, cannot worship a God. It is completely engrosed in searching out and applying causes. Though it may reason but the fact of the existance of a great first cause, yet it does no further. It can do no more. It does not, it never can, fall down on the bended knees of devotion, and worship Him; because, to investigate and apply causes, is its sole function. Its constitution precludes its exercising any others. Similar remarks apply to Benevolence, to Comparison, to each of the intellectual faculties, to each of the propensities and feelings, and to every mental and moral element of man. So that there is no other organ or faculty but Veneration left to exercise this worshipping function. But this function is exercised as just seen. And the amount of its exercise is inconceiveably great. Too great to be the result of habit. Too universal to be the product of education. If this sentiment were not engrafted upon the nature of man, it would not be possible for education to perpetuate it. It would be as if eating were not constitutional, and therefore a perfect drudge, all up-hill work, and so thoroughly irksum as to be soon forgotten and lost in the oblivion of the past. I repeat: Nothing but the fact that the sentiment of worship is constitutional, is inwrought upon the natuer of man, is a constituent part and parcel of his very self, just as is breathing, or sleeping, or eating, could account for either its perpituity or its universality, or its power over the feelings and conduct fo mankind. It must be constitutional. It is constitutional. And rendered so by the existence, in man, of a primitive faculty, the sole office of which is to worship a Supreme Being, the great Cause of causes, the God of heaven and earth.

Again, every organ performs some important function. Without any Causality, or power of reasoning and adapting means to ends, what a great hiatus would exist in the human mind?—If all power of observation were distroyed; or if Individuality were wholy wanting; if weight were entirely inert, so that we could not stand or move; if any one of man's faculties were annihilated, the chasm, the aching void thus formed, would be great indeed. because, every organ performes a function indispensible to man's happiness. Veneration has some function, some important function, some function, the loss of which would create an aching void quite as great as the loss of those already mentioned. What then, is that function? Defence for man? But this is performed by another faculty. There is no function left, important or unimportant, for Veneration to exercise but that of worshipping God.

Turning to the history of its discovery, we find this view reiterated and confirmed. Gall and Spurzheim, our highest authorities in this matter, both regards its function and that of worship of God, and so does every Phrenologist worth referring to. In fact, that is its function. Man does worship his God by means of it, and that worship is its natural, not its distorted, perverted, exotic function. It is adapted to the worship of a God; therefore, there is a God adapted to this faculty, or to receiving the homage it was created to offer up.

If any doubt remains on this point, it is obviated by Phreno-Magnetism. On magnetizing any organ, the spontanious function of its faculty bursts forth instantaniously and powerfully.—Every faculty is thus stripped of every artificial influence, and exhibits itself in its naked, and primitive state. I have never seen the back part of Veneration magnetized without seeing the subject clasp and raise the hands in the attitude of worship, assume a devotional aspect and tone of voice, and express a desire to pray, or else break forth in the worship of God, enraptured, in contemplating him. Thus is the worshipping function of this faculty established by Phrenology beyond all dispute. No proposition in Geometry is more full proved than this; and the inference that therefore there is a God, follows as a necessary consequence.

If to this it be objected that 'most men adapt those religious views and practices in which they were educated,' and that therefore religion is taught, I answer, that before any one can be taught any thing, he must have some original, primary qualities capable of being taught. Can you teach a dog to be solemn in church, or a swine to pray? But why not? For the same reason that you connot teach a blind man to see, or a deaf man to hear, or a man without limbs to use them; namely, because he has no orriginal, primitive faculty, capable of being taught. And the very fact that men can be taught to pray and to worship God, proves that they have that very primitive faculty of prayer contended for.

War movements.

Precautionary measures must not be taken for warlike ones. We must not be caught asleep on our post and to secure peace, we must be prepared for war. A person attached to the 4th Regiment Infantry writing from Camp Salubrity near Natchez says "we are at present under marching orders, as is also the 7th Regiment at New Orleans, Baton Rouge, and Mobile, the 6th Regiment Infantry on Arkansas river, and the 3d Regiment Infantry at Fort Jesup, (25 miles from this camp) and 2d Reg. Dragoons at the same place, and the 4th Reg. Inf. at this post, which is six hours march from the Sabine. We expect shortly that our Reg. will be strengthened by some recruits from New York, and before this time twelve months you will hear of something being done by Uncle Sam, for depend upon it, this southern country is not filled with troops under marching order for nothing. There is something to be done, if occasion calls for it. Besides stores have been laid in sufficient for a twelvemonth's duty, for an army of six Reg. each Reg. consisting of 500 men. There are government agents constantly passing and repassing to and from Texas for various objects: some contracting for timber for the U. S. Navy—others for ascertaining the fortifications and obtaining charts of the Millitary sites and obstructions."—N. Y. Sun.

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly, This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

☞ For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of '*Saints*.' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.
Presiding Elder of the Church of Jesus Christ of Latter day Saints in the Eastern States.
SAMUEL BRANNAN,
Presiding Elder of the New York Branch of the same.
New York, April 6th, A. D. 1845.

The Power of Truth.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, eclat and sycophancy of cozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The prophets one after another, would die for the sake of the truth; and the evidence of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c. and the Americans, or Missourians, and Illinoians—and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter Day Saints. As to the apostates, they have their reward;

"Who would be a traitor knave?
Who so base as be a slave?
Who would fill a coward's grave?
"*Let him turn and flee!*"

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand-street, (entrance in Broadway. Also a lecure every Thursday evening.
Elder S. BRANNAN, Presiding.

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.
E. T. BENSON, Presiding Elder.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, over Marshall Institute.
Elder J. M. GRANT, Prest.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

☞ The Church of Jesus Christ of Latter-day Saints in Lowell, hold meetings every Sabbath, at the usual hours, at the Classic Hall, No. 20 Merrimack street.
G. LLOYD, Prest.

☞ The Church of Jesus Christ of Latter-day Saints in New Haven, hold their meetings regularly every Sabbath, under the Old Masonic Hall, Orange street.

A BARGAIN.

FOR SALE or trade for eastern property; a one story brick house, in Nauvoo 18 by 20, half an acre of land situated on Main street, between the Temple and the Mississippi River, enquire at this Office.

FOR SALE AT THIS OFFICE.

A FARM of 53 acres, on Long Island, 25 miles from New York. Enquire at this office.

A FARM of 22 acres, on Long Island. Enquire at this office.

A FARM of 70 acres, in Otsego county, N.Y. Enquire at this office.

A FARM of 60 acres, on Long Island, 52 miles from New York. Enquire at this office.

A FARM of 45 acres, with a good House and Orchard, in Westbrook, Connnecticut. Euquire at this office.

A BARGAIN.

FOR SALE.—160 acres of land, on the Laharp Road half a mile from the Corporation line, of the city of Nauvoo, Hancock county, Illinois, about 100 acres prairie, accommodated with a creek running through it, for the watering of stock. It can be had very low, because of the embarrassed circumstances of the owner. Price $10 per acre. Any one wishing to purchase, will apply to S. Brannan, No. 7 Spruce street N. Y.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Ever'asting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O. Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

Latter-day Saints, look out!

We would inform our patrons and friends, with the public at large, that a land office will be opened on the first of May, in New York city, at No. 7 Spruce St., by the subscriber, for the sale of farms, town property, and dwelling houses, &c.

Now all those who wish to place their property in the front rank of the market, will do well to forward us a full description of the same, not neglecting the advantages in marketing, and the lowest terms of sale; and we wil place them on our register, advertize them in all the principle cities in the United States and Great Britain, and if we do not procure them a purchaser, no charge will be made; but otherwise, if we do procure them a purchaser, we shall charge them six per cent on the dollar, and the expenses of advertizing, which will be but very small.

This institution will be the means of placing, the property of those who avail themselves of this adantage, in front of the market, as there are thousands passing and repassing through this city, in pursuit of property, from all parts of the world; and this establishment will soon be generally known, and become a regular depot for land seekers, and we shall be furnished with every information to put them on the right track.—So brethren make no delay in sending a description of your property and terms of sale, and we will do all in our power for you. All letters must be addressed to S. Brannan, (post paid,) No. 7 Spruce St. N.Y.
S. BRANNAN.

Just Published.

A few specimen copies of a proclamation to all the Kings, Presidents, Governors, Rulers and People of the earth, revealing the state of Nations, Kingdoms and Empires.

This work is in pamphlet form, 16 pages of large, beautiful type, and only a few copies have been printed.

No more will be printed till we get the signatures of the Twelve, from the West, to the same.—Therefore if any wish a copy, they would do well to apply immediately.—Price 10 cts. single copies, or six Dollars per 100.

P. P. PRATT.

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 12 till 2 o'clock, to receive and record all Tithings for the Temple, which will be promptly and safely forwarded to Nauvoo, paid over to the trustees, and duly recorded there to the credit of the proper persons.

P. P. PRATT.

A TREATISE ON THE FULNESS OF THE EVER LASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. By Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account their Doctrine and Discipline; with the reasons of the Author for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

Take Notice.

Owing to the many impositions that have been practised upon emigrants journeying westward, and feeling it our duty to look well to the interests of the household of faith, we have made arrangements with a line running between this city and Pittsburg, to carry our brethren west at a reduced price. And they will do well to call at the Prophet office, as they pass through the city, and receive a card that will prevent them falling into the many snares laid to rob them of their money.

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

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Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

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For the accommodation of persons wishing to send money to their friends in the Old Country, HARNDEN & CO. will give Drafts on any part of England, Scotland, or Ireland, payable at sight, for sums of £1, £5, £20, to £100—or to any amount to suit the purchaser.

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The personal attention of the subscribers will in all cases be given to the collection of bills, notes, drafts and accounts, as well as to all other business of a confidential nature that may be entrusted to their care and attention.

The Express for the south and west will leave the office No. 3 Wall street, at quarter to 3, and at half past 4, P. M.
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DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN, PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3: 7. P. P. PRATT, ED.

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AT TWO DOLLARS PER ANNUM,

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Highly Important and Interesting from the South Sea Islands.

We copy the following letters from the Times and Seasons, to show the onward progress of God's kingdom:

Tahiti, Sept. 18, 1844.

Dear and Respected Wife—

I take my pen again to write a few lines to you as there is a chance of sending by a French ship, by the way of Panama, which is across the isthmus of Darien, and is much the quickest way for letters to go to you, or from you to us. If you would send your letters from Nauvoo to New York, to be sent to us by way of Panama, we should get them, we think. You would have to pay the postage to New York.

We have not had a letter, or any news from home since we left, which makes me almost despair of ever hearing from you again. One thing to comfort us is that we have good health and tolerable good spirits. We, that is Bro. Grouard and myself are beginning to talk the language considerable. Brother Grouard thinks of preaching to the natives in public soon. The natives that are acquainted with us, think a great deal of us; and some begin to take quite an interest in the work, notwithstanding the priests say all they can to injure us.

We have baptised four foreigners only, but soon expect to more. Truly this is one of the worst sinks of iniquity that I ever saw. It is full of abominations of almost every kind which I cannot write now, but when I return I will tell you about them, for I think I shall come back to you again, and behold you in the flesh.

We are in hopes of doing a good work here by the help of the Lord, although we have not had much chance at the natives, in consequence of the unsettled state of affairs. The French hold the place that they have got, and the natives are back in the mountains. How the matter will terminate I cannot tell. The natives appear to be firm and determined not to give up to the French: however there appears to be two parties of the natives. Some few of the principal men have signed to the French, but the Queen, and the majority of them stand out, and say they will never come under French protection. They expect that the English will help them to drive the French away from their land.

There has been several battles fought since we have been here. In one engagement, which was in sight of where I live, and I could hear every gun that was fired, there was an English missionary shot in the head, and killed, by accident on the part of the French; and on the part of the missionary, worse than foolishness, because it is said he was drunk and went out and exposed himself, and the consequence was death. This may seem strange that so righteous a man as a priest of the sects of the day, should be drunk at so critical a time. They are so righteous that they could not talk to us about Mormonism on the Sabbath.

I will tell you a story that was told to me by one of the missionaries' daughters. She had known them to get so drunk when they went to hold meetings, that they went to sleep in the middle of their prayer, and another had to go on and finish it. That there was not any of them but what would drink, and some of their women will get drunk, I know, because I have seen them so from day to day; and while the priest in the meeting house is attending to service, their sons are out in the bush playing the whore. So say the natives.

And now if their teachers are in this situation, what situation do you think the natives must be in? This part of the story I will leave for y to judge for yourselves.

In my last letter I told you that we left brother Pratt about five hundred miles to the south of this where there are no missionaries to disturb him, where he has done a big business, for he has baptised quite a number of natives, and has organized a branch of the church, and things seem to prosper in his hands, which makes us rejoice. He has got the advantage of us, because he has no priests to fight him; and the white men on the island can speak the native language well, and have interpreted for him from the beginning.

Dear wife and friends, if you know how lonesome we are, it seems to me that you would try very hard to get us some papers, or letters, or some kind of news to cheer us in this place of iniquity. We know not where you or the Church are; whether they are in Nauvoo, or whether you are scattered to the four winds. I know that when we left the states they were making a fuss at Carthage, about the saints. I want to see you and the children very much, but I cannot at this time. I want you to write about them and all the neighbors, and the Church. Tell Chandler to write, and Noble, and William if he is there with you. I want you and all the church to pray for us.

We feel that the Lord is with us, and prepares the way for us.

Br. Grouard sends his love to you, and says God bless you. Give my love to all. Tell them to pray for us, and may the God of Abraham bless you, and prosper you, and feed and clothe you, is the prayer of your friend and husband. So I am for ever yours, NOAH ROGERS.

To Eda Rogers.

Tahiti, Sept. 19, 1844.

Dear brother Lewis—

I make bold to embrace the present opportunity of addressing a few more lines to you, believing that any information respecting this mission, which you so liberally contributed to, to assist onward, would be interesting to you, though it is but about two months since I wrote, but as there has several changes taken place, no doubt it will be interesting to you to know what they are.

In the first place I would say, we still continue to enjoy the best of health and spirits, for which we feel truly grateful to the Giver of all good gifts. But I assure you, notwithstanding our spirits are good, we feel that they could be greatly improved by receiving a few words from home, which we have not had the pleasure of doing since we left America, no, not so much as one syllable. But we live in daily hopes and expectation of receiving some, which keeps our spirits up.

I said considerable in my former letter respecting the difficulties existing here between the natives and the French, which I am sorry to say, have not as yet terminated. There has been several battles fought since I wrote you before, one of which took place close by us, and in which one of the English missionaries, owing to unnecessary exposure of himself, was shot dead upon the spot. Whether this was the cause of their future movements or not, I don't know; but at any rate It was but a few days afterwards that we heard they were all, or nearly so, going to leave the island, which we learned to be true from their own lips, a few days afterwards. This certainly was very agreeable news to us, for which we felt to give thanks to our heavenly Father, inasmuch as he was ordering events for the establishing of his gospel, and the rebuilding of his kingdom upon this land. There were, when we landed here, no less than fourteen Missionaries upon the Island, and formerly they possessed almost unlimited power, notwithstanding they were the most corrupt set I have ever heard of, who made such high professions as they did. But I have neither room nor a disposition to enter into a detail of these abuses at present; suffice it to say, the Lord has so ordered events that all but three have left the Island; a circumstance which, when we arrived, the most sanguine could not have anticipated.—They have done, and still are doing all they can to destroy our influence with the natives; but I do not think they have succeeded much, for the natives that we have an opportunity of talking to tell us that the missionaries tell them great lies about us—things which they know are false, because they have seen and heard for themselves.

We received a letter from brother Pratt a few days since, who, I told you in another letter, was on a small island, a short distance from this. He writes us glorious news, I asssure you—news which gladdens their hearts, and gives us fresh courage. I forgot whether I told you or not, in my former letter; but a any rate. there were, when we arrived there on our way here, eight or nine American mechanics residing there, who were building a schooner. They had gone from Tahiti about six months before our arrival, for this purpose. He has baptised all of them but one, and ordained the three owners of the schooner, one an Elder, one a Priest, and one a Deacon. Thus you see, brother Lewis, the Lord is with us, and working for us; not only in a spiritual, but in a temporal point of view also. He is preparing the way, no doubt, for the gathering of the saints from this side of the globe. Brother Pratt writes that the vessel bids fair to be a first rate craft, of about one hundred tons burthen. If all things are prospered, she will be ready for sea in about twelve months. He also writes that he has baptised five natives, and several more have given their names for baptism; among which are the king, and one of the head chiefs, and there appears to be a general interest excited among them. Every one is enquiring.

We, upon this Island, have not as yet been blessed with the privilege of baptising any natives, and only four white persons. Yet we hope and trust the time is not far distant when we shall.—Those that we get an opportunity of talking to are very believing, and much interested. One grand cause, and I may say almost the only one of our slow progress, is the difficulties which have and do exist here; but we pray that they may have a speedy and favorable termination, which we think will be the permanent establishment of the French government, at least every thing has that appearance at present. There are quite a number of white persons here, who are very believing, and probably ere long, will be baptised—some of whom speak the native language. According to every appearance, when peace is restored, we shall not be able to answer one of twenty calls on this Island, let alone the surrounding ones, and this group is but a speck as it were, in comparison to the almost numberless Islands of this Ocean. So you may judge of the vast extent of the field of labor on this globe, and the great number of laborers required in it.

As my sheet is about used up, and all the news I can think of told, I must draw my letter to a close. Give our love to your wife, and all the saints. We request an interest in your prayers. If you will be so kind, brother Lewis, I wish you would tell my wife I have written her a letter, the same date as this, and enclose it in a letter to her mother, with directions to forward it to her at Nauvoo.

We want you to write to us, and also to intercede to have some papers, that is Times & Seasons sent on to us.

Brother Rogers sends his love to all the Saints, and requests an interest in their prayers.

Yours in the bonds of the new and everlasting covenant.

BENJ. F. GROUARD.

Huahine, Oct. 27, 1844.

Dear Wife and Children—

Again I have an opportunity of sending you a few lines by a whale ship, bound to Long Island, which opportunity I gladly embrace, and I would gladly come with it if I thought I had done what the Lord required of me. But the work is not done as yet, and when it will be done I know not. When it is done here I shall, with all speed, come to you, for I long to see you and the children very much, and all my friends and neighbors, as I have not heard a word from you nor the church since I left New Bedford. I am very anxious about you and my prayers are continually offered up to God for you and all the saints, that you may be preserved from the enemy; that you may have food and every needy blessing. I would exhort you to be prayerful until I come, which will be before a great while I hope.

You will perceive by the date of this letter, that I have left Tahita, and am on the Island of Huahine, which is about ninety or a hundred miles distant. The work on Tahita has got a good start. We baptised several whites, and several more said that they believed and would be baptised soon, and several natives told me, when I left Tahita, that they would be baptised soon.

I left brother Grouard there, who has got the language very well, and I have no doubt of his faithfulness, because he is a firm and faithful brother, and seeks the good of the kingdom of God. I have no doubt but there will be a great work done there.

Brother Pratt is still on the island of Tooboui, and the last account we had from him, he had baptised all the white inhabitants of the Island except one, and four of the natives, in all something like twelve in number. So you see that the work has a good hold there, and there is no priest there to stop the progress of the work; and more than all this, some of the men who have been baptised speak the native language well, and have been ordained Elders, and have gone to work preaching the fullness of the gospel to them. So you can see that the work is prospering there.—If we had five hundred elders here there would be plenty of business for them.

I have been Huahine but one week as yet, and have not preached, as I am but a stranger. But I expect soon to obtain a house and preach, as there is one or two that show some disposition to assist me in getting one. Almost every white man on this Island keeps a grog shop and a gambling house, which is a very bad example for the natives. If you say any thing to them about it, they will say that the whites learned them. That is all you can get out of them. They are full of licentiousness, which the sailors are very willing to encourage.

When I look around me and see the iniquity and abomination, it makes me sick to the very heart, and I wonder that the Lord has spared the world so long as he has.

There is but one missionary here, who rules the Island, as it were. All the people say that he is a very nice man; but I cannot say so much of him, as he refuses to talk with me. I met him once and introduced myself to him, and told him that I was a servant of the Lord, and had come to bring good tidings to the people if they would hear, and offered him my hand, which he took very reluctantly, and very slightly bid me good bye. I told him I would walk along with him, which I did for a short distance. I told him I would see him when he had leisure: he told me he was always busy, giving me to understand that he did not want to talk with me, but notwithstanding, I invited him to call on me, to which he made no reply. By this time we had got to the house where I boarded, he bidding me good bye, which he had done four or five times since we had met, which did not exceed twenty minutes. I have not been able to speak to him since. I feel that the work of the Lord will be established here, notwithstanding the wickedness of the people, and their priest to help them. One thing is, I mean to do all in my power and leave the event with God. It is a hard place, and no mistake.

I am well and in good health, and so were the rest of the brethren at the last accounts from them I weigh about one hundred and seventy pounds. In brother Pratt's last letter, he says that on board of some ship there were steelyards that drew two hundred pounds, and that they would hardly weigh him; so you can see that we are not very poor as to flesh. My spirits are tolerable good, though I would be glad to get back among the saints, and with my family and friends. No one can tell how sweet the society of saints and friends is, but those who are deprived of that blessing. What makes it worse is that we cannot hear from them.

I hope that these few lines will find you and all the brethren and sisters enjoying good health and spirits, peace and plenty. Give my best love to all enquiring friends. Tell them to pray for us. God bless you all, is my prayer for you, and so as ever your husband and friend.

NOAH ROGERS.

Mrs. Eda Rogers, Nauvoo.

From the Times and Seasons.

A Parable.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath his son one of his provinces, on the day of the marriage.

The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown with twelve precious diamonds set there, and placed upon her head, holding in her hand a reflecting rod, by which the bright rays of the sun was brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark; but as in the light of the noon day sun to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces. The surrounding neighborhood, together with the inhabitants of said province, looked upon her with jealousy and waged war against her and her intended espousal, and treated them as their worst enemies and succeeded in banishing the king's son from his province, which caused the woman to mourn with a great and grievous mourning, until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand, to reflect light over all the kingdoms in the province, as this son was the legal heir—and the different kingdoms should become the kingdoms of his son.

This glorious news gave encouragement to the intended bride, and enabled her to stand firm through many hard battles. At last the emperor of the nation that was waring with the woman, changed his course and proclaimed peace. The emperor by this means hoped to become in possession of the rod of iron, which seemed to be destined to rule all nations; the woman now was overpowered, and was embraced in the emperor's arms, and at this critical moment the king himself stepped up, just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand, and carried it home to his own dominions, and rescued the woman out of the emperor's hands, and secreted her in a neighboring woods, that her life might be preserved. This enraged the disappointed emperor with madness and revenge. He renewed the war declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown, and being destitute of the reflecting rod, she lay dormant in the wilderness; or in other words, asleep, having nothing but the pale rays of the moon to guide her feet. She mourned, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; in all this she was comforted, waiting with great anxiety to hear the glad news, Behold the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper. This glad news for her, was promised to be declared by a messenger from the king, who was to bring back the reflecting rod, and all its attending beauties, authorising the same to be proclaimed to every nation, kindred, tongue and people: saying with a loud voice, fear the great king, for he is about to execute judgment upon all the rebels. A.

Base Attempt at Imposition.

How strangely the friends of Mr. Rigdon were shocked last Fall, on hearing a prediction from the stand at Nauvoo, that the course they were pursuing would lead them into the fellowship of the arch-Apostates, J. C. Bennett and others who had conspired to shed innocent blood. O, said they, Br. P. you do us injustice—we love the truth—we love the Saints in Nauvoo—we love the Brethren—and nothing can be more foreign from our hearts than a union with Bennett, the laws—Fosters or Higbees, those base men. O, Br. P., we know you are a false prophet, or at least a mistaken man, or you would never have suspected and predicted that of us."

Such was the language of Mr. Soby, S. Bennett, Dr. Ells, and others. But time has proved who were mistaken. We now see the whole gang which was then named united in one to make a last and desperate struggle for the destruction of the Saints, and the establishment of Satan's dominion. And to what mean and low tricks and mummery are they not driven, as a last resort?

J. C. Bennett—we beg pardon for intruding the name of so detestable a wretch upon the attention of our readers.

J. C. Bennett,—thine is the honor of palming so base a counterfeit—so bungling an attempt at feigned Revelation, upon thy brother in crime, conspiracy and apostacy.

Thine is the honor of laying the foundation by one broad lie, for the final organization, future success, and final conquest of the earth, under the dominion of King Sidney, the first, and his Royal dukes, and other nobles. In Joseph it seems we had a Revealer of doctrine only, and of religious principle. But in King Sidney we behold the keys of conquest committed, for the dominion of the earth, and the enriching of his noble votaries by its plunder.

Sidney,—your most gracious Majesty has now the honor of bowing in humble reverence before the Prophet John C. Bennett, the keeper of the sacred Rolls, and of receiving from him the mystery which has been hid, for four long years, from the wise and prudent, but is now revealed. Yes—is now revealed. Go on then, conquering—and to conquer. The foundation of your faith, and hope of final success, and that of your followers is now made sure. Yes—made sure. You have the Prophet and Gen. John C. Bennett at the bottom. His veracity is at stake, for the truth of your appointment as King and Conqueror of this vile world. Fear not. We saints are all to be destroyed, for the Prophet John hath spoken it. Our great city is to perish; but Pittsburg is to be a pleasant habitation—a place of refuge for all the righteous. War, open war is declared not only upon the poor, but upon all the world, and the issue of the contest is already decided; the key of conquest shall prevail, and King Sidney triumph.

O Sidney! O John! Kings, Priests, and Prophets! O Majestic heralds of a new light! What a destiny is yours! But language is so feeble, let the revealed mystery speck for itself, and let its fulfilment or failure establish or falsify the claims of its votaries. Here it is.

Messenger and Advocate---Extra.

PITTSBURGH.

A Revelation given to Joseph Smith, April 7, 1841.

Behold my servant Joseph Smith hath been a true and faithful prophet, seer, and revelator to my people and hath suffered many and grievous persecutions, afflictions and sorrows, and he shall in no case lose his reward, and he shall be a great King and Imperial Primate over all Israel; but the time will come when he shall be gathered unto his fathers and another shall take his office. Therefore thus saith the Lord God, behold *my servants Hyrum Smith* and Sidney Rigdon shall be prophets, seers and revelators, and first presidents unto my people, the church of Jesus Christ of Latter Day Saints, but they shall not officiate of usurp authority while Joseph yet liveth, yet they shall be with him in the triumvirate, and shall be viceroys in the executive dominion. One of them shall survive Joseph and shall be as Joseph unto my people; yea, he shall be the Imperial Primate to all Israel and over all authorities and Ecclesiastical powers, and his counsellors shall be viceroy as in the reign of Joseph; and should I take the other to myself, what is that to thee.

It is not meet that the first presidency thus constituted (the first presidency being imperial primate, and the councillors, viceroys, and the three composing the triumvirate,) should govern my church, and people with all and singular the plenary, temporal and spiritual powers, prerogatives and immunities, which appertain to their high and honorable calling, to act as the executive of my church and people. Joseph, Hyrum and Sidney are fruitful vines, and in great wisdom shall they establish the saints in a perpetual foundation, and the gates of hell shall not prevail against it or them; for as the key of doctrine has been given unto Joseph so shall the key of conquest be given unto Sidney, and the great key of the Father shall be given, and by them shall the saints prevail, and riches, and honor, and power, and dominion, and great glory shall accrue to them and their posterity after them, for ever and ever. Hearken unto me then my servant John C. Bennett, for my servant Joseph Smith's sake, saith the Lord your God, and show unto my people the pattern shown thee this day, by my servant Joseph Smith, for the organization of my people, and the full establishment of Zion, and seal up this revelation and preserve it while Joseph yet liveth, pure and sacred, and at his decease thou shalt give it to him who may be appointed to receive it, to Emma Smith, Amasa Lyman, or George W. Robinson, and the blessings of heaven shall rest upon thee, and he that blesseth thee shall be blessed, and he that curseth thee shall be cursed, for thou art sealed up and shall never fall; but shouldst thou not obey the Lord in this thing, and strictly observe the pattern shown thee by Joseph, for the organization and establishment of the Halcyon Order, which excelleth all things heretofore given unto men; or thouldst thou fail in any one thing to make the pattern complete and perfect as Joseph hath received it of me, wrath and indignation shall be poured out upon thee without mixture. Behold the great day of apostacy is at hand, and after the kingdom shall be set up there shall be great wickedness, such as never was before; and my people will reject their prophet and refuse council, and they will set up strange gods, and follow rulers that will usurp authority for filthy lucre's sake. And the apostacy shall be great, and they shall be ruled by twelve horns pushing them to destruction; but the righteous shall be saved, for they shall follow the head, and the presidency shall stand, and the horns shall be lopped off: and there shall be wars and commotions, but be not troubled, for many of the apostacy will turn to God, and he who holdeth the key of conquest shall prevail, and the remnant of my people who follow not that ruler shall be cut off from the true fold. Israel shall be rejected of their great wickedness and their abominations, for the cup of their iniquity shall be full, and their great city shall be destroyed, and the people shall be scattered and driven; but the true church shall be gathered to a delightsome city, and afterwards many will go unto the land that I will tell them of by my servants the prophets in that day—a land flowing with milk and honey. Thy wife Emma shall be great, for she holdeth records and a great key of knowledge that the apostacy know not of, and by it she shall have great power, for she will yet humble herself before that prophet, who shall rule in those days, and he shall lift her up, and all the saints shall bless her. Her diadem shall be brighter than the gems of Egypt, and a host shall follow her council.

The glory of Zion doth not yet appear, for the kingdom that shall be set up shall be dissolved, and the kingdom holding the new keys shall prevail; and her illuminati, and her princes, and her dukes, and her mighty men, and her valiant men, and her nobles, and all her faithful ones

shall be prophets, priests and kings to me, and they shall be decorated with gems and costly array, with diadems and great glory. The pattern of things is perfect, and the halcyons shall all be accepted, and most of the men whose names are given in the pattern shall be faithful and true, and they shall be great in the earth, and my servant, the prophet, holding the key of conquest, shall consummate all these things, and all who will not hearken to the voice of that king shall be cut off from amongst my people; for iniquity shall not prevail over righteousness and virtue; but the abominable, and they that do wickedly, shall suddenly be destroyed, and that without remedy. Stand still, therefore, and obey God. Cease to do evil and learn to do well; for all these things shall come to pass in this generation. So mote it be. Amen.

Nauvoo, Ill., April 7, 1841.

TO WHOM IT MAY CONCERN.

This is to certify that Gen. John C. Bennett, having promised me, under a most solemn oath this day, that he will faithfully preserve the within revelation, and hand it over to an authorized agent of the church, should he survive me. I have communicated to him the full pattern in whole and in part, as within alluded to, with the names of the men whom I desire to fill the alternate stations, &c. &c., and he has more faithfully to confer all the degrees, or enable some other person to do so, as I have shown him both the pattern and the names. It is my desire that the full organization should take place as soon after my decease as practicable.

Given under my hand and seal the day and year above written.

JOSEPH SMITH. (L.S)

THE PROPHET.

SATURDAY MORNING, MAY 10, 1845.

Notice to the Churches Abroad.

This may certify that Elder George J. Adams and Samuel Brannan, are disfellowshipped and cut of from the Church of Jesus Christ of Latter Day Saints. Their conduct has been such as to disgrace them in the eyes of justice and virtue, and we cannot and will not sanction such men who are guilty of such things, as we have every reason to believe that they have been from the most indubitable testimony, we have for some time been unwilling to believe the foul statements made concerning them; but the nature of the testimony now adduced compels us to believe that the statements are but too true, and that under the sacred garb of religion, they have been practising the most disgraceful and diabolical conduct.

We think it just to the saints at large to make this statement. And Elder Brannan will no longer be supported as an editor by us, nor any land agency of his be sustained or acknowledged by us. And let this be a warning to other elders, if there are any guilty of such conduct.

Done by order of the council.

BRIGHAM YOUNG, Pres.
WILLARD RICHARDS, Clerk.
April 10. 1845.

We publish the above notice in justice to the cause of truth, and respect to the authorities in the west. While at the same time we feel to say as far as Elder Brannan is concerned, that whatever error or faults he may have been led into heretofore, by others who claimed to be councelors, and older and higher in authority than himself, still, he has aimed to do right of late, and has manifested a humble and willing obedience to my advice and council, from the time I arrived in this city from the west until the present time.

He has laboured with all diligence and zeal in the cause of truth, and with a perseverence and industry which is never surpassed. He has also set a good example in all things of late, so far as I know or have reason to believe. As the charges against him are not specified in this notice, he cannot of course answer to them yea or nay. But he will demand, and by the rules of the church is bound to obtain a fair trial, and a chance to defend his own cause, after which he holds himself ready to repent and make satisfaction in what ever may appear against him.

And while he remains of this mind, he will be sure to give full satisfaction, to all concerned, and to be restored to fellowship, in the church, and to the full confidence of all good men.

In the mean time, while this is being brought about, the editorial, and other public duties in which he was engaged, will be conducted by us.

He is about to repair to the west, on this and other business, and we feel confident that full satisfaction will be given, and confidence will be restored, in which case we hope he will spedily return to this place and assist us in the office, and in the adjustment of all business with which he stands connected.

As to Elder Adams, I am sorry that a man of such zeal and tallants, should so far go astray as to forfeit his priesthood, and membership in the church of the saints. But I have long been convinced that many things were wrong with him and that sooner or later his errors and faults would come to light in so tangable a form as to call for action. Indeed he has been often dealt with, and reproved, and sometimes excommunicated from the church, but has as often been restored by professed repentance, and promised reformation. But it always appears as if on being restored to confidence he would take the oportunity to do still worse than before.

I hope the church will not restore him again to confidence and fellowshsp, without good reasons, as he has already been a great injury to the cause, and a stumbling block to thousands.

P. P. PRATT.

Brethren and Friends.

In this number of the Prophet, you will learn that charges have been prefered against me, and the testimony has been deemed sufficient by the Presidency of the church, for my excommunication. The blow is truly a severe one, but I feel to bear it patiently, and even more if it is required. If I have deviated from the path of rectitude—violated the commandments of God, or been the means of bringing a reproach upon his cause, I look upon myself as being bound to make restitution for the same. It has ever been during my ministry in the church, my desire to do the will of my God, and heavenly Father, and inasmuch as I have had a knowledge of the existance of his kingdom on the earth, I have been willing to yield obedience to the authorities of the same, and do at this time, and pray my heavenly Father, that the time in the future, my mind and heart may not be guided otherwise. On to-morrow I shall start for Nauvoo, there to meet my accusers face to face, and abide the decision of the council of God. I cannot say that I am sorry for what has transpired, I mean in relation to the course my brethren have taken in the west, in regard to myself, for I am in hope some good may grow out of it, if nothing more, it may be a terror to evil doers hereafter. And when I come to reflect upon the responsibility resting upon the elders of this church, and at the same time see the carlessness that is in existance, I am left to conclude without any hesitation, of the necesity for a prompt and decided course to be taken, in pruning the tree.

Brethren I desire your prayers during my absence, that God may guide me by his spirit into all truth.

S. BRANNAN.

A rumor is now in circulation, that Sir George Simpson has been appointed by the British Government, governor of Oregon.

New York, May 6th.

Elder Peletiah Brown takes this way, that is, through the medium of the Prophet, to express his gratitude and love to all the Saints where he has visited, and had the charge in his calling.

May mercy, peace and truth attend you here, and an eternal inheritance be yours in the world to come, in the kingdom of our God.

Having been called to another field by the Presidency of the Church, I feel to obey: nevertheless I feel a strong attachment for you.—Therefore pray for you aged brother.

PELETIAH BROWN.

Appointments, Etc.

Elder William I. Appleby is hereby appointed to the charge and presidency of all the branches of the church in Pennsylvania and Delaware, except Philadelphia, and he is authorized and requested to act among them in the place of Elder Brown who is called elsewhere; and to advise, council, and direct the labors of the Elders, and in short to do all things necessary for the government, peace and union of the Saints, and the advancement of the cause of truth, and the interests of the whole church.

He is also requested to write to the Prophet, or to report to the Presidency, from time to time such things as may be interesting or worthy of publication. This latter request will apply to all the elders in the East, as we design the Prophet to be a religious journal and record of the church and its progress.

Elder P. Brown is hereby appointed to visit some of the branches in New Jersey, and to instruct them in their duties, and to set all things in order that may be wanting, after which he will repair to Connecticut, and spend a few weeks in the several branches in that State, and take charge of them, till Elder Benson goes West; at which time it will be necesary for Elder Brown to repair to Boston, and take the general presidency of all the branches in that region in Elder Benson's stead.

Elder Benson is hereby directed to lift a standard towards Zion, and to sound his trumpet throughout New England, and call upon the elders, the ancients, the mighty men of valor, and the young men of Israel to rise up, and flock to the standard as emigrants for the West, armed and equipt as the law of husbandry and mechanism directs, for doing agricultural and mechanical duty, not forgetting lucre enough to supply twelve months rations; and having collected his companies, let him repair to the head of them and give marching orders to the tune of "Long live Nauvoo." And should he meet Br. Esau on the road, let him say, like those of old, We belong to Jacob, and several other companies are behind us.

Elder William D. Pratt of Western New York is requested to use due diligence, and make the utmost exertion in all the branches in his vicinity, for the fulfilment of the law of tithing, and in sending men and means to the West. He is hereby appointed to visit the several branches within his reach, or such of them as are not otherwise provided for, and to set before them the necessity of faithful exertion and compliance with the requirements of the Lord, preparatory to the great endowment. And let him communicate with us, from time to time, and let us know that he is alive, and what the Lord and his people are doing. If I had his address I should like to exchange letters with him. But I have not, and what is stranger, I never receive any letters from him.

If there are persons in New York, Philadelphia or elsewhere, who can accompany Elder Benson to the West, or send up stores by him, let them also join the standard, and obey the marching orders. New York, New Jersey, or Pennsylvania people will make just as good crops and buildings, as the New Englanders.

I hope also that Br. Nelson Bates of New Hampshire will be able to raise a small force of Green and White Mountain boys, who are willing and able to plow and dig, or to make brick, or shove the plane, and that they will reach the spot of Western operations early in Autumn.

Elder Benson will probably start with his company in June. Men of Israel, be ready!

P. P. PRATT.

New York, May 10th, 1845.

P.S. Now one word to these Elders and all other Saints; that is, in all your gettings, get wisdom; and, if you cannot find it in sufficient quantities elsewhere, subscribe for the New York Prophet for a year to come, and there you will doubtless find it, as we intend to publish some new Proverbs and some new chapters of Ecclesiastes, which will be as good, or better than the old, forasmuch as they will apply to modern times, and be written in a better dispensation, and (according to Gentile opinion) by better men—or at least, by men who have not a thousand wives.

Elder William D. Pratt is expected to get us from fifty to one hundred subscribers, and Elder Brown, twice that amount, besides what Elder Appleby and others will get. P.

Presidential Jurisdiction.

It would seem as if some persons were slow to understand, in regard to the different jurisdictions and departments of authority in the government of the church of the Saints. Hence jealousies and questions often arise which might be avoided if people would give proper heed to what is published for their special information on this subject.

It will be recollected that on the arrival of Elders Benson, Brown and myself, from the west last winter, a document was immediately published in the prophet expressive of our authority, and what we had come for. This document was signed by the President and Clerk of the Council of the Twelve and gave me the full and entire authority and responsibility of all church affairs in the east, and to direct the labors of all the elders. Yet, strange as it may seem, some persons still query as to my councils, and wonder whether it is the mind of the quorum at Nauvoo that things should be so and so, or whether it is only my mind; and if it is only the latter, perhaps they better wait and get it from head quarters before they are bound to obey it.

For the information of all such I would here say, once for all, that all matters pertaining to the presidency in the East are at present committed to me, and I am responsible for this stewardship to my quorum and to God.

And to me every elder and presiding officer is responsible, and they are bound to give heed to my council and advice in all matters pertaining to church government and the labors in the ministry, as much so as they would be to the whole Twelve if they were here.

And it is made the duty of all the elders and presiding officers in the eastern states, to report themselves to the seat of this presidency in New York, with an account of their labors from time to time, and seeking here for council and advice, and obeying the same. And those who do not do this will not be counted worthy to stand in their office and stewardship.

If the church in the west, or its authorities, wish to direct any measures or movements of an officer or officers in the East, they will of course do it through me, so long as they bear in mind that they have placed me here, and required this responsibility at my hands. And if I advise measures contrary to the minds of the Nauvoo quorum, I alone am responsible and liable to be corrected, reproved or recalled at pleasure. But till I am so dealt with, and the Saints notified of it, I hold them all responsible to my council, and to the council of those that I send in the name, and by the authority of Jesus Christ, and they shall give heed to the same, or be called to account.

Elders Brown and Benson stand next in authority at present in this jurisdiction, and I hold every officer in the East responsible to receive them, and to be governed by their council wherever they may be appointed. In so doing government and union will be preserved, and we shall be blessed, and be led to salvation and eternal life.

If I cannot be upheld and approved of in my calling thus far, then I shall at once conclude that I am unworthy of the important trust committed to me, and shall have good sense enough to withdraw from the field, and leave it to be occupied by such as may be appointed. But while I do stay I must and will claim my right, and stand firm to my post, as one having authority, and not as the Scribes.

I seek not for honor or power, except that which comes from God. I am not selfish nor jealous of my rights and dignities, or covetous of my gain from any quarter. But I know what my responsibilities are, and am in duty bound to fulfil them, or lose my crown.

As to contributions of a pecuniary nature, for one elder or another, or any strife, or feelings about the matter. I have none, nor shall I ever have; or, rather, if I should ever have any, I hope to get rid of them as soon as possible. I despise such a principle as I would the pestilence, or the cankerworm in my bosom.

I seldom beg, in the pulpit or out of it, except for others than myself. I seldom plead my necessities to any except my God. Indeed I have not, in all my travels in Europe or America since I escaped from Missouri's prison walls, either begged, pleaded my necessities, or asked for, or called a contribution for myself, or influenced others to do it for me, except one in Boston last winter, and a notice in the Prophet, stating the amount of our travelling expenses from the West, etc., for which we were indebted, and asking it to be made up. These two instances are the only ones in which I have called for money, as a support in my ministry, as all England and Scotland, and the United States can bear me witness. And I can now say that I am heartily sorry that I did it in these two instances, as it has given me the name of having help, without much other advantage, except from a few kind and benevolent individuals, whose kindness I acknowledge with gratitude, and pray God to bless them. And while on this subject I wish to mention in particular, the noble and generous manner in which the Church in Philadelphia and vicinity responded to the notice in the Prophet.

But I intend never to be guilty of making another call for my support, or of pleading my wants to any but my God who seeth in secret, and rewardeth openly, from this time forth and forever. I will plead with him, and those who chose may plead with the people. And we will see which will command the most means in a long run.

I know it will be said I have a good house in Nauvoo, and so I have, and a good family in it And I do not intend to sell one brick out of it, nor one shingle off the roof, nor even a plank from the floor, to spend in preaching the Gospel to this generation. I got none of it for preaching, and I'll spend none of it for preaching, till God commands me so to do. The reason is, I have already spent some half dozen houses for that purpose. And this will entitle me to some six hundred houses, according to the Savior's promise of a hundred fold; and when I have maintained this, and obtained six hundred more, as good, or better, then if I get any more I will spend them for the gospel but probably not before.

Some people ask me where I got so much means to build. This is a strange question for those who believe the New Testament. Why—bless your soul—I asked God for it, and he gave it to me according to his promise, and I have absolute claim on him for a hundred others at least, and I must and will have them, even if it is for no other purpose but to give Elder Divine and other like spirits a chance to work out their envy.

I feel a little of God's principle in my soul just now. You know, he says, "If I were hungry I would not tell thee." Just so I feel. I hope therefore to possess at all times enough of this principle to live up to the same rule. But I wish the elders distinctly to understand that I do not condemn others for asking contributions—it is the right of an elder who is in want, to call for it either in the Church or in the world, and whenever they wish to do it, I will help them with all my heart. P. P. PRATT.

Notice.

Agreeable to previous notice there will be a conference held in Illion, German Flatts, Herkimer Co., New York, on the third Saturday and Sunday, of May, 1845. P. P. PRATT.

From the New York Tribune.

The Mormon Troubles.

Nauvoo, April 16, 1845.

The difficulties between the Mormons and anti Mormons, which have been so rife for a year past still continue. Mormonism, instead of exploding here, as it was supposed it would, upon the death of the Prophet, Joe Smith, has continued as flourishing as ever. Joe's place has been supplied by 'The Twelve Apostles,' who now rule the destinies of this band of ignorant, lawless, and unprincipled fanatics with the sway of despotism. The Temple is still progressing, and the outside will probably be completed this season. When completed it will be a beautiful edifice, far surpassing anything in the State It is one hundred and twenty-eight feet long, and eighty-eight feet wide, and is sixty feet from the basement to the eaves. They are now building a wall eight feet wide, and fourteen feet high all around it, enclosing six acres. What the object of this wall is, I am not aware, but the Anti Mormons see in it a great Mormon fortification. One thing is certain: the Mormons are fast increasing in power & strength, and they talk openly of defending themselves against every thing that does not suit their notions. Every house has arms in it, and there is scarcely a man in the city who does not carry arms on his person, They permit no process of law to be executed upon the inhabitants of the Holy City, unless it suits the sovereign majesty of the Saints. No man is permitted to express any opinion here derogatory to the character and standing of the people. If he does so, he is immediately driven out of the city by a Mormon mob. There have been several instances of this kind lately.

The trial of the persons indicted for the murder of the Smiths last summer comes on at Carthage, in this county in four weeks from Monday next. It will be a time of tremendous excitement. Some 6 or 7 of the most respectable inhabitants of the county are indicted for the murder of the Smiths, and among the number are the Hon. Jacob C. Davis, State Senator; Thomas C. Sharpe, Esq. Editor of the Warsaw Signal; W. N. Grover, Esq. Counsellor at Law, and Col. Williams. All these gentlemen have strong friends, who are determined they shall have fair play. Several military companies from the anti Mormon portions will reconnoitre at the county seat in Court week. The Nauvoo Legion will probably be on hand also. If the appearance of the Mormon Legion would not put old Jack Falstuff's ragged regiment to the blush, I am mistaken.

One of Mr. Polk's nominees, a Jack Mormon, by the name of Backenstos, who resides at Carthage, is in trouble. The Mormons sent him to the Legislature last winter where he made himself busy in abusing the old citizens of the county, and when he returned from Springfield a week or two ago, the citizens of Carthage went en masse to his house and gave him notice to leave the town in a certain time. Before the time expired he received notice of his appointment by the President, to some lucrative office in the Lead Mines, and, by begging hard, the citizens, on account of his family, concluded to let him stay a week or two longer, to settle up his business.—They did not extend this act of grace to him, however, without pelting his house with rocks.

What will be the end of all these troubles no man can foretell, but I am apprehensive there will be a terrible collision one of these days.—The Mormons and Antis can never live in peace any more—the hatred existing between them is deep, deadly, and inveterate. One party must leave, and if the old citizens of the county are driven from their homes and their firesides by Mormon persecution, a feeling of indignation will be aroused among the people of Illinois, that will not be quelled, until the last vestige of Mormonism is driven from Illinois, as it was from Missouri. Yours, &c.

The Science of Anti-Mormon Suckerology---Its Learned Terms, and their Significations.

Preface.

The foregoing article, which appeared in the New York Tribune last week, as well as other articles which are some times seen in the Warsaw Signal, Quincy Whig, and Alton Telegraph, and some other papers contain terms peculiar to anti Mormon Suckerism.

Or rather, some of the terms in use in these articles have a meaning peculiar to those singular people, and therefore not rightly understood abroad without an Anti Mormon Sucker Dictionary.

The following list of terms and their significations, will aid the general reader, in some measure and give him the key to the better understanding of the Anti Mormon Sucker communications, which have, or may hereafter appear in the Tribune, and other like papers.

The significations here given, however, may not be perfect, as we only form our judgment of their meaning from our knowledge of the circumstances to which they refer, or from a careful examination of the sense of the sentences, with which they stand connected.

Mormon.—A believer in revealed religion; a patriot, who stands firmly for the laws of his country, and for equal rights and protection.

Jack Mormon.—One who may not be a member of a church, but makes common cause with the Mormons and all other good citizens, for the maintainance of right, and a just and equitable administration of the laws.

Anti-Mormon.—A mobber. A man opposed to the laws of his country; an instigator and justifier of murder, and of driving men, women, and children from their homes and plundering them of their property.

The Whites.—Artificial black men. Murderers who paint themselves black in order that they may not be known when they commit a crime.—This term is also sometimes applied to men who neither paint nor murder in person, but who justify and approve of those who do.

Old Citizens.—Early settlers of the county of Hancock, who disapprove of law and order, and who have combined in a mob to murder, drive, and plunder the Mormons, or to justify and defend those who do murder. The term old citizens also applies to all of the mob party, no matter whether they are citizens at all or whether they have been in the county three days or one.

New Comers, (or Intruders.)—The oldest citizens of the county, who first settled it, and who were the farmers and office holders before the Mormons settled there, but who have since either joined them in religious fellowship, or united with them in endeavoring to preserve the peace, and put down mobs. To such characters, even if they were the pioneers of the country, the Anti Mormon Suckerology never allows the term old citizens to be applied.

Gentlemen of High Respectability.—Those who have been indicted by an impartial Grand Jury of their country, for the most cruel, cold blooded and cowardly murder known upon the annals of history, and those who justify and defend them.

Mormon Fortifications.—A garden fence; a common city enclosure of public grounds.

Mormon Fanatics.—Those who believe the Scriptures, and endeavor to practice the worship of God according to the rules therein contained.

Mormon Despotism.—Church government after the Scriptural pattern, as exemplified in the fourth chapter of Ephesians, and throughout the New Testament.

Mormon Tyrant.—A civil magistrate, or other officer, elected by the people, but who happens to belong to the church.

Mormon Tyranny.—Any attempt on the part of civil officers to bring mobbers to justice, according to law and their oath of office.

Mormon Treason.—To emigrate to the west; to settle in one place or neighborhood; to build a city or temple; to fence a field; to buy a powder horn; to possess, purchase or make arms; to do military duty according to law, or even to refuse to do it; to defend ones house, property, wife, children, or even his own life, when attacked by mobs! or even to be united in politics.

Mormon Notions.—Of these there seems in the science of Anti Mormon Suckerology, to be a great variety, too numerous to mention in a dictionary. We will only give a few of the most

queer and singular ones. First, this singular people seem to have a notion to purchase land and settle in the west, and many of them have actually done so. Second. They have a notion to build houses, and to cultivate their land, and get a living. Third. They have a notion to build cities, public halls and houses of worship, and to organize schools and meetings, for the edification and instruction of themselves and children.

Fourth. They have a notion that they are American citizens and have a right to vote, and to share in public offices.

Fifth. They have some how or other got it into their heads lately—according to a correspondent of the Tribune, that lands once purchased, and houses, cites and temples built by them, rightly belong to them, and that themselves, their wives and children have a right to occupy them.

Sixth. They have a notion not to relinquish these supposed rights, at the suggestion of their peaceable and well disposed neighbors, who boldly tell them they shall do it, or be killed. How strange it is that poor deluded ignorant Mormons are not willing to make so reasonable and just a sacrifice, for the sake of peace with the 'Good peaceable, quiet, inoffensive, old citizens' of the county, who only ask them to either hold still, and let them kill them by just touching a little fire to powder, in an easy, quiet, peaceable and pious manner, and gently blowing their brains out, as they have already done to their leaders.—Or else to let them touch them softly, and gently set them on yon shore, the other side of the Mississippi, while they possess their lands and property.

Now as the Mormons have suffered all this quietly heretofore, some three or four times in succession, and as it was done by the good' people and rulers of Missouri, in a most quiet, peaceable and Christian manner, and with prayer and thanksgiving on the part of those who performed it; and as the government and people of the United States highly approve of it, and consider it in accordance with their political institutions, and the right and power of a "Sovereign State.' The Mormons ought not to think it a hardship to be killed or driven from their homes by such good peaceful Christian neighbors. And nothing but a wicked, wild spirit of delusion, and fanaticism would ever have caused them to have the vague notion of noncompliance.

But there is one notion more which we must notice, as the most absurd and unchristian of them all, and that is self defence. The Mormons have quite a notion to defend themselves, their houses and property, if it is necessary, and have even gone so far already a to provide themselves with arms. This certainly is very strange and unchristian, as they could have no reasonable grounds for suspicion, as they have never been driven from their homes more than half a dozen times since they were a people; and there was no movements for that purpose now, except the murder of their leaders, and the respectable gentlemen murderers running at large for months after their indictment, and constant boasting on the part of their good, quiet neighbors that they will drive them and destroy their city. Now with no grounds of suspicion, but those above mentioned: the Mormons have armed, and intend to defend themselves! This certainly looks suspicious, and should they ever do so, and the good quiet citizens who commence the war, get put to flight, and driven back, we are informed by the Tribune that it will arouse the rest of the good people of Illinois to such a pitch that they will never rest satisfied "TILL THE LAST MORMON IS DRIVEN FROM THE STATE," and thus the last vestige of law and right destroyed, and a whole State converted into a gang of murderers, robbers and pirates, as has already been done in Missouri.

I will only add one more definition of terms as used in the said science, and even that seems al most superfluous; as the most dull scholar would naturally gather it from the sense in which it is used.

Goodness—Peace—Quiet.—Every thing bad—lawless, unruly—every principle opposed to the execution of the laws—every thing calculated to destroy the last vestige of the institutions of our commom country, and to oppress the weak, and trample upon the rights of the minority, if they render themselves unpopular by daring to think or act according to their convictions.

P. P. PRATT.

Remarkable Prophecy by Jesus Christ.

And its no less remarkable fulfilment.

The following is an extract from the words of the risen Jesus, which he addressed to the Nephites, as he stood among them eighteen centuries ago, near the Isthmus of Darien. It is taken from the Book of Nephi, chapter 7th and a part of the 8th.—See Book of Mormon, page 771, sterotype edition.

And now it came to pass that when Jesus had ended these sayings, he cast his eyes around about on the multitude, and said unto them, behold, ye have heard these things which I have taught before I ascended to my Father: therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. And it came to pass that when Jesus had said these words, he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying, that old things had past away, and that all things had become new.—And he said unto them, marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel: therefore, the law in me is fulfilled, for I have come to fulfil the law: therefore it hath an end. Behold, I do not distroy the prophets, for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, that old things had passed away, I do not distroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people, is not all fulfilled; but the law which was given unto Moses, hath an end in me. Beheld, I am the law, and the light; look upon me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.

And it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; ye are a light unto this people, who are a remnant of the house of Joseph. And behold this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethern at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did my Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word: therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both herd my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any part of that land around about, whither I have been to minister. For they of whom I speak, are they who have not as yet herd my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them. And I command you that you shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that those sayings which ye shall write, shall be kept, and shall be manifested unto the gentiles, that through the fullness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought to the knowledge of me, their redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them. But wo, saith the Father, unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people who are of the house of Israel, have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also of the judgements of the Father upon my people, who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them. And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all people of the whole earth, and shall be filled with all manner of lying, and deceipts, and of mischiefs, and of all manner of hypocrisy, and murders, and priestcraft, and whoredoms, and secret abominations; and if they shall do all of those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent, and turn unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; and I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and harken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savour, which is thenceforth good for nothing, but to be cast out, and to be trodden under foot of my people, O house of Israel. Verily, verily, I say unto you, thus hath the Father commanded me, that I should give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which say, thy watchman shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.

Behold, now it came to pass that when Jesus had spoken these words, he looked around about again on the multitude, and he said unto them, behold, my time is at hand. I perceive that ye are week, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time; therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whether he hath taken them.

And it came to pass that when Jesus had thus spoken, he cast his eyes around about again on the multitude, and beheld they were in tears, and did look steadfastly upon him, as if they would ask him to tarry a little longer with them. And he said unto them, behold, my bowels are filled with compassion towards you, have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner, bring them hither, and I will heal them, for I have compassion upon you; my bowels are filled with mercy; for I perceive that ye desire that I should shew unto you what I have done unto your brethren at Jerusalem. for I see that your faith is sufficient, that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth, with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner; and he did heal them every one, as they were brought forth unto him; and they did all, both they who had been healed, and they who were whole, bow down at his feet, and did worship him; and as many as could come, for the multitude, did kiss his feet, insomuch that they did bathe his feet with their tears.

we call the particular attention of our readers to the foregoing at this time because of the exact and literal fulfilment of a great portion of it, since its publication in 1830.

The Gentiles in this country, "have sinned against the gospel of Jesus," and are now 'lifted up in the prides of their own hearts above all nations, and above all the people of the whole earth.' They are now 'filled with all manner of lying and of deceits, and of mischiefs, and all manner of hypocracy, and murders, and priestcrafts, and whoredoms, and secret abominations.'

And they have also 'rejected the fulness of the gospel' of Jesus Christ, in the most full and complete sense of the word, that any people could possibly do it. First, by rejecting the Book of Mormon which contains it. Secondly, by rejecting its ministers; and thirdly, by killing its prophets and founders, and persecuting, driving, robbing, plundering, and imprisoning, and even murdering those who embraced it.

All this has been done, not in a corner, but openly, publicly done, and the whole sanctioned, and approved of by the nation, that is, by its rulers, public men, editors, priests, and a large majority of the people.

All this is spoken of in our text—all this was published by Joseph Smith, by the command of God in 1830—all this has been fulfilled to the letter, up to the present year. And what next? 'Behold, saith the Father, I will bring the fulness of my gospel from among them, and then will I remember my covenant, which I have made unto my people, O house of Israel, and I will bring my gospel unto them, and I will show unto thee, O house of Israel, that the Gentiles shall not have power, over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.'

Ye Saints of the Most High,—It is to late in the age to query, doubt, quibble about the truth of the Book of Mormon, or to stop to prove it by the Bible. It has proved itself, by actual demonstrations, beyond all controversy, and it now stands on its own merits. A monument of truth, a standard for the people, giving light to the Gentiles, and salvation to Israel, and is in fact the best proof of the truth of the other scriptures that man can produce.

What then, remains to be done? I answer, in the language of the text, ye elders of Israel—ye Saints of the Most High, who have the commandments of God and the testimony of Jesus. You are now called upon in the most imperitive manner to arise and come out from among the Gentiles, with the fulness of the gospel. Gather together to the Temple of the Lord, organize your quorums, receive instruction, and prepare your hearts, for the great sanctification, and endowment, which shall qualify you and give you power, to go to Israel with the fulness of the gospel according to the words of the text.

This is the first duty now resting on the servants of God to fulfil. And dear friends, you may stay and preach to the Gentiles, till you are weary of it, but you cannot do it by the power of the Holy Ghost, nor will the signs follow among them as they have done heretofore in your ministry, for you have been commanded to come out from among them, and take away the fulness of the gospel, and leave them without it, till they repent, of their former lies, and murder, and neglect, and come and seek after it. Therefore, O ye elders, run after them no more, but let them, if they will be saved run after you, and spend their money, time, and strength, in seeking blessings and knowledge in the house of God, and at the hand of his servants. Yea, let them repent of the innocent blood which stains their skirts, and come out like men, and if need be sholder their muskets, and stand by their fellow citizens, to maintain the cause and rights of their country.—Then will they be worthy of the fulness of the gospel. But until then, they shall never have the blessings of it-No—Never—Never—Never.

Even this part of the prediction in our text is so far fulfilled, that we have now 25 full quorums of seventy elders each, gathered out from the Gentiles, and assembled to build the city and temple, and protect it, and to receive their endowment, not including several hundred apostles, high priests, elders, bishops, priests, and teachers, who are also there for the same purpose, which would swell the number to some three or four thousand.

Ye elders and saints abroad, I wish you were there also, and God knows I would soon follow; for be it known that I do not tarry in the east one day out of respect to the Gentiles, or their salvation or instruction; nor would I do it. I owe them no further duties, till they repent, and pay me and my brethren what they owe us for our servises, and for our losses, and their criminal neglect both to us as ministers of salvation, and to the laws of their country, in regard to our persecutions and losses.

I am clear of their blood. If they want any thing of us let them come to us, and first minister to our necessities, and the necessities of this afflicted people, who have fallen among thieves and been left by the way side half dead, and then we will minister to them in turn. Thus did the jailor to the old apostles, first washing their sore backs and soothing their stripes, and feeding them, and then receiving baptism at their hands.

Brethren, let's away—to swell the number of those who shall receive power from on high and carry the gospel to Israel. While the Gentiles become drunken with their own blood as with sweet wine, shed by their own hands; and while they fall into the pit (of mobocracy) which they have dug for us.

P. P. P.

N B. Our next number will not be published till the middle of the following week.

Signs of the Times.

Rumors of War—Hailstorms—Drouth—Tempests, floods, and civil broils.

Late from England.

By the arrival of the steamer Hibernia, we have news from England up to the latest date.

The British Parliament is conciliating Ireland by every possible means. The Queen and Prince Albert were about to pay a visit to the Emerald Isle. Several regiments of troops were to be withdrawn from Ireland, and sent to America.—Several emigrant ships are said to be prevented from sailing to this country by the authorities there.

The British ministry are still loudly threatening war—France is arming, and fortifying.

Switzerland is in the midst of a civil war, about the christian religion.

The entire Germanic Confederation, a part of Austria and of Poland, have been literally under water since the 30th of March. The Rhine, the Maine, the Neckar, the Danube, the Elbe, and the Vistula, have in succesion overflowed their banks, not in a day but in an hour, Frankfort, Mentz, Cologne, Dresden, Prague, and a number of other towns, and several thousand villages, were covered with water. The magnificent bridge of Dresden has been carried away, and many edifices have been destroyed.

The Georgia Watchman states that the injury done by the last hail storm in that county has scarcely yet been ascertained. In some portions of the county, it fell in lumps to the size of large goose eggs; breaking out glass, beating the corn, cotton, etc, literally into the earth stripping the trees of their fruit and leaves, and in some places the ravines, at the base of steep hills, were covered to the depth of four feet. In a word, DeKalb has not witnessed in a long time so large and destructive a hail storm.

A great tornado passed over Chicago on Thursday afternoon, the force of the storm, however, being nearly spent before it arrived there; notwithstanding, several buildings were unroofed, chimneys blown down, &c. In the country a short distance from Chicago, the storm's ravages were fearfully destructive. More than thirty buildings were destroyed from St. Charles to the city—the fences all prostrated; and what is still more deplorable, several lives are reported to have been lost, and many limbs fractured. Timbers of log-houses were carried 40 feet by the force of the tornado.—Buffalo Courier.

The Paris (Missouri) Mercury of the 19th ult. says:—Never have we seen here so gloomy a prospect for an abundant crop. There has not been rain enough, to lay the dust for months. Seed which has been put in the ground cannot vegetate, unless it should rain; wheat is dry to its roots. We hear complaints relative to tobacco plants to pitch a crop, and fears are entertained on this subject. We would advise farmers to sow tobacco seed again, although late in the season. If tobacco seed be soaked in new milk for a few days, and then sown, they will come up in a short time, and grow with astonishing rapidity.

A hail storm occurred at Constantine, Michigan, April 25, which did much damage. All glass windows exposed to its fury were broken.—It killed a great number of sheep and lambs.—The hail was in many instances, as large as a man's fist. The falling lumps, in some instances fell through the roofs of houses. All fruit and garden vegetables are entirely cut down and destroyed. The like was never before known in that region.

A severe hail storm occurred in Hartford Co, Md. on Monday last, prostrating trees, throwing down fences, and beating the wheat and other grain into the ground. Some of the hail stones were as large as a hen's egg, and generally the size of a hickory nut. Over 300 panes of glass were broken in the windows of the houses at Bel Air.

From the Times and Seasons.

Elder Kimball's Journal.

[Continued.]

On the morning of the 24th we started for Liberty, Clay county, where our brethren were residing, who had been driven from Jackson county, takeing our course round the head of Fishing River, in concequence of high water.—When we got within five or six miles of Liberty, General Atchison, and several other gentleman, met us, desireing that we would not go to Liberty, as the feelings of the people of that place was much enraged against us. Changing our course and bearing to the left, we pursued our way across a prairie; then passing through a wood until we come to brother Sidney Gilberts, where we camped on the bottom of Rush Creek, in a field belonging to brother Burket on the 25th.

This night the cholera came upon us, as we had been warned by the servant of God. About 12 o'clock at night we began to hear the cries of those who were seized with the cholera, and they fell before the destroyer. Even those on guard fell with their guns in their hands to the ground, and we had to exert ourselves considerably to attend to the sick, for they fell on every hand.—Thus it continued till morning when the camp was separateb into several small bands and were dispersed among the brethren.

I was left in the camp in company with three or four of my brethren in care of those who were sick. We staid with, and prayed for them, hopeing they would recover, but all hope was lost, for about 6 o'clock P. M., John S. Carter expried, he being the first that died in the camp.

When the cholera first broke out in the camp, brother John S. Carter was the first who went forward to rebuke it, but himself was immediately seized by it, and as before stated, was the first who was slain. In about 30 minutes after his death, Seth Hitchcock fellowed him; and it appeared as though we must sink under the distroyer with them.

We were not able to obtain boards to make them coffins, but were under the necessity of rolling them up in their blankets, and burying them in that manner. So we placed them on a sled, which was drawn by a horse about half a mile, where we burried them in a little bluff by the side of a small stream that emptied into Rush Creek. This was accomplished by dark, and returned back.

Our hopes were that no more would die, but while we were uniting in a covenant to pray once more with uplifted hands to God, we looked at our beloved brother, Elder Wilcox, and he was gasping his last. At this scene my feelings were beyond expression. Those only who witnesssed it, can realize any thing of the nature of our sufferings, and I felt to weep and pray to the Lord, that he would spare my life that I might behold my dear family again. I felt to covenant with my brethren, and I felt in my heart never to commit another sin while I lived. We felt to sit and weep over our brethren, and so great was our sorrows that we could have washed them with our tears, to realized that they traveled 1000 miles through so much fatiegue to lay down their lives for our brethren; and who hath greater love than he who is willing to lay down his life for his brethren. This increased our love to them About 12 o'clock at night we placed him on a small sled, which we drew to the place of interment, with one hand hold of the rope, and in the other we bore our firelocks for our defence. While one or two were digging the grave, the rest stood with their arms to defend them.

This was our situation, the enemies arround us, and the distroyer in our midst. Soon after our return back, another brother was taken away from our little band; thus it continued until five out of ten were taken away.

It was truely affecting to see the love manifested among the brethren for each other, during this affliction; even brother Joseph, seeing the suffering of his brethren, stepped forward to rebuke the destroyer, but was immediately seized with the disease himself; and I assisted him a short distance from the place when it was with difficulty he could walk. All that kept our enemies from us was the fear of the destroyer which the Lord so sent among us.

After burying these five brethren, or about this time, I was seized by the hand of the destroyer, as I had gone in the woods to pray. I was instantly struck blind, and saw no way whereby I could free myself from the disease, only to exert myself by jumping and thrashing myself about, until my sight returned to me, and my blood began to circulate in my veins. I started and ran some distance, and by this means, through the help of God, I was enabled to extricate myself from the grasp of death. This circumstance transpired in a piece of woods just behind brother Sidney Gilbert's house.

On the 26th, Algernon Sidney Gilbert, keeper of the Lord's Store House, signed a letter to the Governor, in connection with others, which was his last public act, for he had been called to preach, and he said he would rather die than go forth and preach the Gospel to the Gentiles. The Lord took him at his word; he was attacked with the cholera and died about the 29th.

Two other brethren died at brother Gilbert's house about this same time. One of these was a cousin to brother Joseph Smith, the Prophet. The names of those brethren who were with me to assist in taking care of the sick, are as follows: Joseph B. Noble, John D. Parker and Luke Johnson, also brother Ingleson, who died soon after we left.

While we were here, the brethren being in want of some refreshments, brother Luke Johnson went to brother Burkett to get a fowl, asking him for one to make a broth; but brother Burkett denied him of it, saying: in a few days we expect to return back into Jackson county, from whence we were driven, and he should want them when he got there. When brother Johnson brought this report, judge how we felt, after having left the society of our beloved families, taking our lives in our hands, and travelling about one thousand miles through scenes of suffering and sorrow, for the benefit of our brethren, and after all to be denied of a small fowl to make a little soup. Such things as these never fail to bring their reward, and it would be well for the saints never to turn away a brother, who is penniless and in want, or a stranger, lest they may one day or other want a friend themselves.

I went to Liberty, to the house of brother Peter Whitmer, which place I reached with difficulty, being much afflicted myself with the disease that was among us. I stayed there until I started for home. I received great kindness from them and also from sister Vienna Jaques, who administered to my wants and also to my brethren—may the Lord reward them for their kindness.

While I was here a council was called at brother Lyman Wights, which I attended with the rest of the brethren. The church was organized—a presidency and high council chosen and organized, and many were chosen from them to go to Kirtland to be endowed.

From that time the destroyer ceased, having afflicted us about four days. Sixty eight were taken with the disease, of which number fourteen died, the remainder recovered, as we found out an effectual remedy for this disease, which was by dipping the person afflicted into cold water, or pouring it on him, which had the desired effect of stopping the purging, vomiting, and cramping. Some of the brethren, when they were seized with the disease and began to cramp and purge, the fever raging upon them, desired to be put into cold water, and some stripped and plunged themselves into the stream and obtained immediate relief.—This led us to try the experiment on others, and in every case it proved highly beneficial and effectual, where it was taken in season.

On the 23d of June, Brother Joseph received a revelation, as before stated, saying that the Lord had accepted our offering, even as he accepted that of Abraham, therefore he had a great blessing laid up in store for us, and an endowment for all, and those who had families might return home, and those who had no families should tarry until the Lord said they should go.

I received an honorable discharge, in writing, from the hand of our General, Lyman Wight, to the effect that I had discharged my duty in my office and that I was at liberty to return home. Before we separated, the money which had been put into the hands of our pay-master, and had not been used, was equally divided amongst the company, making one dollar and sixteen cents each. Some of these brethren had no money when we started from Kirtland, but they received an equal share with the rest.

To be continued.

From the Liberty Bell

To the Martyrs of Freedom.

BY ELIZA LEE FOLLEN.

Still trust, all ye who are oppressed!
Though hope no ray of light may shed,
Garlands of sacrafice aye rest
On dying Virtue's martyred head:
Though Glory's tinsel crown may be
Awhile the lucky villain's prize,
Yet, springing from your graves, we see
The amaranth wreath that never dies.

Ye who in evil times were born!
Ye who have dared to strive with power!
Ye shall be heralds of the dawn,
But ye must know the darkest hour,
Ye who your lives have nobly spent,
From sin and woe your race to save,
The ruin you could not prevent
Shall shed the glory round your grave.

Then do we feel Fate's iron might,
When the blasphemous plot succeeds:
When on pure honor, simple right,
The brood of human vipers feeds;
O, still serenely trust—o'en then,
Though reptiles hiss, foul vapors rise;
The light that rises from the fen
Deceitful shines, and quickly dies.

In the cloud tent of distent skies,
Truth camly waits, with balance true,
Casts of traditionary lies,
And gives to justice homage due.
Reason proclaims eternal laws;
Mad mobs and tyrants, in their hour—
Ay, for whole ages hurt her cause,
But never can distroy her power.

When for the rights of man you fight,
And all seems lost, and friends have fled,
Remember, in misfortune's night,
New glories rest on Virtues head:
Duty remains, though joy is gone;
On final good then fix thine eyes;
Disdain all feer, and tfiough alone,
Stand ready for the sacrifice.

Though every bark of promise sink.
And hope's last broken fragments fall,
And you that mystic cup muse drink,
Which cures all pain, which comes to all;
Yet Justice, banished, hated, slain,
Is with you in the holy strife—
Says to your soul, "We meet again,"
And promises eternal life.

Freed from its dust, from that great hour
Your spirit, on the noble band,
Acts with a new, immortal power,
Inspires each heart, and nerves each hand.
For Time and Truth, then, calmly wail,
Ye who for human rights contend:
Oppression has a trancient date,
Eternal justice has no end.

Nauvoo.

We copy the four following letters of Americus from the Neighbor, for an illustration of the signs of the times.

MR. EDITOR,

What propriety is there in our answering to writs that are sent in here to trouble us with vexatious law suits, when our enemies have killed our principal men, and have used writs for the purpose of getting them into their hands, under the assurance of protection. The fact that writs were only used to get Joseph and Hyrum Smith into their hands to kill them, must be plain and evident from the fact that their murderers yet run at large, and the government is slow to adopt any measure to retrieve its forfeited honour.—These men have been murdered in cold blood while in the custody of the law within the walls of a prison, and as our enemies have become no better men than they then were, we are forced to the conclusion that they wish to serve us as they have served our brethren.

Should the government step forward and hang about a score of the murderers of the Smiths, and thus manifest a disposition to preserve good order and the rights of the Saints, we might the more readily conclude that writs did not mean treacnery, murder and assassination, as they have heretofore meant.

The fact is from the history of past transactions, we have no confidence in the integrity or good faith of officers of the law, and until they will avenge the blood of those who have been murdered under their administration and sacred promise of protection we do not think it becomes them to trouble us further, or to aid or assist any that would trouble us.

We will tell the murderous deeds of Carthage—to our children's children—to the world at large—to the Saints of God both in heaven and on earth; and in the high court above, we will be witnesses of the foul deed and tell it there: and we entertain no fears of being told by the great Executive of heaven, "Gentlemen, your cause is just, but we have no power."

AMERICUS.

We would say to Americus, that as a law abiding people we do not mean to resist any law, but until every drop of blood, shed at Carthage under the plighted faith of the State, is atoned for; and every person engaged in that murderous plot, has been hung till he is dead; and every man that has threatened any of the citizens of Hancock County with expulsion or extermination, is put under bonds with good security to keep the peace,—no Mormon ought to allow a writ of any kind to be served upon him. If any man is dissatisfied with this advice. let him wait till mob murderers are dealt with according to Law, and executed. No writ comes to Nauvoo without the smell of murder about it. We are not fools; we had much rather die at home than be martyred abroad. Our lives are our property, and we are bound to defend them; and we will in the name of Israel's God!

MR. EDITOR,

Mr. Sharp of the 'Warsaw Signal' has been inspired with new fears about the Mormons of late. Those poor deluded fanatics are building a fortification around their Temple. A monstrous wall. Poor man! Am you not skeared? Why good Lord! didn't you know that the Mormons have engaged all the lead that will be manufactured in the mining country for five years to come, and have chartered several powder mills in various parts of the country, all of which are in successful operarion, manufacturing powder for the invasion of Warsaw and the Carthagenian empire? And did you not know also, that they have engaged a cannon to be cast in St. Louis, so large that it will require all the powder and lead that can be manufactured for five years to come to charge it once; and that this cannon is to be headed up in a hogshead of sugar and sent up to the 'Holy City?'

If all the citizens of our country were of the stamp of the above notorious character, we should no doubt think proper to protect our Temple from their sacrilegious grasp, by a strong fortress; but no wonder that the imagination of a man who stands indicted for the crime of murder, should transform the stone foundation of a fence to receive an iron railing upon the top, into a fort or garrison. In fact had I taken the part in the Carthage murder that Sharp did, I presume my guilty heart would never let me think of any thing, dream of any thing, or write of any thing but forts, soldiers, concealed weapons, cannons, small arms, blood, ghosts, murder, treason and extermination. All these things, no doubt, are seen by Mr. Sharp in his night visions, and they contribute probably much to his happiness.

But to be candid; there is a certain attraction in a putrid carcase, that only operates upon dogs and filthy birds to draw them around it. So Mr. Sharp seems to possess a certain power of attraction that draws into his atmosphere persons who can manufacture lies, and slander to order, and after he has eaten them he sends them out again, and the Quincy Whig swallows them forthwith without indigestion. Rather a cold check for the poor Whig.

AMERICUS.

MR. EDITOR,

Carthage and Warsaw talk of the Mormons resisting the law, but we have never set the example of resistance that the Carthagenians have. They took a man from the officer several times by force of arms, who was guilty of crime, and at length got their cannon, and charged it with nails, as it was said, to protect the criminal. They fired several guns at the officer and at those who were with him. The Mormons have never done that.

Are the Carthagenians honorable and good men? If they are, shall we follow their example? Shall we go and steal the State cannon and clandestinely remove it, to terrify and raise, if possible, an excitement?

Whose designs look the most treasonable, those, who are constantly threatening murder, house burning, expulsion and extermination; or those who adopt some measures for protection, that are only designed to extend far enough to embrace those who are threatened, and stand in danger?

Many thefts are charged upon the Mormons; well, perhaps some may be guilty. If they are, none would more heartily rejoice than I to have them brought to justice, and punished according to their crime. But we do not even want a Mormon criminal hauled away to be lynched by a set of murderers and their abettors; but we are willing, and will do all in our power, to bring to just and proper punishment all who have sinned against the laws. But we are not willing to be made accountable for the loss of a certain gentleman's hogs, who went all about and reported that the Mormons had stolen his hogs. Then a "hurrah," was raised in the breeze at once! "Extermination! Murder! Expulsion! Hurrah, boys! turn out!" Upon a little further examination, and after a little time, he found his hogs snugly shut up and fattening in the pen of a brother Anti. We have reason to believe that many such stratagems are resorted to, "to raise the wind." Malice, jealousy and envy will find their own reward in due time.

AMERICUS.

Sartting Intelligence of the Indians on our Western Border.

We copy the following article from the New Orleans Picayune. The Camanche Indians, whose savage assaults are here discribed, are the most warlike tribe on the American Continent. It is generally believed that they number more than 50,000 warriors amongst them. They are perfectly savage, ferocious, and untameable in their nature. Incapable of civilization, they are, on this continent, like the Arab on the Continent of Africa only more fierce and untractable.—By the account below, it seems that some of the Cherokee half-breeds have got amongst this tribe; and possessing superior intelligence' acquired while in the United States; the Cherokees are instigating them to more general incursions upon all their civilized neighbors. It is well known that a dark spirit of revenge is cherished by many of the Cherokees, who unwillingly left their possessions in Georgia; and it need not surprise us if, under their lead, and with the knowledge and information they have imparted, the Camanches should extend their ravages even to the borders of the United States, and especially against the parties emigrating to Oregon.

With these facts before us, what is the plain duty of Congress? Certainly to call into service an effective western force of mounted men. Illinois and Missouri could send forth many of the kind of men that is required. Men who understand their duty;—who know how to fight the Indians, and who will fight him whether he be Camanche or any other red skin. It must be evident, that unless some such measures are adopted, this warlike tribe will soon commit unheard of atrocities of plunder, rapine and blood. There is danger also, that the other tribes who have only been recently removed westward, will join the Camanches. Nothing is more contagious with the Indians than successful incursions.

Inroads of the Camanches---Capture of two Mexican girls.

An intelligent gentleman who left Chihuahua some six weeks or two months since, gives us interesting and startling intelligence in relation to the inroads recently made by the Camanches into the States of Chihuahua and Durango, and of the ravages they have committed during these predatory incursions. Thousands and thousands of horses and cattle have been driven off, women and children have been led into captivity, and ranchos and haciendas innumerable have been made desolate; nor is there force enough to make headway against and rid the country successfully of the invaders. When repulsed in one place they appear in another, and commence anew their depredations and atrocities.

It is suspected, and with good show of reason, that a number of the half-breed Cherokee renegades are among the Camanches, instigating them to those deeds, and perhaps leading them on to their commissiom. On one ocsasion, a party numbering over one hunbred attacked five wagons on their way from Chihuahua to some other point, bent upon capturing and plundering their contents. A number of Americans who were along with the wagons; and determined to resist to the last, they disposed of themselves in the most advantageous position and commenced a fire upon their assailants in good earnest. It was while they were choosing their position that a voice from the Indians was heard shouting in excellent English, 'that's right—bundle together d—n ye.' The wagoners finally made out to beat off their assailants, and they were positive that Cherokees were among the Indians. Many of the Mexicans assert that the Camaches, from the daring and systematic mode of their attacks, are led by Americans; but this is flatly denied by all the natives of the United States, who know that the Cherokees or some of our western Indians are leaged with their more savage brethren of the prairies.

To show the daring of the Indians, and the extent to which they go in their maraudings, a party of some two humdred and fifty recently dashed boldly into Cuencame, a town of several thousand inhabitants near the southern line of the State of Durango, and carried of a large number of valuable horses, besides many prisonors, the panic-striken inhabitants hardly making a show of resistance. Among the prisoners were two young, pretty, and well informed girls, the daughters of a wealthy Spanish merchant of the place. The girls were at a small country seat of their father's near the edge of the town; were among the first taken, and were carried off by their captors to the north. Their half frantic parents offered a heavy amount for their ransom or re-capture, but all his efforts had been ineffectual up to the last accounts.

We recollect these girls well, having spent the better part of two days in their father's house, while on the march from Santa Fe to Mexico.—The hospitallity of the parent, and the graceful deportment of the kind harted daughters, have not yet been forgotten, and it is melencholy to reflect that such a cruel fate has befallen them.

Such are the scenes, which for the last year, have been almost daily enacted in some of the northern departments of Mexico, and yet these people talk valorously of envading and overwhelming Texas. It would seem as though a population kept within its own gates by savages, would set to work to strengthen and fortify itself at home, rather than indulge in idle gasconda about invading neighboring territories.

From the New York Herald.

Probable War with Mexico.

We give in another column the latest intelligence from Mexico. It is of the most interesting character. It will be perceived that the Mexican government have adopted the course which we predicted they would take in regard to their relations with this country. The Maxican Minister has very haughtily declined any correspondence with Mr. Shannon, and although a declaration of war has not as yet been formally made, yet the Mexican government has assumed a distinctly warlike attitude, and it is not at all unlikely that the next intelligence may inform us of the commencement of open hostillities. The letter of Senor Cuevas states with sufficient explicitness the purpose of his government—an appeal to arms, if the United States persist in their present policy with regard to Texas.

What is the meaning of all this? How comes it that Mexico, who has been utterly unable for several years past to reduce Texas to obedience, should now soca valierly cast out her threats, or dream of making war against the United States—a power capable of swallowing her up? The reason of this singular anomaly in the conduct of Mexico is to be found in the fact that she has been stimulated and incited by English and French agents. The recent scampering of Mr. Elliott, the British Charge, and Mr. Saligny, the agent of the French government, and the proposed convention of foreign diplomatists in Washington, with a variety of recent diplomatic movements, including the position assumed by the British Ministry in both Houses of parliament, indicate that some grand and general scheme of operation has been concocted, in which Mexico is to play an important part, aided by the anti-annexation move in Texas, in opposition to the United States.

The whole aspect of the political world just now, does, indeed, appear to indicate that a general concerted movement is gradually forming on the part of the monarchial powers of Europe against this Republic, and with which accidental circumstances have combined the South American Republics. The object is to intimidate this country in its progress to civilization, refinement and power.

What is to be done in such a cricis? Shall our government stand Idle looking on, talking and blustering? Is it not time for the President to call an extra session of Congress at once, for the purpose of putting the country in an attitude of defence, so that she may be fully prepared to resist and overwhelm all who would invade her rights, trample on her national dignity, impede her progress, and place limits to the natural growth of her empire and power?

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly, This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the severa parts of the world by that means

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

☞ For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of '*Saints.*' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.
Presiding Elder of the Church of Jesus Christ of Latter day Saints in the Eastern States.
WM. H. MILES,
Presiding Elder of the New York Branch of the same
New York, April 6th, A. D. 1845.

Take Notice.

Owing to the many impositions that have been practised upon emigrants journeying westward, and feeling it our duty to look well to the interests of the household of faith, we have made arrangements with a line running between this city and Pittsburg, to carry our brethren west at a reduced price. And they will do well to call at the Prophet office, as they pass through the city, and receive a card that will prevent them falling into the many snares laid to rob them of their money.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway. Also a lecure every Thursday evening.
Elder WM. H. MILES, Presiding.

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.
E. T. BENSON, Presiding Elder.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, over Marshall Institute.
Elder J. M. GRANT, Prest.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

☞ The Church of Jesus Christ of Latter-day Saints in Lowell, hold meetings every Sabbath, at the usual hours, at the Classic Hall, No. 20 Merrimack street.
G. LLOYD, Prest.

☞ The Church of Jesus Christ of Latter-day Saints in New Haven, hold their meetings regularly every Sabbath, under the Old Masonic Hall, Orange street.

FOR SALE AT THIS OFFICE.

A FARM of 53 acres, on Long Island, 25 miles from New York. Enquire at this office.

A FARM of 22 acres, on Long Island. Enquire at this office.

A FARM of 70 acres, in Otsego county, N.Y. Enquire at this office.

A FARM of 60 acres, on Long Island, 52 miles from New York. Enquire at this office.

A FARM of 45 acres, with a good House and Orchard, in Westbrook, Connnecticut. Enquire at this office.

A BARGAIN.

FOR SALE or trade for eastern property; a one story brick house, in Nauvoo 18 by 20, half an acre of land situated on Main street, between the Temple and the Mississippi River, enquire at this Office.

A BARGAIN.

FOR SALE.—160 acres of land, on the Laharp Road half a mile from the Corporation line, of the city of Nauvoo, Hancook county, Illinois, about 100 acres prairie, accommodated with a creek running through it, for the watering of stock. It can be had very low, because of the embarrassed circumstances of the owner. Price $10 per acre. Any one wishing to purchase, will apply to S. Brannan, No. 7 Spruce street N. Y.

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 12 till 2 o'clock, to receive and record all Tithings for the Temple which will be promptly and safely forwarded to Nauvoo ahdid over to the trustees, and duly recorded there to tee cr,,dit of the proper persons.
P. P. PRATT.

A TREATISE ON THE FULNESS OF THE EVER LASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. B Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an accountT their Doctrine and Discipline; with the reasons of the Au hor for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—
P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthooh
Millennium Poems.
Index to the Book of Mormon, 2nd. Edition
Address to the People of the United States.
Gospel Light, No. 2.
Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois;* Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina* In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the State of MISSOURI: with the peculiar views of Joseph Smith in relation to Political and Religious matters generally: to which is added *a concise account of the present state and prospects of the* CITY OF NAUVOO.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.
BY P. P PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O. Pratt, Minister of the Gospel. Eor Sale at this Office, besides many other valuable works.

TO THE TRAVELLING PUBLIC.

THE SUBSCRIBERS having completed their arrangements, are now prepared to bring out passengers from Great Britian and Ireland, by the following first class packet ships, one of which will leave Liverpool on the 1st, 6th, 11th, 16th, 21st and 26th of each month.

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Hottinguer,	Columbus,	United States,
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THE PROPHET.

DEVOTED TO THE DISSEMINATION OF TRUTH; MORAL, RELIGIOUS, POLITICAL, AND SCIENTIFIC.

S. BRANNAN, PUB. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets—Amos, 3; 7. P. P. PRATT, ED.

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IS PUBLISHED EVERY SATURDAY BY
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AT NO. 7 SPRUCE STREET N. Y.
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386 WASHINGTON STREET, BOSTON.
AT TWO DOLLARS PER ANNUM,

☞ All Letters must be addressed, (post paid,) to S. Brannan, No. 7 Spruce Street, New York.

From the Millennial Star.

Revelation to J. Smith.

The following is an extract from a Revelation given to Joseph Smith, Jan. 19th, 1841, in relation to the building of the temple, &c.

Verily thus saith the Lord, unto you my servant Joseph Smith, I am well pleased with your offerings and acknowledgments which you have made; for unto this end have I raised you up, that I may show forth my wisdom through the week things of the earth. Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclimation of my gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the Kings of the world, to the four corners thereof—To the honorable president elect, and the high minded Governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost which shall be in you at the time of the writing of the same: for it shall be given you by the Holy Ghost to know my will concerning those Kings and authorities, even what shall befall them in a time to come. For, behold; I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favour her.

Call yea, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressors among hypocrits, where there is gnashing of teeth, if they reject my servant and my testimony which I have revealed unto them. And, again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people? and refuge of those who shall be left of them? Awake! O Kings of the earth! Come ye, O! come ye with your gold and your silver, to the help of my people—to the house of the daughter of Zion.

And again, verily, verily I say unto you, let all my saints from afar; and send ye swift messengers, yea chosen messengers, and say unto them, come ye with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron, and with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth, that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fulness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable unto me, only in the days of your poverty, wherein ye are not able to buid a house unto me. But I command you, all ye saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me, and if you do not these things, at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—For, verily, I say unto you, that after you have had sufficient time to build a house unto me, wherein the ordinance of baptism for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for the baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses, that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and your oracles in your most holy places, wherein you receive conversations, and your statues, and judgments, for the begining of the revelations and foundation of Zion, and for the glory, honor, and adornment of all her municiples, are ordained by the ordinances of my holy house, which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I desire to reveal unto my church, things which have been kept hid from before the foundation of the world—things that pertain to the dispensation of the fulness of times; and I will show unto my servant Joseph, all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labour with all your might, I will consecrate that spot, that it shall be made holy; and if my people will harken to my voice, and unto the voice of my servants whom I have appointed, to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not harken unto my voice nor unto the voice of those men whom I have appointed, they shall not be blest, because they pollute my holy grounds, and my holy ordinences, and charters, and my holy words, which I give unto them.

And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promise which you expect at my hand, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads by your follies, and by all your abominations, which you practise before me saith the Lord.

Verily, verily I say unto you, that when I give a commandment unto any of the sons of men to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behoveth me to require that work no more at the hands of these sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hinder my work unto the third and forth generation, so long as they repent not, and hate me saith the Lord God. Therefore, for this cause have I accepted the offerings of those men whom I commanded to build up a city, and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath, indignation, wailing, anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord your God. And this I make an ensample unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who are pure in heart, and have been slain in the land of Missouri, saith the Lord.

And again, verily I say unto you, I command you again to build ahouse unto my name, even in this place, that yemay prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality and eternal life.

From the Times and Seasons.

The Saints make Nauvoo.

Notwithstanding the ebullitions of apostates, and their terrible exits; notwithstanding the awful assassination of our inspired prophet and patriarch; notwithstanding the legislature of Illinois have felonously robbed us of our charter, and notwithstanding a knot of vagabond newspapers, by publishing outrageous falsehoods to inflame the public mind against us; have rolled up the black thunder heads of mobocracy, to scatter 'the fire brands of ruin,' yet Nauvoo keeps the even tenor of its way. The spring has met us with an early emigration of saints, never before equaled: they come by land and water.

Nor is this all: goods, wares, and articles of necessity, come also; and tithings for the Temple, in money and in meat, have recently cheered the hearts of the Trustees, and building committee, and nerved the arm of the laborers with a celestial kind of feeling, that runs from heart to heart, and causes a whisper to mingle with a busy hum of business; that God means to move on his work with rapidity.

The rearing of houses; the opening of gardens; the breaking up of the adjacent prairies; the manufacture of articles for foreign exportation, at the mechanic shops, and the preparation to make our own commodities or home consumption, all gives the lie to the false insinuation that Nauvoo cannot live without a charter.

The work of the Temple goes on as fast as possible, and, in fact, the anxiety is so great to labor upon this great house of the Lord, that the committee frequently have to set men at other work. A trench is being excavated about six feet wide and six feet deep, around a square of about six or eight acres, which will be filled with stone, and upon which will be placed an iron fence for the security of the Temple, and Tabernacle.

There never was so great union in the city before; with a few exceptions the whole population are saints, and are governed as easy as a 'gentle hand would lead an elephant by a hair.' The 'xceptions' are mainly men who hang on 'to keep tavern, stores, or groceries,' contrary to the expressed wishes of the majority of the citizens; and why they 'hang on' and as it were 'beg' for a chance to shave the saints, for a little money, and occasionaly corrupt their good feelings with a little of the good creature, called strong drink, or by gambling; or by trying to introduce the custom of debauchery, is really a matter of common notoriety and surprise! The goodly, who tithe themselves are really in hopes, that those men will take a modest hint to sell out and go where their business can be prosecuted with more patronage and less offence.

It is almost a miracle to see so large a population reside so happily together, without strife and litigation. Our justises have little to do in suing. There are two men in the Church, here, that still hold on to the skirts of Blackstone, but all the business they have to do among the saints, will hardly afford them an excuse for the title of lawyer. They will find the promulgation of the gospel more lucrative, than peddling law, unless the surrounding country should require their professional services aside from any difficulties in Nauvoo.

Nor are the services of physicians held in so great repute in Nauvoo, that the saints confide in medicine; but rather the commandments of God are looked to as being far more safe than trusting in an arm of flesh. There is but one Doctor that does much business in his profession, and that is surgery.

Upon the whole, the union, perseverence, and love which pervades the bosoms of the saints, actually astonishes the world, and causes peace to reign in our midst; for which blessing we praise our Father in heaven, beseeching him to continue these favors until the kingdoms of this world, shall become perfect.

From the Nauvoo Neighbor.

Copy of a Letter to * * * * of this city.

New Orleans, April 7th, 1845.

Dear Sir—I have no doubt before the present comes to hand, you have been expecting some word from Florida. I should have wrote sooner but for two reasons; first, I have been expecting a letter for some time from Elder Sweeny, already in Tallahassee, I suppose; and secondly, I entertained a hope of meeting you in conference at Nauvoo, which I am sorry to say is blasted.

I left St. Louis on the 11th of December last, with my family for Florada according to my appointment, and reached this place on the 19th, after somewhat of a tedious journey. My health has gradually improved till the present, with the exception of one spell of two weeks, in which I was confined to my bed; and my cough was very violent, with a high fever—so much so, that I now begin to dream of obtaining perfect health again.

Elder Sweney landed a few days after I did in good health and fine spirits. After counselling on our mission, it was thought best for me to tarry in N. O., as my health was bad and purse small, until he should somewhat explore the country, and then be better able to assign me a location. He left immediately for Mobile, and from thence to Pensecola; from which place I received a letter, giving anything but an encouraging account of that place, stating that he had tried all means to get an opportunity to preach, but to no purpose; that it, was the most hardened place he ever was in. He left for Talahassee, from which place I have been anxiously expecting a letter, for some weeks. Elder Sweney has left his family in Sangamon county, Illinois.

Elder Sherwood has visited us. His health is good; his company entertaining; his instructions edifying, and what few saints reside here, have greatly rejoiced in his visit, esteeming him approved of all righteous men and justified of God.

Our city is worth the attention of the chronicler, from its notorious acts of the administration of laws, and from the judgments of God. For Hatch, the wilful murderer of a young man, who deliberately cut him to pieces in the St. Louis exchange, had his trial last week and came off clear in the midst of a positive testimony, and much more circumstantial that ever was given against Morrel, the land pirate.

But why so? The sequel gives the answer.—Hatch was rich; he was a New Orleans merchant, and above all, he had an abundance of cash at his command, and that works by the 'rule of certainty,' and always makes an abundance of friends, and ihat you know, in such cases as his before the unjust, alters the very face of law, and transforms the English language;—so much so that when it reads under positive testimony to hang till dead, dead; dead! does actually mean not guilty, not guilty: not guilty! with applause when before a Jury, Judge, and Lawyers, whose bosoms burn with the root of all evil! and Hatch only lost a score or two of thousands, after meriting the applause of giving an impulse to union in which all the court seen 'eye to eye.'

But the God of Heaven, as though angery at such preceedings, come out in wrath in the most delightsom part of the city, and, on the same day that Hatch was justified in the violation of all law; the fish, the craw fish, the crabs, eels, and turtles, in the New Bason, began to die by thousands: so much that in three days the city authorities had to employ boats to gather and remove them. I visited the bason at the time, and saw the water covered with its dead: those that were still living seemed anxious to flee from the curse. The craw fish and crabs, had climed up the walls as high as possible, and every bord, cob, and dead fish that was large enough, was literally covered: and the fish that were yet living, would apparently force their nose out of the water as much as possible, but their distruction seemed to be sealed;—for there is a law that cannot be spiritualized, nor its officers bought. The editors call for the wise men to come out and unfold the mystery. This will puzzle them a little, no doubt, for the bason was not stagnant water,—the Mississippi being high, and alrerdy running in the gutters through the streets; and quite a channel in the bason canol. But the wise will give reasons and fools are sure to believe. Hence they never examine the word of God, the revelations sealed with the blood of Joseph that ranks among the greatest of prophets since the days of Abel.

F. B. J.

Pittsburgh, April 14, 1845.

Sir:—Pardon me for obtruding a few lines for consideration. Our city has just been visited by an awful calamity. A fier has destroyed the richest part of our city; the so much bosted Birmingham of America, has melted down with fervent heat: and, perhaps you may say, such troubles are to be poured out in the last days: but as I am not a believer in Mormonism, I must declare my opinion, that every thing happens when it comes.

You will get the particulars of this terrible conflagration in the Post and Chronicle of the 11th.

There is one thing connected with this fire, that I wish to hint at. Sidney Rigdon came here last fall, after being rejected by your people, and professed great friendship, and feeling for this city. He declared that he was the actual 'head' of the Mormons, and has been ordained a prophet and seer, but I must say my confidence in his communication with the powers of the other world, has been crippled by the event of the late fire. Is it possible that God would order his main spokesman on the earth to locate himself and his followers in a city, to hold a convention for the purpose of carrying salvation to the whole world: and burn up that city in a week afterwards, and not tell his servant of it? If Rigdon knew the city was to be burnt, why not inform the people? Before Sodom was burnt the angels came and took Lot and his family and warned the people.

Jonan, though he went to Hell three days, returned and told the inhabitants of Ninevah what would befall the city, unless they repented; now why did Rigdon, espesially with all that he pretended to have, keep the word of God hid? The real answer is because he was a hypocrit, and had no more to do with God, and coming events than Tom Thumb.

I have been informed that Mr. Smith always give notice of troubles and events before they came, and his writings incontestibly prove the fact: But if there is revelations and judgments for men, Sidney Rigdon and his followers have missed the former and come nigh being burnt by the latter.

My word for it, Rigdon's sectarian Mormonism has too mnch smell of fire about it to entitle it to credit. Should he go to Kirtland, and let the Lord look at him once through the cloud as he did at some poor fellow there three or four years ago, the old man would have to adjourn his power and authority for another dispensation, and perhaps some other body.

Respectfully &c.,
S——S——

Since the fire has whispered so closely about Sidney Rigdon in Pittsburgh, some of his disciples have made their appearance in and about our section of country. It is fresh in the recollection of this people, that Rigdon's prophecy was that we should be overthrown in Nauvoo;—there to fulfil his malicious predictions, he had recourse to the publishing of the most base and wicked slanders, the most foul insinuations and falsehoods These he circulated gratuitiously among the members of the legislature to awaken their wrath against us, and to make them the tools to bring about his base and wickek design—even the effecting of our ruin; But notwithstanding this combinatton inflicted a blow upon us, we have survived it; and while our top has been bruised, our roots have been increasing, and have acquired strength to send forth a more sturdy growth.

It would seem that these Rigdonites, who are like so many drossy sparks flying from under the refiner's hammer, and can only shine for a moment, are in despair about their predictions being fulfilled; and perhaps they have thought best to send on some agents to accomplish their design, or at least, help to do it. After these wretched creatures have slandered us in the way they have, they even have the shameless audacity, and unparallelled hypocrisy to come here and call us 'brother,' and would be as good as pie.—Oh dear! If men believe the accursed tales of Rigdon about us, how can they call us 'brother?' If they do not believe them, why do they join his standard? They are therefore accursed hypocrites any how, and for ought I know, their boasted keys of conquest are the lighted torch, and it may be these agents are sent here to conquer us. Now let one of these serpents in the grass but show his head; remember his fangs ache to be stuck in to your heel. Will you wait for him to strike you?

It is also fresh in the memory of this people, that Rigdon when here, tried to get his disciples to arm themselves with deadly weapon and take possession of the stand and prevent the authorities of the church from bringing him to trial and excluding him from their number on the 8th of Sept, last. If the master of the house to execute his wicked design, would lie in the name of the Lord, assembled, and play the hypocrite to the best of his ability, as Sidney Rigdon has; and to clap the climax of despeiation, reccommend murder and bloodshed, it certainly becomes every honest man to sond away the household of such a character as soon as possible. Let the watchman then in Zion, and in all her borders, watch the place were they den, and see that no evil is done.

Let no Latter Day Saint commit any depredations whatever upon the Anti-Mormons. Continue to mind your own business. Plough and sow your fields, and ask Heaven to bless your labors, that you may have food and raiment convenient, and something also for the poor. But should any man assault you or your house by day or by night, 'be ye always ready;' and have you arms by you and in good order, and respond forth with powder and lead. Make no feint or fool of the game. Trifle with no man, neither be trifled with: for when men are taken out of their beds at midnight, and receive eighteen or twenty lashes by mob violence and lynch law, it should be a warning to every well wisher of his country and his God, to be always ready to give such midnight visitors a passport to damnation at the crack of the rifle.

FRED. VON HOLSTEIN.

Downingtown Pa., May 12th 1845.

Dear Br. Pratt,—I have just read an article in the Prophet this morning, of my appointment to the charge and care of the churches in this region; I cheerfully respond to the call, and to your council, although, I feel my inability, and the responsibility resting upon me; yet, through the spirit and grace of my heavenly father, I trust I shall be able to guide and direct the churches committed to my charge, in the way of holiness, and according to the mind and will of Joseph's God, (and that you with your brethren the 'Twelve' will approbate,) and acquit myself like a true, but weak and humble servant of God. I came here last evening, returning from a mission of some weeks, in Lancaster county, in this State, where I have been lifting up my voice both day and night; I have baptized seven into the kingdom, and laid the duties of the saints before them according to the best of my abilities, in every branch of the church I have visited, and exhorting them to gather up to Nauvoo, and assist in building the Temple of the Lord, &c., and to prepare themselves for the things which await them.

A company of fifteen or twenty saints and others, left last monday, (I expect) from near New Holland Lancaster county, for Nauvoo. I have collected (besides what Elder Brown has,) by his authority, twenty eight dollars for the temple, and ten dollars for the Prophet. I shall leave here to-day or to-morrow for Lionville, as I have an appointment there for next Sabbath; I expect there to receive some more tithing for the temple, and next week I expect to return to Philadelphia, on my way to see my family, as I have not heard from them for near two months, and when I arrive at Philadelphia, I will remit the tithing &c., to you by Livingston's express, unless you should otherwise direct; if otherwise, please drop a few lines to me, directed to the care of Elder Grant Philadelphia, on receipt of this so I can hear from you by the time I arrive in the city, which I think (if the Lord will) will be on monday or tuesday next.

I am labouring at present under a severe cold, sore breast and lungs, so that I am not able to preach; occasioned by much speaking, traveling in night air after meeting &c But I do not wish to complain. The churches with few exceptions where I have traveled, are in a good situation, and willing to harken to council. When I return to Jersey, to see my family, I expect to stay a few days until my lungs and heart gets better, and then return to the field of my labor, I desire to hear and receive council from you as often as you deem it expedient, and you will please communicate the same through the columns of the Prophet. Remember me in your prayers I have need of them, that I may be kept faithful and do my duty. I shall communicate to you my proceedings, the situation of the churches &c., from time to time. And all tithing for the temple, subscription for the Prophet &c., will be forwarded to you with punctuality and dispatch.

Therefore may the God of heaven, for Jesus Christ his holy sons sake, roll on his glorious and everlasting work, in opposition to all the combined powers of earth and hell, apostates, J. C. Bennets, 'sealed' forged revelation, or any thing else. May the gardian angel of the Almighty's presence protect the authorities of his church, and people, and may the temple be completed with honor to his high and holy name, that the faithful may receive an entrance and endowment in the Sanctuary of our God,—Amen.

As ever your brother and fellow laborer in the kingdom of our Lord.

W. I. APPLEBY.

Conference.

Minutes of a Conference held in Batavia, Genesee Co. N. Y. on the 3d and 4th of May 1845.

The house was called to order by Elder Stephen Taylor, and on motion by him, it was resolved that Winslow Farr act as President, and C. K. Clark as Clerk.

The president then arose and stated the object of the conference, which was then opened by singing and prayer by the president.

Batavia branch represented by brother S. Taylor, consisted of 6 elders, 1 priest, and 13 members, all in good standing.

Alexander branch represented by brother Hiram Thompson consisted of 7 elders and 13 members, all in good standing except one.

Attica branch represented by brother Hiram Thompson, consisted of 2 elders and 12 members, all in good standing.

Benington branch represented by brother Hiram Thomhson, consisted of 2 elders and 4 members, all in good standing.

As there was some members in Orangeville who had conducted themselves unwisely, and not according to the order of the church, it was resolved that they be excommunicated from the church, unless they repent.

Rerolved, that a committe of three be appointed and sent to labor with them.

Resolved, that Hiram Thompson, George Thompson and Harvey Demary, compose th

said committe.

Brother Farr then arose and read a paragraph from Parley P. Pratt's proclamation, and then called for an expression of the conference if they would uphold and sustain the Twelve and authorities at Nauvoo, which was unanimous in the affirmative. He then made a few remarks from the proclamation.

Brother Redfield then arose and made some remarks upon the necessity of the Saints tithing themselves in connection with their instruction.

Conference then adjourned until to-morrow at 1 o'clock A. M.

Conference met according to adjournment, and sung a hymn and opened by prayer by the president.

An address was then delivered by brother Redfield on the subject of the resurection. He very eloquently set forth the order that God had devised for the redemption of man, his progression in knowledge in eternity, and the glorious relationship he would be in with the Almighty. He beautifully set forth the nature and standing of the Former day Saints, comparing them with the dwarfish bodies, and narrow contracted minds of the modern sectarians, whose capacities might be enclosed in a nut shell.

Adjourned for one hour.

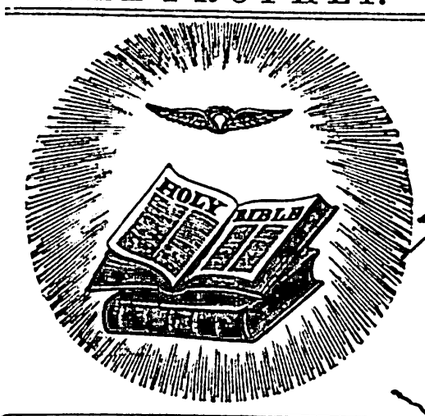
Met as appointed, and was addressed very appropriately and instructively by brother Farr, followed by brother Redfield, who continued the subject on the resurrection.

Conference then adjourned, SINE DIE

WINSLOW FARR, Pres.

C. R. CLARK, Clerk.

THE PROPHET.



SATURDAY MORNING, MAY 24, 1845.

This number closes the first volume of the "Prophet."

It will now be discontinued a few weeks, to wait for subscriptious sufficient to warrant its further publication.

Should a few hundred additional subscribers be obtained in the course of a short time, it will again commence, and a second volume be published under the direct sanction and superintendance of the Presidency of the Church.

It is designed as a religious journal of the labors of the ministry, the progress of the kingdom of God, the spread of the fulness of the gospel; and a faithful chronicler of passing events, signs and judgments, and a channel through which to communicate with the churches from time to time on all subjects connected with their welfare.

During the short period of its discontinuance, our correspondents and subscribers will please bear in mind that the office is open as usual at No 7 Spruce street, where an authorized clerk or agent will be in attendance every day at business hours to attend to all business, communications and calls connected with the office, or publishing department.

The members of the several branches who have tithing to pay in will generally have opportunity to pay it in to some of our authorized agents, who will visit the branches from time to time, as it is uncertain, whether I shall confine myself or my labors to the city of New York much longer, for the present or not. I may perhaps be absent a few months, either in visiting the branches, or some other duty, either East, or West, North or South.

And should it fall to my lot to be absent from the eastern presidency for a season, I wish to caution the churches, and their presiding elders and officers, and to give them a very strict charge on some particular points, viz.

Beware of all influences calculated to draw your minds away from the gathering to the West, the building of the Temple and city of our Lord, and the endowment promised therein; for herein are the keys of the fulness of the priesthood ordained, for the salvation, and exaltation of the living and the dead; and for the dispensation of power to Israel, and thus restoring their tribes and remnants.

What soever spirit, prophet, seer. angel, devil, or man, undertakes to divert your minds for one moment from these inportant interests, the same is an enemy to the cause and kingdom of our God.

Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennet, under the name of the 'SPIRITUAL WIFE' doctrine; and still agitated by the Pittsburg Seer, and his followers under the same title.

It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption, and abomination.

Should any elder or member, come unto you professing to hold to any such doctrine or practice, either secretly or publicly, you may be sure he is not of God; and it becomes your duty to reject him, and report him to the presidency of the church, or to some tribunal, of the church where he is responsible for his doctrine and conduct. If this is done and testimony adduced he will be immediately disfellowshiped, and expelled from the church.

For know assuredly that no one has been authorized to teach, practice, or introduce any such doctrine in any of the branches of the church.—Nor is there any such doctrine known, held, or practised, as a principle of the Latter Day Saints.

If a man has a wife according to the law of God and the regulations of the church, she is his REAL wife, body, soul, spirit, heart, and hand, and not his 'SPIRITUAL WIFE,' she is bound to love, honor, obey him as her lord, head, and ruler, and to devote all her energies to the mutual welfare of her husband, herself and family. In short, to use the language of Paul, she should, if possible, 'bear children; guide the house, and give none occasion to the adversary to speak reproachfully.' On the other hand the husband of a woman is bound to be her REAL husband; to provide for his wife and children, and to be their head and father, and bring them up in the fear, and love, and truth of God, as did Abraham, Isaac and Jacob of old.

As to sealings, and covenants, to secure the union of parents, children, and companions in the world to come, or in the resurection; it is a true doctrine, and as holy and pure as the throne of God, having eminated from his own bosom. Its laws are strict, and it admits of no confusion, unlawful connection, or unvirtuous liberties. It is calculated to exalt society to the highest degree of happiness, union purity, fidelity, virtue, confidence, and love, in this world and in that which is to come. It is, in short, a principle so high, so holy, and so pure that it can never be secured short of a compliance with the commandments of God, not only by a virtuous course of life, but by a strict observance of his commandments in regard to tithing, building the Temple, and the orders of endowment.

And there is not a more unlawful, and unjustifiable principle in existance, and one more calculated to injure and destroy the church than the principle of seeking to enjoy those blessings, in the wrong place and time, that is to say, without complying with the requisitions of heaven; to build the Temple, and gather together there for our endowment, and for our preparation for the most holy things.

In short, nothing pertaining to the fulness of the priesthood, and to covenants and preparations for eternal union and exaltation, can be secured short of a strict compliance with all the duties enjoined upon the saints in regard to the Temple. etc.

How frequently a man and his wife, or a young couple about to be married, present themselves to me, with a request to be sealed to each other; that is, married for eternity. Do I ever grant their request? No; for the best of all reasons.—I have no authority so to do under present circumstanes; and, were I to do it, it would only be decieving them; as such a sealing would not stand, or be recognized in the resurection; unless performed according to the strict law of God, and of the keys of the sealing powers, and in connection with the ordinances of endowment which belongs to God's Sanctuary, and no where else.

Did I ever pretend to administer such a seal or covenant, independant of those conditions?—No, never.

The little that I do on the earth, as an agent for Jesus Christ, shall be done according to his laws, and mind, and will; and shall stand, though heaven and earth shall pass away.

These holy and sacred ordinances have nothing to do with whordoms, unlawful connections, confusion or crime; but the very reverse. They have laws, limits, and bounds of the strictest kind, and none but the pure in heart, the strictly virtuous, or those who repent and become such, are worthy to partake of them. And an auful curse—a dreadful weight of condemnation await those who pervert, or abuse them.

'THE SPIRITUAL WIFE DOCTRINE,' of J. C. Bennet, and numerous other apostates, is as foreign from the real principles of the church as the devil is from God, or as sectarianism is from christianity.

Beware then, all ye saints, and ye watchman of Zion: follow no such men; but follow the principles and examples set before you, by such men as Elders Benson, Brown, and others of like spirit, which have been sent among you. And I believe I can with propriety say, follow me, and my precepts and example, for I have in all things taught you the true principles of Godliness and salvation, wherever I have associated with you.

In so doing you will be blessed, gathered, anointed, ordained, sealed, sanctified, and saved in the celestial kingdon of our God.

P. P. PRATT.

The Mormons, and the Public Lands.

Our readers will recollect the correspondance between a western gentleman and Bishop Miller, on the subject of petitioning congress for a grant of land, and a territorial government some 24 miles square, for the exclusive occupancy of the Mormons, etc., as published a few weeks since in the Nauvoo Neighbor, and New York Prophet.

We made no comments on it at the time, as we were willing every one should exercise their own judgement, and duely weigh the matter in their own mind.

But in our own mind we consider that we have no necessity for asking congress for this or any other power. Neither could we do it under present circumstances, short of stooping beneath the dignity of free men. As we have already sent in numerous petitions year after year, praying for investigation, redress and protection in our just rights, as guarenteed to us by the constitution: but we have been utterly refused by that body, and even insulted by being told by them to seek to the very robbers and murderors who had been the aggressors, to get them to punish themselves and restore our rights, viz., the authorities of the state of Illinois.

Now to ask a favor at the hands of a congress who have refused us that Justice which they are bound by the constitution, by the sacred oath of office, and by every principle of honor, justice and right of grant, would be an act of inconsistancy, altogether incompatible with Mormon sensability. Nor could we reasonably hope for any favour or grant from such a body.

Again, I consider that we already possess, independant of many special act of congress, ten times more power, privileges, and rights in settling public lands, than was proposed in that plan of the western gentleman.

We have now the right, in common with other citizens to settle by tens of thousands on the public lands not yet in market, and to use the timber and other resources, in the territories of Iowa, Wisconsin, Oregon, or Missouri; without paying one cent to any body till the lands come into market, perhaps ten or twenty years hence and then the right of pre-emption, would secure to us the priviledge of purchasing at first cost.

In the mean time we would easily become the majority of the people in any such district where we should be almost the first and only settlers, and could demand admission into the union as a sovereign state, with a portion of territory as large as New York or Illinois. And the moment we were sufficient in number to be entitled to sucq priviledges, they have not the power to refuse us as a state government.

All this we can do in a very short time, and maintain and build up Nauvoo, and half a dozen other such settlements in Illinois into the bargain; for God is our helper.

And should another attempt be made to drive us from lands purchased of the government, and from improvement made from our own industry, and this under government sanction as in time past. Why then of course, (the sword, and might being the only right recognized by such rulers,) we should be under the necessity of taking, and maintaining such portions of some part of the earth, as necessity required, and as we had power and number sufficient to maintain.

This is the way that states and nations have proseeded from the beginning until now; it is the way that all the republics and states of America came to possess a public domain, even from the time of the Spanish conquest 300 years ago up to the time of the Texas revolution.

In every instance might has made the right.—And of course a Mormon sword or musket can acquire and maintain just as much territory as the same weapon can do in other hands; and it is sure to do it, the moment that government is again used to rob, murder, plunder, and drive us, while at the same time it wihtholds protection from us.

Under all these considerations, we are decicedly of opinion that we have power and grants enough in common with our fellow citizens to enable us to settle rear territories, and to enjoy the priviliges, and political rights of free men, without asking congress or any body else. And if that body or any of our fellow men wish to busy themselves in our behalf, let them employ their time and tallants in fulfilling the duties already encumbant on them, and for which we have sent numerous petitions, viz. restoring our just rights, and protecting us in the same, and passing acts to indemnify us in the millions they have robbed from us.

It is hoped that our brethren in the west will not consider us as opposed to any measure of which they may deem it expedient to approve or even to adopt, for we shall agree, and act with them at least even if our own judgment or opinion differs from theirs. But at the same time we do not believe they will ever be found petitioning congress for less than we already have a right to, without any grant.

If we petition them at all, let it be for something more than the power and rights we already possess, and not for something else. But our minds is desidedly to use the constitutional powers we hold already in common with all other citizens, and to consider them abundantly sufficient without spending our breath, time, or ink and paper to ask for more.

By the powers already granted to us we can become a state, or half a dozen states, just according to our number, and our political rights.

P. P. PRATT.

Mormon Proverbs.

The Globe lamp, suspended in the heavens is the best and cheepest light in the world.

A wise man will prefer it to any other; but a fool will sleep while the morning sun shines, and light a lamp when it goes down.

This is like cuting cloth from one end of a piece, and sewing it on to the other to make it longer.

He that sleeps when the sun shines, and lights his lamp when it does not, dispises the lamp of the Lord, and taxes his eyes and purse for nought.

Industry goes hand in hand with Godliness.—It is an honor to be an agreculturist, for such was our father in heaven. He performed the first planting on this earth.

It is good also to be a tailor, for our father in heaven was the first tailor on this planet. He made coats for Adam and Eve, when they were young and inexperienced, and thus clothed them.

It is good also to write, for our father in heaven was a writer. He wrote with his own finger on the tables of stone.

To build ships, temples and houses, is also Godliness, for God was a master workman in all these branches of industry. He gave the pattern of the first ship to Noah; and he was the architect of the tabernacle of Moses, and of the temple of Solomon.

A wise man will pattern after his order; but fools will erect sinagogues after the immagination of their own heart.

Great is the mystery of iniquity, and error; but all truth is simple and easy to be understood.

'Truth is a knowledge of things as they are and were, and are to come.'

All truth is independant in its own sphere.—Its laws are omnipotent, eternal, and unchangeable.

'Intelligence, or the light of truth never was created, neither indeed can be.'

Truth is light—light is spirit—spirit is life.—Truth, light, spirit, is the law of life and motion, by which all things are governed, and by which they move and have a being.

Truth will justify.

Truth will sanctify.

Truth will purify.

Truth will exalt man to the throne of heaven, and crown him with eternal life and dominion in the presence of Jehovah.

The truth comes to man by means of higher intelligences; by the voice of God—by the ministering of Angels, and by the Holy Spirit of prophecy and revelation.

In all your gettings, get truth, for this will give you everlasting life, and crown you with riches and honors, which shall never fade away.

Materiality.

God, the father is material.
Jesus Christ is material.
Angels are material.
Spirits are material.
Men are material.
The universe is material.
Space is full of materiality.
Nothing exists which is not material.

The elementary principles of the material universe are eternal; they never originated from nonentity, and they never can be anihilated.

'IMMATERIALITY' is but another name for nonentity—it is the negative of all things, and beings—of all existance.

There is not one particle of proof to be advanced to establish its existance. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels or men, could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe, reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existance. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most accute sensabilities. It is neither liquid or sollid, soft or hard,—it can neither extend nor contract. In short, it can exert no influence what ever—it can neither act, nor be acted upon. And even if it does exist, it is of no possible use. It possesses no one desireable property, faculty or use, yet, strange to say, 'Immateriality' is the modern christians God, his anticipated heaven, his immortal self—his all.

O sectarianism! O atheism!! O annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike all but in name.

The Atheist has no God.

The sectarian has a God without body or parts. Who can define the difference? for our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The atheist has no after life, or concious existance beyond the grave.

The sectarian has one, but it is 'IMMATERIAL' like its God; and without body or parts.—Here again beth are negative, and both arive at the same point. Their faith and hope amount to the same, only, it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proseed to examine the portion still left for the 'poor Mormons' to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is in fact of the same species; and is a moddle, or standard of perfection to which man is destined to attain; he being the great father, and head of the whole family.

He can go, come, converse, reason, eat, drink, love, hate, rejoice, possess and enjoy. He can also traverse space with all the ease and intelligence necessary, for moving from planet to planet, and from system to system.

This being, cannot ocupy two distinct places at once. Therefore, he cannot be every where present. For evidence and illustration of this God, and his personal organization, powers, and atributes, we refer to the scriptures of the old and new testaments, which speak abuntantly of his body, parts, passions, powers, and of his convers ing, walking, eating, drinking, etc., for instance, his taking dinner with Abraham.

What is Jesus Christ? He is the Son of God, and is every way like his father, being 'the brightness of his father's glory, and the express immage of his person.' He is a material intelligence, with body, parts and passions; possessing immortal flesh, and immortal bones. He can and does eat, drink, converse, reason, love, move, go, come, and in short, perform all things even as the father—possessing the same power and atributes. And he too, can traverse space, and go from world to world, and from system to system, precisely like the father; but cannot ocupy two places at once.

What are Angels? They are intelligences of the human species. Many of them are offsprings of Adam and Eve. That is they are men, who have like Enoch or Elijah, been translated; or like Jesus Christ, been raised from the dead, consequently they possess a material body of flesh and bones, can eat, drink, walk, converse, reason, love, fight, wrestle, sing, or play on musical instruments. They can go or come on foreign missions, in heaven, earth, or hell; they can traverse space, and visit the different worlds, with all the ease and alacrity with which God and Christ does the same, being possessed of similar organizations, powers and atributes in a degree.

What are Spirits? They are material organizations, intelligences, possessing body and parts in the likeness of the temporal body; but not composed of flesh and bones, but of some substance less tangable to our gross senses in our present life; but tangable to those in the same element as themselves. In short they are men in embrio—Intelligences waiting to come into the natural world and take upon them flesh and bones, that through birth, death, and the resurection they may also be perfected in the material organization. Such was Jesus Christ, and such were we before we came into this world, and such we will be again, in the intervening space between death and the resurrection.

What are men? They are offspring of God the father, and brothers of Jesus Christ. They were once intelligent spirits in the presence of God, and were with him before the earth was formed. They are now in disguise as it were, in order to pass through the several changes, and the experience necessary to constitute them perfect beings.

They are capable of receiving intelligence and exaltation to such a degree, as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones, in which they will eat, drink, converse, reason, love, walk, sing, play on musical instruments, go on missions from planet to planet, or from system to system: being Gods, or sons of God, endowed with the same powers, atributes, and capacities that their heavenly father and Jesus Christ possess.

What are all these beings taken together, or summed up under one head? They are one great family, all of the same species, all related to each other, all bound together by kindred ties, interests sympathies, and affections. In short they are all Gods; or rather, men are the offspring or children of the Gods, and destined to advance by degrees, and to make their way by a progressive series of changes, till they become like their father in heaven, and like Jesus Christ their elder brother.

Thus perfected, the whole family will possess the material universe, that is, the earth, and all other planets and worlds, as 'an inheritance incorruptable, undefiled and that fadeth not away.' They will also continue to organize, people, redeem, and perfect other systems which are now in the womb of Chaos, and thus go on increasing their several dominions, till the weakest child of God which now exists upon the earth will possess more dominion, more property, more subjects, and more power and glory than is possessed by Jesus Christ or by his father; while at the same time Jesus Christ and his father, will have their dominion, kingdoms, and subjects increased in proportion.

Such are the riches, glories, blessings, honors, thrones, dominions, principalities and powers, held out by the system of materialism.

Such the wealth, the dignity, the nobility, the titles and honors to which "Mormons" aspire. Such the promises of him whose word can never fail.

With these hopes and prospects before us, we say to the christian world, who hold to immateriality, that they are welcome to their God—their life—their heaven, and their all.

They claim nothing but that which we throw away, and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel, or contention between us.

We choose all substance—what remains,
The mystic sectarian gains;
All that each claims each shall possess,
Nor grudge each others happiness.

An immaterial God they choose,
An immaterial heaven and hell:
For such a God we have no use,
In such a heaven we cannot dwell.

We claim the earth, and air, and sky,
And all the stary worlds on high,
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Our God, like us, can hear and see,
Feel, taste, and smell eternally;
Immortal brain through which to think,
Organs to speak, and eat, and drink.

With man in earth or heaven he dines,
His heart is cheer'd with luscious wines,
Of Abram's bread and Sarah's calf
He eat, and blessed, till Sarah laughed.

The foremost in all branches, He,
Of useful art, or industry,
To plant, to build, to dress the field,
Or make old Eden's garden yield.

A farmer, architect, and scribe,
A tailor, and all else beside,
He taught old Adam how to farm,
And made him coats to keep him warm.

He taught old Noah to build a ship,
And Moses how to records keep,
He introduced the heavenly plan,
Of architecture unto man.

By which stupendous works were reared,
And courts on earth for him prepared;
That when from heaven he chose to come,
He'd find on earth a heavenly home.

Such is our God, our heaven, our all,
When once redeem'd from Adam's fall,
All things are ours, and we shall be,
The Lord's to all eternity.

A Question for the Clergy.

The following lines were addressed by Elder P. Brown to a Clergyman in the state of Ohio, of the Presbyterian order, who while delivering a lecture on Phrenology, observed that notwithstanding he was a phrenologist, he believed in 'IMMATERIALITY,' and was willing to lecture, or discuss the affirmative of it.

They were read in the public congregation where he lectured, and let it suffice to say, no discussion took place, nor was any answer offered by the Rev. gentleman.

If brain sends forth mind in her glory,
And sends forth her light to the wave,
Destroy all their compound of matter,
And mind finds her own natural grave.

We fill up a cannon with powder,
We blaze it away to the air,
The report speaks a combat of MATTER,
A war with the ELEMENTS is there.

The lightning so vivid and fair,
Pierces quickly the air it goes through,
The loud peals of thunder declare,
A war in the ELEMENTS is true.

If 'IMMATERIALITY' is found in heaven,
Or in the crystial stream that she rides,
I'll fly to this lovly creature,
I'll soon make this angel my bride.

While wraped in the arms of her glory,
I soar to the realms far above,
Out do'ng the angels of glory.
I've found what THEY never could love.

This would be a wonder in heaven!
Such things by the angels not named:
If ever so furiously driven,
Such animals ne'r could be tamed.

Immaterialities treasure!
For sale by the foot, or the yard!
A substance without weight or measure,
Is tough, whether liquid or hard.

It would puzzle a lawyer to find it,
Though hunting creation all o'er;
It would trouble a miller to grind it,
A merchant to keep it in store.

If a priest in his noddle contains it,
Pray tell me where't lays in his crown?
If fortunate mystic obtains it,
Pray send a small slice to 'OLD BROWN.'

That he may see, hear, feel, taste or smell it,
And know that it realy exists;
Thus knowing your God, he will tell it,
And the 'MORMONS' will follow the priest.

The Plague.

The last arrival brings intelligence that the Plague had broke out at Jerusalem, and was carrying off forty perosns daily. As many of our citizens are preparing for a trip to the Mediterranean, and may extend their voyage this summer to the Holy Land, it may be well, unless they are more anxious to lay their bones in the sacred soil than to return home and relate their adventures, to keep clear of it for the present.

It is a singular fact, that while the triumphs of the healing art and of surgery, have been great and varied, while improvements in medical treatment have almost mastered every disease, little or no progress has been made in accounting for the origin of Plague, in deciding beyond doubt, whether the disease was positively epidemic or contagious, or ascertaining beyond question and by practical illustration, a preventive and cure. We have mastered, in a measure, the terrors of Yellow Fever, by having ascertained that it is an epidemic and an imported disease, and not per se a contagious one. We have even simplified the treatment with evident success. Cholera, a disease yet more frightful by the suddenness of its results, practical experience has demonstrated that it is an epidemic, and confined to no locality, and by prompt measures can easily be mastered. Not so however with the Plague, a disease which at intervals has ravaged all parts of the world, with the most sweeping results, for the last 3000 years, without any visible improvement having been made in detecting causes and applying the remedy. Dr. Cullen considers Plague "a Typhus fever in the highest degree contagious, and accompanied with extreme debility." Dr. Mackenzie, who practised thirty years in Constantinople, considered the annual fever called the Plague nothing more than the ordinary hospital or jail fever, when attended with inflammatory swellings of the glands, with carbuncles, blotches on the skin, gangreen and other impurities of the blood, all of which prove rapidly fatal.

No two physicians are agreed as to the character and treatment of the disease, but it is evident that the Plague universally appears in low, confined, crowded, and filthy parts of a city, and hence we infer that it is of the same class of pestilential and contagious diseases, as Small Pox, jail fevers, &c., arising from an impure, close, and morbid atmosphere, and consequently may be prevented by cleanliness, and good living.—And in this way we may ourselves take a wholesome lesson, in preventing *numerous families* crowding tenements; introducing pure air, and the free use of pure water, and keeping the streets clean.

The first appearance of the Plague was in Egypt in 1491, B. C., and so sudden and alarming was its progress, that the Israelites owed their deliverance to it, and were permitted to depart from apprehension that their numbers and confined mode of living would increase the pestilence (Exodus XII.) It also prevailed in the wilderness under the name of the fire of the Lord (Fever: see Numbers XI.) From that year until the sixty eighth year of the Christian Era, it prevailed among the Philistines in Canaan; in the Grecian camp at Troy; it prevailed at Rome, Athens, Carthage, and Numidia; and in A. D. 407 it raged over Europe, Asia, and Africa, and and so on every few years in various parts until it reached the French army in Egypt in 1799. The contagious character of this disease was clearly manifested in the Plague which prevailed in Marseilles in the year 1720, introduced by three ships from the East. The first person, a woman, attacked with it was taken to the hospital, and all the nurses, doctors, and apothecaries; confessors, attendants, and servants, besides 300 orphans and 230 galley slaves, died within a few days, when the pestilence spread in every direction. Animal effluvia alone in a confined space, and among so many prostrated, was sufficient to spread the disease; yet, on the other hand, it is maintained, that in a pure atmosphere, plague cannot be communicated, and that cordons and lazarettoes are not available. Odessa in the Black Sea, has an admirably arranged lazaretto, and strict quarantine laws, and yet not long ago, the plague broke out in that place. In 1835, Mehemet Ali of Egypt, placed a cordon of five hundred persons around the Haram to keep out the plague, yet it obtained admittance. The Persians, from air, room, and exercise, seldom catch the plague, and Clot Bey, who was in this country, and at one time had charge of the Plague hospitals in Egypt, twice inoculated himself with pus, without taking the plague, and maintained that whenever it broke out in close and confined districts, the preventive was to clear out the residents to a purer atmosphere, and close up the infected districts, precisely as successfully as we do in yellow fever. Whenever an undoubted case of yellow fever appears, abandon the position and retreat before it. If there are no inhabitants to feed upon, and the disease is epidemic, it makes slow progress and soon disappears. In 1819 the subject of the plague was brought before the British Parliament for the purpose of examining into the character and value of the quarantine regulations, and a very searching inquiry was instituted. It was decided to the satisfaction of all that plague only appeared in crowded, ill-ventilated, and filthy localiies; or from the miasm of pestiferous souls. It is not the air of Turkey, Syria, or Egypt, that generates it. It forms in the swamps of Egypt, and revels in the filth of Constantinople. Dr. Hancock says, the preventive consists in the cleanliness of towns protecting the poor against famine and encouraging industry and activity.

Conference.

A Conference of the Church of Jesus Christ of Latter Day Saints, will be held in Clinton, Middlesex county Conn., commencing on Friday June 6th, at 11 o'clock A. M., and continued three days, according to a resolution passed at the New Haven conference, in March last. The Branches of the State of Connecticut is expected to represent their state, standing and numbers.

By order P. P. PRATT

Elder E. Ward Pell, stepped into the office from Connecticut, just as our last weeks paper went to press, preparing to go to Nauvoo. Generally the saints are in high spirits, ready and willing to help roll forth the Kingdom of our God, and the building up of Zion. To the saints and friends who have from time to time administered to his necessities—he invokes the blessings of Israel's God. Saints be faithful until death and you shall receive a crown of life.

"The Mormon Settlement."

The Iowa Standard states that the Mormon settlement in Iowa county, west of Iowa city, is in arms, and divided into two parties, threatening each other with destruction. The Sheriff has levied a posse to go up and rectify the matter if possible. The difficulty is said to have originated in the personal appropriation of the money and effects of the company made by the leader, who has chosen and armed a body-guard for his defence.

'The Mormom settlement' spoken of as above, is not a 'Mormon' settlement at all. We presume it has some allusion to Mr. Emmit and his company, who went out from us last fall, but were not of us. They are not in fellowship with the saints, nor under their council; but went away last fall from Nauvoo, on their own hook, having refused the council, and lost the fellowship of the church.

MARRIED.

In Boston, April 28th 1845,

By Elder E. T. Benson, Mr. Thomas A. Miller to Miss. Esther Jane Libby, both of Boston.

In New Bedford, on the 29th of April, by E. T. Benson, Mr. William Beckwith, of New London, to Miss Mariah Huttlestone of New Bedford.

We highly approve of Elder Benson's labors in Boston, and all other places, both in setting in order and organizing churches—collecting tithing, and other means for the Temple, and work in the West. And also of his officiating in the holy ordinances of bantism, conformation, and matrimony, and may the Lord bless him.

P. P. PRATT.

From the Neighbor.

MR. EDITOR—

I see by some remarks in the State Register, that the editor of that paper thinks the Neighbor advocates the resistance of the law. I have not so considered it. But we are surrounded by those who not only advocate that doctrine, but are practiseing it all the time; and if we have dipped our pen into their bloody inkstand, we will call for a pen wiper immediately. The hand that wrote those lines on which the editor of the Register has made remarks, has been shot all to pieces—burnt with powder—torn and mangled with balls while in prison, and no wonder that he should feel as though he was pulling trigger when he writes upon law and writs.

It is not the sentiment of the citizens of Nauvoo to resist the law. We do not wish to do it. But when there are secret plans laid by our enemies, when those who have been in their secret meetings have disclosed to us their whole design—a conspiracy to destroy us,—and when they use the law only as a scabbard to conceal the assassins' dagger, or as sweet-meats to cover their deadly poison, and stand sworn and pledged to do it. Can the editor of the Register blame us if we look with a jealous eye upon that 'white heap' and be always ready. When His Excelency, Gov. Ford, demanded our arms in the time of our greatest distress and danger, did we not forthwith give them up? Have we stolen any State arms, or forged orders to get them? But as the followers of Sidney Rigdon are lurking about our section, having recently come here from Pittsburgh, and, despairing of the fulfilment of their wicked predictions unless they turn in to fan the flame, and being satisfied that they are disposed to do us evil secretly, or to do the anti-mormons evil and then lay it to us, after publishing lies the most cruel, and slanders the most odious to effect our ruin, that it would be difficult to restrain even our women from committing violence upon them! We hope they may not come into our town. These creatures have cursed us and went away; and for fear it may not be fulfilled, we think they have come to superintend its fulfilment. We do not wish to break any law of the land, and all the favours we ask of apostates and murderous Rigdonites are, if they have once sefely got away from a people so corrupt as they say we are, to stay away for ever. We do not wish to see their faces or hear their names.—The curse of God is upon them, and our wives and our children have sealed it with their tears, and amen; and we hope they will keep far from us.

AMERICUS.

Pittsburg, April 21, 1845.

DEAR SIR,—Having a little leisure from the turmoils of our town, which has begun to built up again most astonishingly, (between 75 and 100 buildings being now under contract,) I drop you a few lines.

Some new developments having come to light among your opponents here, I thought I would notify you. I say opponents, for I learn from actual experience that they oppose every principle that your elders advance, good, bad, or indifferent. The confidence of the people is, however is distroyed in Rigdon, and his sect.

Several little things have leaked out here to impare and dilapidate Rigdon's system. He would not give Law any credit for his course, but wanted him baptized again; Law would not stand that, and left for home two or three days before Rigdon's conference commenced.

A noisy half-bred Missourian by the name of Hinckle, however, when commanded by Rigdon, bowed deference; and being unclean ever since he apostatized, as Rigdon declared, was re-baptized and ordered to go home and do the same to his proselytes in Iowa.

Rigdon has a crude mixture; Some of his servants beat the Dutch and doctor Faustus;—and amid the contending elements of disappointed ambition, for so they betray their weakness in every move and speach they make, he is trying to make a new place of gathering at Chambersburgh, where, according to some of his visions or calculations, the real work will begin.

I took pains to converse with Rigdon, and some of his wise men, since the conference, and I do really believe that there is nothing on earth, in heaven, and (doubtful) in hell, that matches his projects, and as to his Apostles, from the head down to a man they call Forge-us, you might as well make diamonds out of dough; gold beads out of bran; or union out of fog; they speak for themselves: they are a set of jealous, disappointed, ungovernable speculators in religion. A fellow they call McLellin, and a real little game cock by the name, I think of Winchester, 'will head' President Rigdon (as they stile him) worse than 'John M. Botts did Capt. Tyler.' If they do not try to wear the bell, then I am greatly deceived in 'bell wethers.'

The meanest principle betrayed by these new fashioned Mormons, is that they rely upon success by scaring old Mormons into their kingdom—and not by preaching. They make no efforts to preach and gain influence by good works:—We have watched them here, and from the papers we glean that they run from one branch of your church to another, and scatter dissension, tales, and awful forbodings, to gain converts;—but since the fire here, their 'DIVINE' authority has been so much scorched, that even Dr. Bennett had rather stay in Cincinnati than come here to see their curls grow again.

So far as I am conversent with people, and especially since the fire, the voice is, Joseph we know, and the 'Twelve' we have heard of, but who are you? If you have a Divine communication, why not tell us of the fire?

They harp upon a subject they call 'spiritual wife doctrine,' which I do not understand, nor have I been able to fathom the mystery by talking with them: for which reason I consider it a stratagem, to cozen with. If they had used any other term, and said 'carnal wifery' I should have known what they meant; as several are now living nigh unto adultry, besides having the 'appearance of fornication.'

I have heard some choice morsels relative to their divisions, and claims for pre-emption rights, which if some should hang to Kirtland, some should go 'out west' and some run to Chambersburg, you shall be duly notified.

Respectfully &c.,
S* * * S* * * *

New York, April 19, 1845.

MR. EDITOR,—

SIR—The news of the fire in Pittsburg has brought a gloom over this city, which few away, can immagin. We have felt the sad effects of fire, and we may again. We tremble for fear.—Since the papers came out with an account of the fire in Pittsburgh, there has been much speculation about Rigdon, the second rate Mormon.—Some have heretofore believed the old man was sincere, but since the fire there is no mercy for the old fellow. He a prophet, and let a city be burned down over his head!—I tell you, Sir, it smells strong of hypocrisy, as well as of fire.—Such incidents strengthen Mormonism, and as Col. Stone used to say, 'gives your delusion fresh vigor.

It is singular how every effort to check, head, or turn Mormonism fails. We, of the world notice this, and cannot account for it.

The popularity of Rigdonism has been distanced the first heat. His friends here are down: and feel the force of things as they happen, and the moral depravity of the old man's course. He, in his paper, has been cursing Nauvoo, and his satellites have chimed it: but the curse has fallen upon his own house, and the people believe he is a wicked man.

I must say I have been waiting for a sign—and when about one more curse shall have fallen around the feet of those that turn and flee from 'the house of faith,' as you call yourselves; I shall be convinced that God is with you, whether I believe and obey or not. I think I shall write a line by the next packet to Liverpool, that they may know how closely God whispers to wicked men.

Bennett of the herald, is perfectly sewed up with Mormonism, he dare not peep or mutter.—The Spring trade is lively, and although the wreck of the Swallow, an account of which you have seen by the papers, ought to be a caution against traveling by steamboats, still the gay world is just as eager as ever to ride in there floating coffins.

I shall hereafter give you a more perfect account of matters and things in Gotham, or the land of knickerbockers.

W. VAN T* * * * *

Boston, May 16, 1845.

BROTHER P. P. PRATT.

Since you left here on the 21st ultimo, I have visited the following branches, Marblehead, Salem, and Georgetown. I have endeavoured to set before the brethren the necessity of going to Nauvoo with the means to build the Temple and city. I called upon them to pay up their tithing without fail, and not make any delay, for the call is now. I have been at Haverill; while I was there, I organized a small branch, and left them rejoicing in the God of their salvation. Last week I baptized nine at Salem, the most of them were of the younger class; we had a good time of baptizing and confirming, the Lord was with us and that to bless. Last Sunday I was at Westfield—the saints feel well, and many of them are making preparations to gather as soon as September. There will be some few that will go west with me the first of June. The time set to start from this place is on the first Monday in June, and I shall cheerfully comply with your advice and counsel that you have given me through the Prophet, and will try to do all things as right as I can, the Lord being my helper. What could I have heard that would have made this heart leap for joy more than to realize that time is so near that I am to have the privilege once more to embrace my dear wife and children, and to be in the midst of the saints, who are near and dear unto me. I met with the saints in this place last evening. There seems to be union, love, and good feeling here, and they all seem to be willing to hearken to counsel. There has been quite a number baptized. say ten or twelve, within a few weeks, and more believing, who will come forward soon. There are some others in other branches that I have baptized. I have not collected much tithing as yet of late (say about sixty dollars on hand.) A number have promised to send in some more before I start for the west.

E. T. BENSON.

From the Millennial Star.

"False Doctrine."

'Your preacher preaches false doctrine,' exclaimed a sectarian in Manchester, to one of the Saints. 'Ah!' enquired the other, 'Wherein does he preach false doctrine?' 'Why, in telling the people to go to America, to be sure,' said the sectarian; 'and,' continued he, 'there is nothing in the Bible that commands people to go to America.' 'Ah!' replied the other, 'and there is nothing in the bible which commands people to stop in Manchester; so I wonder how you dare stay in so unscriptural a place another night; for certainly no one ought to live in England unless they can find scripture for it, any more than in America.' This, of course, ended the dialogue.

Poliece Reports—No charter, no cases. Order and industry reign.

From the Sun.

HAGUE'S HORESCOPE—The learned Astrologer who publishes this work does not seem to be intimidated in his career of prognostics, moral and political, by any threats of being hanged as a witch, but continues to consult the Book of Fate and delivers his oracle. 'No Astrologer,' says Hague, 'can look with a scientific eye upon the configurations of the planets on the 6th of May without deciding that mischief, robberies, slaughters and contention of an uncommon nature will ensue between the people, their representatives and the highest order of the States.—Deliberate men will loose the reigns of passion. The President of the United States will bear witness to our prediction, and that before the influence of this eclipse be spent. The month of October will not pass without documents of war, discord and contention crowding the tables of the President and his Cabinet.' Alarming enough and possbly true if we consult the signs of the times. The Secretary of the State will please take notice, that among Mr. Hague's 'ambiguous givings out,' is one that 'much complaint will exist in regards management in State departments and business of importance,' and we are also told that 'Editors of newspapers will complain,' a matter by the way is not very new or alarming. An extra session is predicted by the Astrologer, which is contradicted promptly by the Organ, who has abundant means of knowing. In short this work for April and May 'sups full of horrors.'

From the Nauvoo Neighbor.

Among the Saints who arrived in this city on Sunday last, were Elder Wm. Smith and family, Mrs. Smith is very feeble, and the elder's health has been somewhat impaired by a few days illness. He will soon be sound again in this abode of peace, animation, and industry.

Look out!—We hear of several Rigdonians about the country: as they pretend to hold the keys of Conquest, it may be well to look out for fires.

Late from Mexico.

By the arrival at New Orleans of the schooner Creole, from Vera Cruz, dates to the 23d ult. have been receiyed. There is nothing new relative to the action of Mexican Congress on the subject of Texas.

The Diario de Vera Cruz mentions the explosion of a powder-mill, situated on the road to Guadaloupe (Zateces.) The building was destroyed, the principle workman was killed, and several others severely wounded.

A member of the Chambers of Deputies, Don Crescentia Boves, has raised a strong excitement and irritation by a speach, in which he treated the Mexican Government with bitterness, and commented upon their conduct in relation to Texas with energy. He declared that they were unable to conquer Texas, and it was no longer theirs. A motion was made to expel this plain-speaking member.

The New Orleans Bee says.—'With respect to Texas, the Mexican Government appears disposed to recognize her independance, and is willing to select France and England as umpires. Such is the tennor of our information.'

A proposition was before the Congress to discontinue the proceedings against Santa Anna if he would go into voluntery banishment for ten years.

From the Nauvoo Neighbor of April 30th, we make the following extracts.

NAUVOO POTTERY.—We called at the pottery, a little east of the Temple, the other day, and were shown a sample of pitchers, dishes, and various other articles of ware, which give great credit to the skill of the proprietors and workman: and if rightly patronized, will not leave Nauvoo without honor. We hope in a short time, that Crockery, as good as any from England, for we have just as good workman, will adore every house in the city, besides supplying our neighboring towns.

Economy—In 1787, the war of the Revolution being ended, and America free, the people began to look about for a living. The town of Andover, (Mass.) thus expressed themselves;—'And upon this occasion, we apply ourselves to the good sense and virtuous dispositions of the female sex, to the younger as well as to the elder, that they would by their engaging examples, as well as in other proper ways, devote that power of influence with which nature had endowed them to the purpose of encouraging every species of economy in living, and particularly that neatness and simplicity of dress, which are among the best tokens of good mind, and which seldom fails to command the esteem of the virtuous and wise; giving preference to clothing which is produced from our flocks, and from our own fields.'

All we shall add, is, Nauvoo you have the best women in the world, 'go and do likewise.

The Murder at Carthage.—Wm. M. Daniels, has published a pamphlet of 24 pages, containing 'A correct account of the murder of General Joseph and Hyrnm Smith, at Carthage, on the 27th of June, 1844.' Mr. Daniels being an eye witness to the awful tragedy, cannot do less than give the particulars of the bloodiest deed that ever disgraced a state and nation. The pamphlet can be had at this Office. The cuts are worth the price of the book.

SHOWERS—On Wednesday night, and Thursday of last week. All in time, and vegetation looks much more promising on account of it. Farmers like rain in due season, and speculators admire good crops, but do they all ask and thank the great Giver for it?

NAUVOO MARKET—The continued emigration to this city, makes a good market for pork, bacon, flour, meal, corn, wheat; &c. and money circulates briskly with much less base coin than is reported in other cities. So, come.

Polyglot Rifle—Our friend Turley is turning out some of the best fifteen shooters, we ever saw. It is to be hoped that he will manufacture enough to satisfy foreign calls, as well as answering home requirements.

Several U. S. officers from Fort Snelling, on their way to cantenment Livenworth, per steamer Gen. Brooke, called to view the Temple yesterday.

OSNAN, May 6th 1845.

MR. EDITOR,

Dear Sir—In your paper of April 26th you give us a little reproof for being as negligent as we are in subscribing for the Prophet. You say (speaking of the conference held in Greenwood,) 'two hundred and forty-six members will be found represented in the above conference minutes.—Only three out of that number subscribe for the Prophet.' Now we confess that we are slack in subscribing for so valuable a paper; but you will know that the people in western New York, are in debt and must do as they can, and not as they please. But we should try to profit by your remarks, and send in more money for the next number. But as little as we have done, you (through mistake as we presume,) have made us appear rather worse than our true standing.—There are ten to our certain knowledge that subscribe for your paper, and receive it, that was represented in the above mentioned conference. We think we have done all we could in our travels to sustain your paper, and we purpose starting on the 9th of this month for Nauvoo, to remain until the Temple is completed. We will try to send for the Prophet.

Now if you will be so kind as to give this a place in your columns, it will correct the above mentioned mistake. For J. J. Guinard spell Guidand; for Jeremer spell Dereamer; for Dotico Corners spell Duties Corners.

J. WEST.
J. J. GUINAND.

Traveling Elders of the Church of Jesus Christ of Latter Day Saints.

LINCOLN COUNTY, Missouri, is said to be much agitated by the war between the Regulators and those suspected of crime. The Regulators have proceeded with a bold hand, and have demonstrated the impolicy and impropriety of such proceedings even when their original objects were good. Two of the Regulators who were engaged in the attack on the Turnbulls are said to have died.—The two Turnbulls who were seriously wounded were carried over to Flint Hill, in St. Charles county, and contrary to expectation are getting well. A company has been formed on the edge of the counties of St. Charles and Lincoln counties to oppose the Regulators, and to prevent Lynch violence, and this has given rise to hostilities.—The St. Louis Era of the 5th says, the Circuit Court would meet in Lincoln in two or three days, and considerable excitement was looked for.

From the Neighbor.

The Crazy World.

To one at all acquainted with the present disturbed state of the kingdoms and nations of the earth, as reported by the various newspapers of the day, the world appears crazy. The presure is genearl, and the convulsion universal. The United States is drunken with madness, and abuse her own flesh.

The assassination at Carthage; the Philadelphia riots; the Anti-rent war, and a weekly catalogue of crimes of lesser magnitude, are strong symptoms, that her glory has departed.

Nor are the old kingdoms and nations of Europe, Asia, and Africa, less affected; The wail of men in bondage under the glittering powers of Monarchy; and the murmerings of almost every society, cozended and tramelled by an ungodly priesthood, throughout christendom, mingling with the clamor of the no less deceived and despoiled heathen, show signs of wo: and the whole globe, like a great animal upon the very verge of desolution, is struck with death!

Every limb of the body is in pain; the head, which may be compared to the enlightened part, is almost frantic with the sick head ache, while the blood shot eyes are glaring upon the ruin of an old moth eaten world, with remediless horror!

Disease incurable! Chills and fever in America; palsy and debauchery in Europe, consumption and gout in Asia; and plague and leprosy in Africa; As with Israel, so with the world:—the whole head is sick, and the whole heart is faint AND DIE IT MUST! And Mormonism eternal Mormonism, will witness the dying struggles: the last gasp, when the earth quakes, and triumphs over death, hell, and the grave: So let the old world die.

From the Nauvoo Neighbor.

Boys,—There is nothing bespeaks the good character of a place better than the orderly conduct of small boys. The habit, in towns and cities, of boys running together to play, tends to evil. Drunkeness, profanity, thieving, and mobocracy, results from such practices. Parents, keep your children at home, and make them work for honor, or let them go for disgrace.

From the Times and Seasons.

The answer to the Parable in our last number.

To make the subject plain, the explanation is given in questions and answers.

Q. 1. Who is the king and his son?

A. The king is the father of our Lord Jesus Christ.

Q. 2. Who is the woman?

A. Christ's Church.

Q. 3. When was the marriage and dinner proposed.

A. At the time Christ and his apostles offered salvation to the Jews.

Q. 4. Who banished the king's son?

A. The Jews.

Q. 5. Who put to death the woman's friends?

A. The Roman Church.

Q. 6. What was the rod?

A. It was the power and priesthood after the holy order of the son of God, which the church had; and was delivered of it, or rather, it was taken from her in the year 570, and the church fell into the hands of the Pope of Rome.

Q. 7. What were the twelve diamonds?

A. The Twelve Apostles.

R. 8. Will the woman or church come out of the wilderness?

A. Yes, with the same adornings as Solomon saw her.

Q. 9. When will the king's son return?

A. As soon as the church gathers together and gets ready.

Q. 10. Where is the woman?

A. She is on the continent of America.

Q. 11. How is she known from other women or churches?

A. By the Priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the Twelve, and Seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

Q. 12. Do the inhabitants of the world, look upon her now, with any less jealousy, than they did eighteen hundred years ago?

A. No; she is evilly treated in like manner.

Q. 13. Who dispised the king's dinner?

A. The Jews when they refused the gospel as offered to them by Jesus Christ in person.

Q. 14. Who were invited to the supper?

A. The Gentiles, when the apostles said to the Jews, seeing you count yourselves unworthy of eternal life, lo! we turn and invite the Gentiles, that they may be ready at Christ's second coming.

Q. 15. What was the dinner?

A. It was the gospel of eternal life offered in the days of Christ and his apostles; first to the Jews.

Q. 16. What was the supper?

A. It is the same gospel offered the second time, first to the Gentiles, that the first (which was the Jews) may be last; and the last, (which was the Gentiles) may be first.

Q. 17, Who is it that will not partake of the supper.

A. It will be those who refuse to obey the gospel when God sets his hand the second time to organize his kingdom, and calls forth his hunters, and sends them out to preach the everlasting gospel, to all nations, kindreds, tongues and people, saying with a loud voice, fear O ye inhabitants of the earth, and harken unto the voice of the Lord your God, for he has sent his angel to man on earth, and committed the everlasting gospel to him; saying: fear God and give glory to him, for the hour of his judgement is come, and worship him who made heaven, and earth, and sea, and the fountains of water.

Q. 18. Who is the messenger sent from the king?

It is the angel that John saw flying from heaven, having the everlasting gospel to commit to man on the earth.

Judgmente in Missouri.

CONSTANTINE, April 29, 1845.

Terible Hurricane—How the Winds blow in the Far West.

One of the most terrible storms of wind and hail that ever swept any country, passed over our village on the 24th instant, (one of Miller's prophetic days.) About 5 P. M., the clouds in the west began slowly to rise. being crowned with a green fog or smoke, which rolled and curled in the heavens, as it drove on before the hurricane. The clouds split apart near our village, one wing of the storm rushing north of us, and the other south. Its track was from west to east. When raging at its height, it seemed as if the earth was to be torn to fragments, and washed away by the deluge that followed. Hail stones fell from the size of hickory nuts to that of hen's eggs, and drifted under the fences over two feet deep, where they still remained imbedded. three days after the storm, and were brought in the village as a curiosity. The hail stones in the main track of the storm, have stripped the bark as clear from the tops of all kinds of fruit trees, as though they had been peeled by a knife, while that on the bodies is pounded loose. Fences, houses, and every other thing exposed, are seamed and mangled by hail—glass all broken, and sallsh driven in—lambs, geese, and birds of all kinds were beat down, and scattered through the "openings"—horses and cattle, mad with terror, were found the next day miles from home, stiff and sore from the effects of hail—fences were scatered "broad-cast,"—houses unroofed—forest prostrated, etc. etc.

Below our village, one mile a gentleman in a pleasure wagon was overtaken by the storm, and taking his horses by the head, clenched them firmly as long as he could, when they broke away loosed themselve from the wagon, and the wagon was swept by the water through the fence, and carried off into a vacant lot where it lay keeled up, high and dry, for two days, to tell its own tale.

The storm was unparalleled, and surpasses any thing that history records—certainly so far as the size and power of the hail is considered. We have specimens of oak trees, or tall bushes, where the side exposed is perfectly clear of bark, and there is nothing harder than the bark of our bushes of that kind. You will see, by the papers, that its sweep was a mighty one, having stretched from the Mississippi to Lake Erie; sometimes sweping away by floods of water—and running out from its main track in ramifications carrying annihilation in its path in every direction.

The Star.

Position of the Country.

We have repeatedly remarked upon the indifference in the public mind; to those dangers of war which were steadily accumulating around the country. The people are either unaware of the consequences that must follow, or are strangely desirous of meeting a very serious calamity.—Many confide in the great strength and the vast resources of the country—and it is very true that we are strong; but when these gentlemen are trotted out to camp, and exchange their warm nests and warm dishes for long straw and a cold bite; with a tent and blanket for luxuries and close drill for recreaton, not to mention being shot, or spitted with a bayonet—when these amusements come along, they will be very apt to have a different as well as a very correct appreciation of the sort of sport which they so much admire, in an amateur way. It is prety certain that tis sort of entertainment is promised us, at no very remote period: if we can judge of present appearances, correctly.

The Press has been in a great measure to blame for this condition of the public mind. The consequences of war have been kept out of sight—the probabilities of war have been underrated—and the whole subject has been far too lightly treated. Mexico especially has been sneered at for her weakness, and anything but a generous exultation shown at our own superiority. But the truth is, her weakness in this case is her power, paradoxical as it may seem; and if her people were united, a war would be to them a profitable speculation. In the first place she has no mercantile plunder for us—while our own extended commerce offers the richest rewards to her privateers. She has nothing for us to take, we have an abundance for her, to be had almost for seizing. It would be a war of bombardment and seige always profitless, except in glory, and always enormously expensiv. This is the first prospect before us, which is only to whet our appetite for another and more serious encounter with England. That we shall have a collision with England, if she can avoid it, we do not believe—but if the fighting spirit, which is so elastic at this moment, continues, and England be forced into war, then we shall not only lose the whole object for which the war commenced, but shall bring such a season of calamity upon this country, as will cure this war appetite for at least two generations. Mexico and England are both bristling at us. The firts is laughed at—the other defied. We venture to think, however, that Mexico will give us as much fun as we shall desire, and that our haughty tone to England will become more civil, as events develop themselves. It is not to be disguised that the coutry is in a very critical position.

From the Sun.

The Choctaws.

It is generally known that the Choctaws were inducod, some years since, by the offer of a permanent and absolute grant of land, to romove West of the Mississippi. The country set apart and secured to them in fee simple, is about as large as the State of Indiana, a considerable portion of it being rich and productive land.—But it is not generally known that this tribe has made advances towards civilized industry and regular government, not only beyond any other aboriginal nation, but such a rival, in some respects, the most enlightened State in our Union. The Choctaws have a Constitution, a Senate of about forty members (the popular branch) and a Council of about fifteen—corresponding to our State Senate. All laws are regularly passed by both branches and require the assent of the Chief to become a law; if voted by him, however, a vote of two-thirds of each branch still passes the law against the vote. The Chief—that name, instead of the title of Governor, being still retained—is elective, all males over eighteen being entitled to a vote; his term of service is two years, and he is eligible for but two terms out of every three; that is, for four years out of every six. The present Chief of the tribe, naned Pitchlyn is now serving his second term. He is a half-breed, of middle age, with handsom Roman features and mild but determined countenance, and has especially distinguished himself by his zeal in the cause of popular education. The results of his efforts have been of vast importance to the Choctaw nation. This tribe numbers about twenty-five thousand, and Pithlyn has succeeded in diverting the various annuities and other public monies coming to them, so that they form a noble fund, amounting anually to about forty thousand dollars, the whole of which is applied to public instruction. They have some excellent seminaries and a large number of common schools. Some of them are on the Manual Labor principle, and they procure farmers of experience from the older States, who instruct the young Indians to improve systems of agriculture. Thus they are gradually weaned from their wandering and warlike habits, and are now looking forward to the day in which they may deserve and receive the rights of citizenship. Is there a white man in the Union so heartless that he will refuse to welcome the territory of the redeemed Red race to all the privileges of the Union?

Another Earthquake in Mexico.

Our readers doubtless remember the details we publised a few days since of a frighfuly destructive earthquake which was experienced at Mexico. we have now to add a repetition of this awful disaster in the capital on the 10th of April.

Our examination of the papers has failed to enable us to discover many details of the amount of ruin and desolation occasioned by this convulsion, but from the fact that the journals unite in describing its effects as terrific, we presume the destruction must have been great. The Diario of the 11th states that the earthquake occured about 10 o'clock; A. M., and lasted forty seconds; that it overthrew many new buildings and many others that had escaped the former visitation; and most of the inhabitants stricken with terror, left their houses and took refuge in the open fields and public squares, passing the night without shelter and in the utmost consternation.

The "Veracruzano" of the 14th inst., states that the private letters furnish a gloomy picture of the desolation that has fallen upon Mexico.—The "Hesperia" of the 12th states that the earthquake of the 10th completed the destruction of the cupola of Santa Teresa, and increased the damage done to the churches of San Domingo and San Francisco. But for the shortness of its duration, the entire city would have beed laid in ruins. Mexico did not suffer alone. The shock was felt in a number of towns and villages within a radius of several hundred miles, At Puebla the earthquake was experienced on the 7th, about four o'clock, P. M., but its effects were comparatively slight. Several churches were injured and many private edifices were greatly damaged; though none were absolutely destroyed.

The Power of Truth.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, eclat and sycophancy of cozening millions, have passed in their time, like the shining meteor or truckless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The prophets one after another, would die for the sake of the truth; and the evidence of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c. and the Americans, or Missourians, and Illinoians—and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter Day Saints. As to the apostates, they have their reward;

"Who would be a traitor knave?
Who's so base as be a slave?
Who would fill a coward's grave?
"Let him turn and flee!"

To whom it may concern.

This certifies that Nelson Bates, a High Priest in the Church of Jesus Christ of Latter-Day Saints, has been appointed by the Twelve and other authorities, to preside over the churches in the state of New Hampshire, and is a duly authorized agent to receive tithings for the Temple from the branches in said state.

BRIGHAM YOUNG, Pres't.
WILLARD RICHARDS, Sec'y.
Nauvoo, Ill., March, 1845.

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly, This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the severa parts of the world by that means

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

☞ For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of '*Saints*.' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.
Presiding Elder of the Church of Jesus Christ of Latter day Saints in the Eastern States.
WM. H. MILES,
Presiding Elder of the New York Branch of the same
New York, April 6th, A. D. 1845.

Take Notice.

Owing to the many impositions that have been practised upon emigrants journeying westward, and feeling it our duty to look well to the interests of the household of faith, we have made arrangements with a line running between this city and Pittsburg, to carry our brethren west at a reduced price. And they will do well to call at the Prophet office, as they pass through the city, and receive a card that will prevent them falling into the many snares laid to rob them of their money.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway. Also a lecure every Thursday evening.
Elder WM. H. MILES, Presiding.

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.
E. T. BENSON, Presiding Elder.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, over Marshall Institute.
Elder J. M. GRANT, Prest.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

☞ The Church of Jesus Christ of Latter-day Saints in Lowell, hold meetings every Sabbath, at the usual hours, at the Classic Hall, No. 20 Merrimack street.
G. LLOYD, Prest.

☞ The Church of Jesus Christ of Latter-day Saints in New Haven, hold their meetings regularly every Sabbath, under the Old Masonic Hall, Orange street.

FOR SALE AT THIS OFFICE.

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A FARM of 60 acres, on Long Island, 52 miles from New York. Enquire at this office.

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A BARGAIN.

FOR SALE or trade for eastern property; a one story brick house, in Nauvoo 18 by 20, half an acre of land situated on Main street, between the Temple and the Mississippi River, enquire at this Office.

A BARGAIN.

FOR SALE.—160 acres of land, on the Laharp Road half a mile from the Corporation line, of the city of Nauvoo, Hancock county, Illinois, about 100 acres prairie, accommodated with a creek running through it, for the watering of stock. It can be had very low, because of the embarrassed circumstances of the owner. Price $10 per acre. Any one wishing to purchase, will apply to S. Brannan, No. 7 Spruce street N. Y.

NOTICE.

A Book is now open at the Prophet office No. 7 Spruce street, New York, where I will attend in person, on Mondays, Wednesdays, and Fridays of each week from 12 till 2 o'clock, to receive and record all Tithings for the Temple which will be promptly and safely forwarded to Nauvoo ahdid over to the trustees, and duly recorded there to tee cr,,dit of the proper persons.

P. P. PRATT.

A TREATISE ON THE FULNESS OF THE EVER LASTING GOSPEL, Setting forth its first principles promises, and blessings. In which some of the most prominent features that have ever characterised that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth. B Elder Moses Martin, Minister of the Gospel. Published in New-York, and for Sale at this Office.

A BRIEF HISTOR YOF THE LATTER DAY SAINTS (Commonly called Mormons;) including an account T their Doctrine and Discipline; with the reasons of the Au hor for leaving the Church. By John Corill, A Member of the Missouri Legislature. Published by the Author at St. Louis. For Sale at this Office.

A LETTER TO THE QUEEN OF ENGLAND, Touching the Signs of the Times, and the Political Destiny of the World. By P. P. Pratt. Published at Manchester, England. For Sale at the Prophet Office.

THE following works are for sale at the Prophet office, No. 7 Spruce Street, viz:—
P. P. Pratts Reply to Leroy Sunderland.
Synopsis of the Bible, by B. Winchester.
Gospel Reflector. History of the Priesthooh
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Correspondence, in Pamphlet form, between JOSEPH SMITH, THE PROPHET, and Col. JOHN WENTWORTH, *Editor of "The Chicago Democrat," and Member of Congress from Illinois*; Gen. JAMES ARLINGTON BENNET, *Of Arlington House, Long Island*, and the Honorable JOHN C. CALHOUN, *Senator from South Carolina*. In which is given, a sketch of the Life of Joseph Smith, the rise and progress of the Church of LATTER DAY SAINTS, and their PERSECUTIONS by the Stah of MISSOURI: with the peculiar views of Joseph Smit d in relation to Political and Religious matters generally: fi which is added *a concise account of the present state ane prospects of the* CITY OF NAUVOO.

THE WORLD TURNED UPSIDE DOWN, OR HEAVEN ON EARTH.

The material Universe is eternal.—Immortal Man has flesh and bones.—Earth is his Everlasting Inheritance.—TO this bear all the Prophets and Apostles witness.

The Physical Worlds were not founded for annihilation, but for the pleasure of God they are and were created.

BY P. P. PRATT.

Published at the Millennial Star Office, 35 Chapel street, Liverpool, and for Sale at this Office.

AN INTERESTING ACCOUNT OF SEVERAL REMARKABLE VISIONS, And of the Late Discovery of Ancient American Records, which unfolds the history of this continent from the earliest Ages after the Flood, to the beginning of the fifth century of the Christian Era. With a a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter Day Saints. By O Pratt, Minister of the Gospel. For Sale at this Office, besides many other valuable works.

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Certificates of passage can be obtained, and every information will be given to those sending for their friends, on application at either of our offices.

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